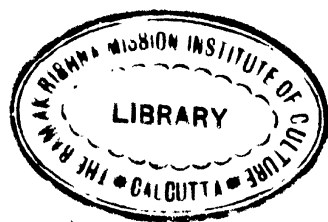


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THE
HYMNS OF THE RIGVEDA
TRANSLATED WITH A POPULAR COMMENTARY

BY

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PUBLIC INSTRUCTION N.-W. P. AND OUDH.

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PREFACE

TO THE FIRST EDITION.

"What can be more tedious than the Veda, and yet what can be more interesting, if once we know that it is the first word spoken by the Aryan man?"

"The Veda has a two-fold interest: it belongs to the history of the world and to the history of India.....As long as man continues to take an interest in the history of his race, and as long as we collect in libraries and museums the relics of former ages, the first place in that long row of books which contains the records of the Aryan branch of mankind, will belong forever to the Rig-veda." F. MAX MÜLLER.

THIS work is an attempt to bring within easy reach of all readers of English a translation of the Hymns of the Rigveda which, while aiming especially at the fidelity to the letter and the spirit of the original, shall be as readable and intelligible as the nature of the subject and other circumstances permit.

Veda, meaning literally knowledge, is the name given to certain ancient works which formed the foundation of the early religious belief of the Hindus. These are the Rigveda, the Sâma-veda, the Yajurveda, and the Atharvaveda; and of these the Rigveda—so called because its Sanhitâ or collection of mantras or hymns consists of Richas or verses intended for loud recitation—is the oldest, the most important, and the most generally interesting, some of its hymns being rather Indo-European than Indian, and representing the condition of the Aryans before their final settlement in India. These four Vedas are considered to be of divine origin and to have existed from all eternity, the Rishis sacred poets to whom the hymns are ascribed being merely inspired seers who saw or received them by sight directly from the preme Creator. In accordance with this belief these sacred books have been preserved and handed down with the most reverential care from generation to generation, and have accom-

panied the great army of Aryan immigrants in their onward march from the Land of the Seven Rivers to the Indian Ocean and the Bay of Bengal. Each of these four Vedas is divided into two distinct parts, one the Mantra containing prayer and praise, the other the Brāhmaṇa containing detailed directions for the performance of the ceremonies at which the Mantras were to be used, and explanations of the legends connected with them, the whole forming a vast body of sacred literature in verse and in prose, devotional, ceremonial, expository and theosophic.

The Saṁhitā of the R̥gveda is a collection of hymns and songs brought by the remote ancestors of the present Hindus from their ancient homes on the banks of the Indus where they had been first used in adoration of the Father of Heaven, of the Sun, of Dawn, of Agni or the God of fire, in prayers for health, wealth, long life, offspring, cattle, victory in battle, and freedom from the bonds of sin; and celebration of the ever-renewed warfare between the beneficent thunder-wielding Indra, the special champion of the Aryans, and the malevolent powers of darkness and the demons of drought who withheld the rain of heaven.

Of these hymns there are more than a thousand, arranged in ten Maṇḍalas, Circles, or Books, in accordance with an ancient tradition of what we should call authorship, the hymns ascribed to the same Rishi, inspired poet or seer, or to the same school or family of Rishis being placed together. Within these divisions the hymns are generally arranged more or less in the order of the deities to whom they are addressed. Agni and Indra are the Gods most frequently invoked. Hymns to Agni generally come first, next come those addressed to Indra, and after them those in honour of other deities or deified objects of adoration. The ninth Book is devoted almost entirely to Soma, the deified juice used in pouring libations to the Gods, and the tenth forms a sort of appendix of peculiar and miscellaneous materials. Independently of the evidence afforded by Indian tradition, there can be no reasonable doubt of the great antiquity of the R̥gveda Saṁhitā

which, with the exception of the Egyptian monumental records and papyrus rolls, and the recently discovered Assyrian literature, is probably the oldest literary document in existence. But it seems impossible to fix, with anything approaching to certainty, any date for the composition of the hymns. In the first Hymn of Book I. ancient and recent or modern Rishis or seers are spoken of, and there is other internal evidence that some hymns are much older than others. Colebrooke came to the conclusion, from astronomical calculations, that a certain Vedic calendar was composed in the fourteenth century before the Christian era; from which it would follow, that as this calendar must have been prepared after the arrangement of the R̥gveda and the inclusion of the most modern hymn, the date of the earliest hymn might be carried back, perhaps, some thousand years. The correctness of Colebrooke's conclusions, however, has been questioned, and some recent scholars consider that his calculations are of a very vague character, and do not yield any such definite date. In the absence of any direct evidence, the opinions of scholars vary and must continue to vary with regard to the age of the Hymns of the R̥gveda. "The reasons, however," (to quote Professor Weber*) "by which we are fully justified in regarding the literature of India as the most ancient literature of which written records on an extensive scale have been handed down to us are these:— In the more ancient parts of the R̥gveda Sanhitā, we find the Indian race settled on the north-western borders of India, in the Panjāb, and even beyond the Panjāb, on the Kubhā, or Κωφῆν, in Kabul. The gradual spread of the race from these seats towards the east, beyond the Sarasvatī and over Hindustān as far as the Ganges, can be traced in the later portions of the Vedic writings almost step by step. The writings of the following period, that of the epic, consist of accounts of the internal conflicts among the conquerors of Hindustān themselves, as, for

* *The History of Indian Literature*, by Albrecht Weber. Trübner's Oriental Series, 1878.

instance, the Mahābhārata ; or of the farther spread of Brahmanism towards the south, as, for instance, the Rāmāyaṇa. If we connect with this the first fairly accurate information about India which we have from a Greek source, viz., from Megasthenes,* it becomes clear that at the time of this writer the Brahmanising of Hindustān was already completed, while at the time of the Periplus (see Lassen, *I. AK.*, ii. 150, n; *I. St.*, ii. 192) the very southern-most point of the Dekhan had already become the seat of the worship of the wife of Śiva. What a series of years, of centuries, must necessarily have elapsed before this boundless tract of country, inhabited by wild and vigorous tribes, could have been brought over to Brahmanism !”

I must beg my European readers not to expect to find in these hymns and songs the sublime poetry that they meet with in Isaiah or Job, or the Psalms of David. “To me,” says Professor Wilson, “the verses of the Veda, except in their rhythm, and in a few rare passages, appear singularly prosaic for so early an era as that of their probable composition, and at any rate their chief value lies not in their fancy but in their facts, social and religious.” Professor Cowell, also, says : “The poetry of the R̥ig-Veda is singularly deficient in that simplicity and natural pathos or sublimity which we naturally look for in the songs of an early period of civilisation. The language and style of most of the hymns is singularly artificial.....Occasionally we meet with fine outbursts of poetry, especially in the hymns addressed to the dawn, but these are never long sustained, and as a rule we find few grand similes or metaphors.” The worst fault of all, in the Collection regarded as a whole, is the intolerable monotony of a great number of the hymns, a monotony which reaches its climax in the ninth Book which consists almost entirely of invocations of Soma Pavamāna, or the deified Soma juice in process of straining and purification.

* Who as ambassador of Seleucus resided for some time at the court of Chandragupta. His reports are preserved to us chiefly in the *Ἰνδικά* of Arrian who lived in the second century A. D.

The great interest of the R̥igveda is, in fact, historical rather than poetical. As in its original language we see the roots and shoots of the languages of Greek and Latin, of Kelt, Teuton and Slavonian, so the deities, the myths, and the religious beliefs and practices of the Veda throw a flood of light upon the religions of all European countries before the introduction of Christianity. As the science of comparative philology could hardly have existed without the study of Sanskrit, so the comparative history of the religions of the world would have been impossible without the study of the Veda.

My translation, which follows the text of Max Müller's splendid six-volume edition, is partly based on the work of the great scholiast Sâyaṇa who was Prime Minister at the court of the King of Vijayanagar—in what is now the Madras District of Bellary—in the fourteenth century of our era. Sâyaṇa's Commentary has been consulted and carefully considered for the general sense of every verse and for the meaning of every word, and his interpretation has been followed whenever it seemed rational, and consistent with the context, and with other passages in which the same word or words occur. With regard to Sâyaṇa's qualifications as an interpreter of the Veda there is, or was, a conflict of opinion among European scholars. Professor Wilson—whose translation of the R̥igveda is rather a version of Sâyaṇa's paraphrase—was firmly persuaded that he had a "knowledge of his text far beyond the pretensions of any European scholar, and must have been in possession of all the interpretations which had been perpetuated by traditional teaching from the earliest times." Yet, as Dr. J. Muir has pointed out, Professor Wilson in the notes to his translation admits that he "occasionally failed to find in Sâyaṇa a perfectly satisfactory guide," that "the scholiast is evidently puzzled," and that his explanations are obscure. On the other hand Professor Roth—the author of the Vedic portion of the great St. Petersburg Lexicon—says in his preface to that work: "so far as regards one of the branches of Vedic literature, the treatises

on theology and worship, we can desire no better guides than these commentators, so exact in all respects, who follow their texts word by word, who, so long as even the semblance of a misconception might arise, are never weary of repeating what they have frequently said before, and who often appear as if they had been writing for us foreigners rather than for their own priestly alumni who had grown up in the midst of these conceptions and impressions. Here.....they are in their proper ground. The case, however, is quite different when the same men assume the task of interpreting the ancient collections of hymns..... Here were required not only quite different qualifications for interpretation but also a greater freedom of judgment and a greater breadth of view and of historical intuitions. Freedom of judgment, however, was wanting to priestly learning, whilst in India no one has ever had any conception of historical development. The very qualities which have made those commentators excellent guides to an understanding of the theological treatises, render them unsuitable conductors on that far older and quite differently circumstanced domain. As the so-called classical Sanskrit was perfectly familiar to them, they sought its ordinary idiom in the Vedic hymns also. Since any difference in the ritual appeared to them inconceivable and the present forms were believed to have existed from the beginning of the world, they fancied that the patriarchs of the Indian religion must have sacrificed in the very same manner. As the recognized mythological and classical systems of their own age appeared to them unassailable and revealed verities, they must necessarily (so the commentators thought) be discoverable in that centre point of revelation, the hymns of the ancient Rishis, who had, indeed, lived in familiar intercourse with the Gods, and possessed far higher wisdom than the succeeding generations It has never occurred to any one to make our understanding of the Hebrew books of the Old Testament depend on the Talmud and the Rabbins, while there are not wanting scholars who hold it as the duty of a conscientious interpreter of the Veda to translate in

conformity with Sâyaṇa, Mahidhara, etc. Consequently, we do not believe like H. H. Wilson, that Sâyaṇa, for instance, understood the expressions of the Veda better than any European interpreter; but we think that a conscientious European interpreter may understand the Veda far better and more correctly than Sâyaṇa. We do not esteem it our first task to arrive at that understanding of the Veda which was current in India some centuries ago, but to search out the sense which the poets themselves have put into their hymns and utterances. Hence we are of opinion that the writings of Sâyaṇa and the other commentators do not form a rule for the interpreter, but are merely one of those helps of which the latter will avail himself for the execution of his undoubtedly difficult task, a task which is not to be accomplished at the first onset, or by any single individual.... We have, therefore, endeavoured to follow the path prescribed by philology, to derive from the texts themselves the sense which they contain, by a juxtaposition of all the passages which are cognate in diction or contents;—a tedious and laborious path, in which neither the commentators nor the translators have preceded us. The double duty of exegete and lexicographer has thus devolved upon us. A simple etymological procedure, practised as it must be by those who seek to divine the sense of a word from the sole consideration of the passage before them without regard to the ten or twenty other passages in which it recurs, cannot possibly lead to a correct result.”*

Professor Max Müller says: “As the authors of the Brâhmaṇas were blinded by theology, the authors of the still later Niruktas were deceived by etymological fictions, and both conspired to mislead by their authority later and more sensible commentators, such as Sâyaṇa. Where Sâyaṇa has no authority to mislead him, his commentary is at all events rational; but still his scholastic notions would never allow him to accept the free interpretation which comparative study of these venerable documents forces

* *On the Interpretation of the Veda*, by J. Muir Esq.

upon the unprejudiced scholar. We must therefore discover ourselves the real vestiges of these ancient poets."

Professor Benfey says: "Every one who has carefully studied the Indian interpretations is aware that absolutely no continuous tradition extending from the composition of the Veda to their explanation by Indian scholars, can be assumed; that, on the contrary, between the genuine poetic remains of Vedic antiquity and their interpretations a long-continued break in tradition must have intervened, out of which at most the comprehension of some particulars may have been rescued and handed down to later times by means of liturgical usages and words, formulæ, and perhaps, also, poems connected therewith. Besides these remains of tradition, which must be estimated as very scanty, the interpreters of the Veda had, in the main, scarcely any other helps than those which, for the most part, are still at our command, the usage of the classical speech, and the grammatical and etymological-lexical investigation of words. At the utmost, they found some aid in materials preserved in local dialects; but this advantage is almost entirely outweighed by the comparison which we are able to institute with the Zend, and that which we can make (though here we must of course proceed with caution and prudence) with the languages cognate to the Sanskrit,—a comparison which has already supplied so many helps to a clearer understanding of the Vedas. But quite irrespectively of all particular aids, the Indian method of interpretation becomes in its whole essence an entirely false one, owing to the prejudice with which it chooses to conceive the ancient circumstances and ideas which have become quite strange to it, from its own religious stand-point, so many centuries more recent, whilst, on the other hand, an advantage for the comprehension of the whole is secured to us by the acquaintance (drawn from analogous relations) with the life, the conceptions, the wants, of ancient peoples and popular songs, which we possess,—an advantage which, even if the Indians owed more details than they actually do owe, to tradition, would not be eclipsed by their interpretation."*

* *On the Interpretation of the Veda*, by J. Muir Esq.

A very different opinion of the value of the Indian commentators was held and expressed by Professor Goldstücker. "Without the vast information," he says, "which those commentators have disclosed to us,—without their method of explaining the obscurest text,—in one word, without their scholarship, we should still stand at the outer doors of Hindu antiquity." He ridicules the assertion that a European scholar can understand the Veda more correctly than Sâyaṇa, or arrive more nearly at the meaning which the Rishis gave to their own hymns, and yet even this staunch champion of the Indian commentators "cannot be altogether acquitted (as Dr. J. Muir says and shows) of a certain heretical tendency to deviate in practice from the interpretations of Sâyaṇa."

The last quotation which I shall make in connexion with this question is from Professor E. B. Cowell's Preface to his edition of Vol. V. of Wilson's *Translation of the R̥g-Veda Sanhitā*: "This work does not pretend to give a complete translation of the R̥g-Veda, but only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sâyaṇa, have preserved. This view is in itself interesting and of an historical value; but far wider and deeper study is needed to pierce to the real meaning of these old hymns. Sâyaṇa's commentary will always retain a value of its own,—even its mistakes are often interesting,—but his explanations must not for a moment bar the progress of scholarship. We can be thankful to him for any real help; but let us not forget the debt which we owe to modern scholars, especially to those of Germany. The great St. Petersburg Dictionary is indeed a monument of triumphant erudition, and it has inaugurated a new era in the interpretation of the R̥g-Veda."

My translation, then, is partly based on the commentary of Sâyaṇa, corrected and regulated by rational probability, context, and intercomparison of similar words and passages. For constant and most valuable assistance in my labour I am deeply indebted to the works of many illustrious scholars, some departed, and some,

happily, still flourishing. I am thankful to Sāyana, my first guide to the hymns of the *Rigveda*; to my revered Master, Professor H. H. Wilson; to Professors Roth, Benfey, Weber, Ludwig, Max Müller, Grassmann, and Monier Williams, and Dr. John Muir and Mr. Wallis. I have also consulted, and shall probably make more use hereafter of, the works of M. Berguigne and Dr. Oldenberg; nor can I omit to mention the *Siebenzig Lieder des Rigveda* by Geldner and Kacgi, *Der Rigveda*, by Kacgi, and *Hymns from the Rigveda*, by Professor Peterson of Bombay, all of which I have read with pleasure and profit.

But it must not be supposed that European students and interpreters of the Veda claim anything like infallibility, completeness, or finality for the results to which their researches have led them. All modern scholars will allow that many hymns are dark as the darkest oracle, that, as Professor Max Müller says, there are whole verses which, as yet, yield no sense whatever, and words the meaning of which we can only guess. As in the interpretation of the more difficult books of the Old Testament and the Homeric poems, so in the explanation of the Veda complete success, if ever attainable, can be attained only by the labours of generations of scholars.

The Hymns are composed in various metres, some of which are exceedingly simple and others comparatively complex and elaborate, and two or more different metres are frequently found in the same Hymn; one Hymn, for instance, in Book I. shows nine distinct varieties in the same number of verses. The verses or stanzas consist of three or more—generally three or four—*Pādas*, semi-hemistichs or lines, each of which contains eight, eleven, or twelve syllables, sometimes, but rarely, five, and still less frequently four or more than twelve. As regards quantity the first syllables of the line are not strictly defined, but the last four are regular, the measure being iambic in the eight and twelve syllable verses and trochaic in these of eleven syllables. Partly by way of safeguard against the besetting temptation to

paraphrase and expand, and partly in the hope of preserving, however imperfectly, something of the form of the Hymns, I have translated each verse by a verse syllabically commensurate with the original and generally divided into corresponding hemistichs.

The verses consisting of three or four octosyllabic lines are tolerably well represented by the common octosyllabic or dimeter iambic metre which I have employed. In other verses I have not attempted to reproduce or imitate the rhythm or metre of the original: such a task, supposing its satisfactory completion to be possible, would require more time and labour than I could spare for the purpose. All that I have done, or tried to do, is to show to some extent the original external form of the Hymns by rendering them in syllabically commensurate hemistichs and verses, as Benfey and the translators of the *Seventy Hymns* have done for a portion of the R̥igveda, and Grassmann for nearly the whole of the Collection.

For further information regarding the R̥igveda the English reader is referred to Max Müller's *History of Ancient Sanskrit Literature*, Muir's *Original Sanskrit Texts*, and Weber's *History of Indian Literature*; or if a simpler and more popular exposition be required, to Mrs. Manning's *India, Ancient and Mediæval*, or to Kaegi's *Der R̥igveda*, of which an English translation has recently appeared. The student who reads German and French will, as a matter of course, consult Ludwig's great work *Der R̥igveda* and Bergaigne's *Etudes sur la Religion Védique*.

To conclude, my reasons for publishing this work are chiefly these: there is at present no complete translation of the R̥igveda in English, Professor Wilson's version—of which the last two volumes have only lately appeared—being “only a faithful image of that particular phase of its interpretation which the mediæval Hindus, as represented by Sāyana, have preserved,” and, moreover, the price of Wilson's six volumes—upwards of ninety rupees—puts the work beyond the reach of the great majority of readers in India.

I can hardly hope that my work will find acceptance with Pandits and Indian scholars inasmuch as I venture to deviate both widely and frequently from Sâyaṇa whom they have been taught to regard as infallible. No arguments are likely to shake this belief. Nothing short of a course of study similar to that to which the leaders of the modern school of Vedic interpretation have devoted half their lives will enable them to see with our eyes and accept our views. I trust, however, that they will at any rate give the leaders and the followers of this modern school credit for deep devotion to ancient Indian literature and due admiration of the great Indian scholars who have expounded it; and will acknowledge that these modern scholars—however mistaken their views may appear to be—are labouring sincerely and solely to discover and declare the spirit and the truth of the most ancient and venerated literary records that are the heritage of Aryan man.

R. T. H. GRIFFITH.

KOTAGIRI, NILGIRI :

May 25th, 1889.

NOTE.

This second edition of my translation is in the main a reprint in compacter and cheaper form, with some corrections and other improvements in text and commentary, of the original four-volume edition.

R. T. H. G.

KOTAGIRI :

15th October, 1896.

THE HYMNS OF THE RIGVEDA.

BOOK THE FIRST.

HYMN I.

Agni.

- I LAUD Agni, the chosen Priest, God, minister of sacrifice,
The hotar, lavishest of wealth.
- 2 Worthy is Agni to be praised by living as by ancient seers :
He shall bring hitherward the Gods.
- 3 Through Agni man obtaineth wealth, yea, plenty waxing day
by day,
Most rich in heroes, glorious.
- 4 Agni, the perfect sacrifice which thou encompassest about
Verily goeth to the Gods.
- 5 May Agni, sapient-minded Priest, truthful, most gloriously great,
The God, come hither with the Gods.
- 6 Whatever blessing, Agni, thou wilt grant unto thy worshipper,
That, Angiras, is indeed thy truth.

The first two hymns of this Book are ascribed to the Rishi or seer Madhuchelhapadas Vaisvāmitra, a son or descendant of the famous Visvāmitra. The deity to whom this hymn is addressed is Agni, the God of fire, the most prominent, next to Indra, of the deities of the Rigveda. Agni is the messenger and mediator between earth and heaven, announcing to the Gods the hymns, and conveying to them the oblations of their worshippers, inviting them with the sound of his crackling flames and bringing them down to the place of sacrifice. As concentrating in himself the various sacrificial duties of different classes of human priests, Agni is called the *Parohita* or chosen priest, the *prepositus* or *præses*. He is a *Ritvij*, a priest or minister who sacrifices at the proper seasons, and a *Hotar*, an invoking priest, a herald who calls the Gods to enjoy the offering. All riches are at his disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious whose oblations he carries to the Gods.

2 *Ancient seers* said by Sāyana to be Bhṛigu, Angiras, and others. The expression indicates the existence of earlier hymns.

3 *Most rich in heroes* : the heroes here spoken of, who accompany the acquisition and increase of wealth, are brave sons and dependents.

4 *Perfect* : uninterrupted by Rākshasas or fiends, who are unable to mar a sacrifice which Agni protects on all sides.

6 *Angiras* : here a name of Agni. The Angirases appear to have been regarded as a race of higher beings between Gods and men, the typical first sacrificers, whose ritual is the pattern which later priests must follow.

- 7 To thee, dispeller of the night, O Agni, day by day with prayer
Bringing thee reverence, we come ;
8 Ruler of sacrifices, guard of Law eternal, radiant One,
Increasing in thine own abode.
9 Be to us easy of approach, even as a father to his son :
Agni, be with us for our weal.

HYMN II.

Vāyu.

BEAUTIFUL Vāyu, come, for thee these Soma drops have been
prepared :

Drink of them, hearken to our call.

- 2 Knowing the days, with Soma juice poured forth, the singers
glorify
Thee, Vāyu, with their hymns of praise.
3 Vāyu, thy penetrating stream goes forth unto the worshipper,
Far-spreading for the Soma draught.

8 *Law eternal*. The word used to denote the conception of the order of the world is *ṛiti*. Everything in the universe which is conceived as showing regularity of action may be said to have the *ṛitā* for its principle. In its most general application the conception expressed by the word occupied to some extent the place of natural and moral law, fate, or the will of a supreme God. See Wallis, *The Cosmology of the Rgveda*, p. 92.

In thine own abode : *svē dhīme, svā domo*, in the sacrificial hall or chamber in which fire-worship is performed, and in which the fire (Agni) increases as the oblations of clarified butter are poured upon it by the priest.

1 *Vāyu* : God of the wind.

Soma drops : libations of the juice of the Soma, or Moon-plant, said to be the Acid *Asclepias* or *Sarcostema Viminalis*. The plant was gathered by moonlight on certain mountains, stripped of its leaves, and then carried to the place of sacrifice ; the stalks having been there crushed by the priests were sprinkled with water and placed on a sieve or stainer, whence, after further pressure, the acid juice trickled into a vessel called *Drona* ; after which it was mixed with flour etc., made to ferment, and then offered in libations to the Gods or drunk by the Brāhmanas, by both of whom its exhilarating qualities were supposed to be highly prized. This famous plant has remained unidentified till recently (see Max Muller, *Biographies of Words*, Appendix III.) 'Dr. Aitchison has lately stated that Soma must be the *Ephedra pachyclade*, which in the Harirud valley is said to bear the name of *hum*, *huma*, and *yuhma*. This supposition is confirmed by Dr. Joseph Bornmuller, a botanist long resident in Kerman, who identifies the Soma plant with some kind of *Ephedra*, probably *Ephedra distachya*, but who remarks that different varieties of *Ephedra* are to be found from Siberia to the Iberian peninsula, so that we must give up the hope of determining the original home of the Aryas by means of the habitat of the Soma plant' (*Quarterly Review*, No. 354, October 1894, p. 455).

2 *Knowing the days* : knowing the proper days for sacrifices ; or perhaps, knowing or marking the time of daybreak, the exact time for the commencement of sacrificial rites.

3 *Hymns of praise* : *ukthas*, lauds recited or spoken, in opposition to verses that are chanted or sung.

- 4 These, Indra-Vāyu, have been shed ; come for our offered dainties' sake :
The drops are yearning for you both.
- 5 Well do ye mark libations, ye Vāyu and Indra, rich in spoil !
So come ye swiftly hitherward.
- 6 Vāyu and Indra, come to what the Soma-presser hath prepared :
Soon, Heroes, thus I make my prayer.
- 7 Mitra, of holy strength, I call, and foe-destroying Varuṇa,
Who make the oil-fed rite complete.
- 8 Mitra and Varuṇa, through Law, lovers and cherishers of Law,
Have ye obtained your mighty power.
- 9 Our Sages, Mitra-Varuṇa, of wide dominion, strong by birth,
Vouchsafe us strength that worketh well.

HYMN III.

Aṣvina.

YE Aṣvins, rich in treasure, Lords of splendour, having nimble hands,
Accept the sacrificial food.

4 Indra and Vāyu are here conjointly addressed in a dual compound, Indra-vāyū. Indra was the favourite national deity of the Āryan Indians in the Vedic Age, and more hymns are dedicated to his honour than to the praise of any other divinity. He is the God who reigns over the intermediate region or atmosphere ; he fights against and conquers with his thunderbolt the demons of drought and darkness, and is in general the type of noble heroism.

7 According to Sāyana, Mitra presides over the day as Varuṇa over the night ; hence the closest connexion subsists between these two deities who are more frequently invoked together than Varuṇa is invoked singly ; together they uphold and rule the earth and sky, together they guard the world, together they promote religious rites, avenge sin, and are the lords of truth and light.

..Oil-fed. performed with *ghṛitām* (the modern *ghī*), and clarified butter, or butter which has been boiled gently and then allowed to cool. The butter is then used for culinary purposes and also offered in sacrifice to the Gods. Complete : by granting the worshipper's prayer.

8 *Through Law* : i. e. in accordance with *ṛitā*, the eternal law or everlasting order of the universe. See I. 1. .

1 'The Aṣvins seem to have been a puzzle even to the oldest Indian Commentators. Yāska thus refers to them in the Nirukta, XII. 1 :—'Next in order are the deities whose sphere is the heaven ; of these the Aṣvins are the first to arrive...Who then are these Aṣvins ? 'Heaven and Earth,' say some ; 'Day and Night,' say others ; 'The Sun and Moon,' say others ; 'Two Kings, performers of holy acts,' say the legendary writers.' Professor Roth thus speaks of these Gods : 'The two Aṣvins, though, like the ancient interpreters of the Veda, we are by no means agreed as to the conception of their character, hold nevertheless, a perfectly distinct position in the entire body of the Vedic deities of light. They are the earliest bringers of light in the morning sky,

- 2 Ye *Aṣvins*, rich in wondrous deeds, ye heroes worthy of our praise,
Accept our songs with mighty thought.
- 3 *Nāsatyas*, wonder-workers, yours are these libations with clipt grass :
Come ye whose paths are red with flame.
- 4 O *Indra*, marvellously bright, come, these libations long for thee,
Thus by fine fingers purified.
- 5 Urged by the holy singer, sped by song, come, *Indra*, to the prayers
Of the libation-pouring priest.
- 6 Approach, O *Indra*, hasting thee, Lord of Bay Horses, to the prayers :
In our libation take delight.
- 7 Ye *Viṣvedevas*, who protect, reward, and cherish men, approach
Your worshipper's drink-offering.
- 8 Ye *Viṣvedevas*, swift at work, come hither quickly to the draught,
As milch-kine hasten to their stalls.
- 9 The *Viṣvedevas*, changing shape like serpents, fearless, void of guile,

who in their chariots hasten onward before the dawn, and prepare the way for her.—J. Muir, *O. S. Texts*, V. 234.

Nimble hands hands outstretched and quick to seize the offerings.

2 *Rich in wondrous deeds*. some of these deeds for the protection and benefit of those who craved the aid of the *Aṣvins* are mentioned in Hymns CXII, CXVI, and the three following, of this Book.

3 *Nāsatyas*, derived by Indian Commentators from *na* + *asatya* 'not untrue,' is a name of common occurrence applied jointly to the two *Aṣvins*. *Nāsatya* is said to be specially the name of one of the *Aṣvins*, the other being then called *Dasra*, 'wonder-worker,' or perhaps 'destroyer' (of the wicked).

With clipt grass. The sacred *Kṛga* grass (*Poa cynosuroides*), after having the roots cut off, is spread on the *vedi* or altar, and upon it the libation of Soma juice, or oblation of clarified butter is poured out. It is also spread over the sacrificial ground or floor to serve as a seat for the Gods and the sacrificers.

4 *Thus by fine fingers purified*. carefully strained by the priests.

6 *Lord of Bay Horses*. *Harivān* and *Haryasva*, 'having bay or tawny horses,' are frequently occurring epithets of *Indra*.

7 *Ye Viṣvedevas*. *Viṣve devāḥ* may have originally denoted 'all the Gods collectively,' though the introduction of the *Viṣvas* under the name *viṣvadevāḥ* or *viṣvedevāḥ* as a separate troop of deities seems to have taken place at an early period. It is sometimes difficult to decide whether the expression *viṣve-devāḥ* refers to all the Gods or the particular troop.

9 *Ehimdyāsah* appears to be another form of *ahimdyāsah* which is explained by Bohtlingk, and Roth as 'multiform or versatile like a snake, showing the

Bearers, accept the sacred draught !

- 10 Wealthy in spoil, enriched with hymns, may bright Sarasvatī
 desire,
 With eager love, our sacrifice.

- 11 Inciter of all pleasant songs, inspirer of all gracious thought,
 • • Sarasvatī accept our rite !

- 12 Sarasvatī, the mighty flood,—she with her light illuminates,
 . She brightens every pious thought.

• HYMN IV.

Indra.

As a good cow to him who milks, we call the doer of fair deeds
 To our assistance day by day.

same variety of colour and shape.' Sāyana explains it as 'those who have obtained knowledge universally.' It is more than probable, says Professor Wilson, that the origin and import of the term were forgotten when Sāyana wrote.

Bearers, of riches, according to Sāyana.

10 *Sarasvatī* 'is a goddess of some, though not of very great importance in the Rigveda. As observed by Yāska (Nirukta in, 23) she is celebrated both as a river and as a deity. She was, no doubt, primarily a river-deity, as her name, "the watery," clearly denotes, and in this capacity she is celebrated in a few separate passages. Allusion is made in the Hymns, as well as in the Brāhmaṇas, to sacrifices being performed on the banks of this river and of the adjoining *Drishadvatī*; and the *Sarasvatī* in particular seems to have been associated with the reputation for sanctity, which according to the well-known passage in the Institutes of Manu, was ascribed to the whole region, called *Brahmāvartta*, lying between those two small streams, and situated immediately to the westward of the *Junna*. The *Sarasvatī* thus appears to have been to the early Indians what the *Ganges* (which is only twice named in the *Rigveda*) became to their descendants...When once the river had acquired a divine character, it was quite natural that she should be regarded as the patroness of the ceremonies which were celebrated on the margin of her holy waters, and that her direction and blessing should be invoked as essential to their proper performance and success. The connection into which she was thus brought with sacred rites may have led to the further step of imagining her to have an influence on the composition of the hymns which formed so important a part of the proceedings, and of identifying her with *Vāch*, the goddess of speech.'—J. Muir, *O. S. Texts*, V. 338.

12 'Sāyana explains: "the *Sarasvatī* by her act (of flowing) displays a copious flood." Both in his *Illustrations of the Nirukta* (xi. 26), p. 152, translates, "a mighty stream is *Sarasvatī*; with her light she lightens, illuminates, "all pious minds." He however, regards the commencing words as figurative, and not as referring to the river. Benfey renders: "*Sarasvatī*, by her light, causes the great sea to be known; she shines through all thoughts." He understands the "great sea" as the universe, or as life. The conceptions of *Sarasvatī* as a river, and as the directress of ceremonies, may be blended in the passage.'—Muir *O. S. T.*, V. p. 339.

1 *The doer of fair deeds.* Indra.

- 2 Come thou to our libations, drink of Soma, Soma-drinker thou !
The rich One's rapture giveth kine.
- 3 So may we be acquainted with thine innermost benevolence :
Neglect us not, come hitherward.
- 4 Go to the wise unconquered One, ask thou of Indra, skilled in
song,
Him who is better than thy friends.
- 5 Whether the men who mock us say, Depart unto another place,
Ye who serve Indra and none else ;
- 6 Or whether, God of wondrous deeds, all our true people call us
blest,
Still may we dwell in Indra's care.
- 7 Unto the swift One bring the swift, man-cheering, grace of
sacrifice,
That to the Friend gives wings and joy.
- 8 Thou, Śatakratu, drankest this and wast the Vṛitras' slayer ;
thou
Holpest the warrior in the fray.
- 9 We strengthen, Śatakratu, thee, yea, thee the powerful in fight,
That, Indra, we may win us wealth.
- 10 To him the mighty stream of wealth, prompt friend of him who
pours the juice,
Yea, to this Indra sing your song.

2 Indra is especially the lord of Soma and its chief drinker. The exhilaration produced by drinking the fermented juice offered in libations stimulates his warlike energies and disposes him to give out of his boundless riches liberal rewards in the shape of cattle and other wealth to those who worship him.

6 The general meaning of this and the two preceding verses seems to be : Indra is the best friend and protector, and so long as we enjoy his friendship and protection we care nothing for the revilings of the ungodly who mock at our faithful worship.

7 *The swift One* Indra. The Soma juice which exhilarates men or heroes and accompanies or graces the sacrifice is also called swift both because it flows quickly and because it makes Indra hasten to the solemnity. *The Friend*, is Indra whom the juice exhilarates and sends quickly to the sacrifice.

8 *Śatakratu*, a name of Indra, 'is explained by Sāyaṇa, he who is connected with a hundred (many) acts, religious rites (*bahukarmayukta*), either as their performer or their object : or it may be rendered 'endowed with great wisdom ;' *kratu* implying either *karma*, act, or *prajñā*, knowledge. —Wilson. *The Vṛitras*, the enemies, the oppressors, or obstructors, are 'the hostile powers in the atmosphere who malevolently shut up the watery treasures in the clouds. These demons of drought, called by a variety of names, as Vṛittra Ahi, Śushpa, Namuchi, Pipru, Śunbara, Uraṇa, etc., etc., armed on their side, also, with every variety of celestial artillery, attempt, but in vain, to resist the onset of the gods.' —Muir, *O. S. Texts*, V, 95,

HYMN V.

Indra.

- O COME ye hither, sit ye down; to Indra sing ye forth your song,
Companions, bringing hymns of praise;
2 To him the richest of the rich, the Lord of treasures excellent,
Indra, with Soma juice outpoured.
3 May he stand by us in our need and in abundance for our
wealth:
May he come nigh us with his strength;
4 Whose pair of tawny horses yoked in battles foemen challenge
not:
To him, to Indra sing your song.
5 Nigh to the Soma-drinker come, for his enjoyment, these pure
drops,
The Somas mingled with the curd.
6 Thou, grown at once to perfect strength, wast born to drink
the Soma juice,
Strong Indra, for preëminence.
7 O Indra, lover of the song, may these quick Somas enter thee:
May they bring bliss to thee the Sage.
8 Our chants of praise have strengthened thee, O Śatakṛatu, and
our lauds:
So strengthen thee the songs we sing.
9 Indra, whose succour never fails, accept these viands thousand-
fold,
Wherein all manly powers abide.
10 O Indra, thou who lovest song, let no man hurt our bodies, keep
Slaughter far from us, for thou canst.

HYMN VI.

Indra.

- THEY who stand round him as he moves harness the bright,
the ruddy Steed:
The lights are shining in the sky.

1 *Companions.* The call is addressed to the ministering priests.

3 'Two separate cases appear to be meant: *yoge*, where the God must recognize the necessity of his intervention, and *purandhyām*, where he may deem it superfluous.'—Ludwig.

4 At the sight of whose chariot and horses all enemies flee.

9 *Wherein all manly powers abide.* The oblations of worshippers, as well as their hymns of praise, stimulate and strengthen the Gods for deeds of heroism.

1 *They who stand round: lokatrayavartinah prṛtinah*, 'the living beings of the three worlds,' is Sāyaṇa's explanation. Probably the Maruts, Indra's constant companions are intended.

The bright, the ruddy Steed, (bradhnam aruṣhām), is probably the Sun, with whom Indra is frequently connected.

- 2 On both sides to the car they yoke the two bay coursers dear to him,
Bold, tawny, bearers of the Chief.
- 3 Thou, making light where no light was, and form, O men :
where form was not,
Wast born together with the Dawns.
- 4 Thereafter they, as is their wont, threw off the state of babes unborn,
Assuming sacrificial names.
- 5 Thou, Indra, with the Tempest-Gods, the breakers down of
what is firm,
Foundest the kine even in the cave.
- 6 Worshipping even as they list, singers laud him who findeth
wealth,
The far-renowned, the mighty One.
- 7 Mayest thou verily be seen coming by fearless Indra's side :
Both joyous, equal in your sheen.
- 8 With Indra's well beloved hosts, the blameless, hastening to
heaven,
The sacrificer cries aloud.

2 *On both sides* : *vipakshad* : harnessed on different sides.

3 *Thou*, i. e. the Sun. *O men* ! is perhaps merely an exclamation expressive of admiration. If *mayidh*, men, be taken to mean the Maruts, the words *thou, making, wast born*, although in the singular number, may apply to these Gods regarded as one host or company and born at one birth.

4 *Threw off the state of babes unborn* : according to Prof. M. Müller 'assumed again the form of new-born babes.' 'The idea that the Maruts assumed the form of a garbha, lit. of an embryo or a new born child, is only meant to express that the storms burst forth from the womb of the sky as soon as Indra arises to do battle against the demon of darkness.' As assisting Indra in this battle, the Maruts, whose name retained for a long time its purely appellative meaning of 'storms, attained their rank as deities by the side of Indra, or as the poet expresses it, they assumed their sacred name. This seems to be the whole meaning of the later legend that the Maruts, like the Ribhus were not originally gods, but became deities for their works.' M. Müller. *Rigveda Samhitā*, i. p. 25.

5. *The Tempest-Gods* : the Maruts, the friends and helpers of Indra.

The kine, are streams of water and the beams of light which follow their effusion. *The cave* is the thick dark cloud which holds the imprisoned waters and which Indra cleaves asunder with his thunderbolt or lightning.

7 *Thou* : the host of Maruts. According to Benfey, the Sun.

8 *The sacrificer cries aloud*. This is the interpretation proposed by Professor Max Müller, but it is only conjectural and not altogether satisfactory. Benfey translates : Mightily shines the sacrifice ; and Ludwig : The warrior sing triumphantly,

- 9 Come from this place, O Wanderer, or downward from the
light of heaven :
Our songs of praise all yearn for this.
- 10 Indra we seek to give us help, from here, from heaven above
the earth,
. . Or from the spacious firmament.

HYMN VII.

Indra.

- INDRA the singers with high praise, Indra reciters with their
* lauds,
Indra the choirs have glorified.
- 2 Indra hath ever close to him his two bay steeds and word-yoked
car,
Indra the golden, thunder-armed.
- 3 Indra hath raised the Sun on high in heaven, that he may see
afar :
He burst the mountain for the kine.
- 4 Help us, O Indra, in the frays, yea, frays, where thousand spoils
are gained,
With awful aids, O awful One.
- 5 In mighty battle we invoke Indra, Indra in lesser fight,
The Friend who bends his bolt at fiends.
- 6 Unclose, our manly Hero, thou for ever bounteous, yonder
cloud,
For us, thou irresistible.
- 7 Still higher, at each strain of mine, thunder-armed Indra's
praises rise :
I find no laud worthy of him.
- 8 Even as the bull drives on the herds, he drives the people with
.. his might,
The Ruler irresistible :

9 *From this place* . from earth.

Wanderer . (*parijman*) here applied to Indra.

10 *The spacious firmament* the expanse between earth and heaven.

1 *The choirs* : (*vāṇī*) referring perhaps to both singers and chanters.

2 *The golden* : i. e. richly decorated (*sarvābharaṇābhāṣitaḥ*) according to āyana.

3 *The mountain* : is the mountain-shaped mass of thick cloud, and *the kine* the waters as in I. 6. 5. The words *ādri* and *pārvaṭa* mean both mountain and cloud, these being constantly seen in close juxtaposition and being often distinguishable one from the other.

- 9 Indra who rules with single sway men, riches, and the fivefold
race
 Of those who dwell upon the earth.
- 10 For your sake from each side we call Indra away from other
 men :
 Ours, and none others', may he be.

HYMN VIII.

Indra.

- INDRA, bring wealth that gives delight, the victor's ever-con-
 quering wealth,
 Most excellent, to be our aid ;
- 2 By means of which we may repel our foes in battle hand to
 hand,
 By thee assisted with the car.
- 3 Aided by thee, the thunder-armed, Indra, may we lift up the
bolt,
 And conquer all our foes in fight.
- 4 With thee, O Indra, for ally with missile-darting heroes, may
 We conquer our embattled foes.
- 5 Mighty is Indra, yea supreme ; greatness be his, the Thunderer :
 Wide as the heaven extends his power ;
- 6 Which aideth those to win them sons, who come as heroes to
 the fight,
 Or singers loving holy thoughts.
- 7 His belly, drinking deepest draughts of Soma, like an ocean
 swells,
 Like wide streams from the cope of heaven.
- 8 So also is his excellence, great, vigorous, rich in cattle, like
 A ripe branch to the worshipper.
- 9 For verily thy mighty powers, Indra, are saving helps at
 once
 Unto a worshipper like me.

9 *The fivefold race* Benfey explains this as 'the whole inhabited world.' But the expression seems to mean the Aryan settlements or tribes only, and not the indigenous inhabitants of the country. The five tribes or settlements were probably the confederation of the Turvāṣas, Yātus, Anus, Druhyus, and Perus. Sāyaṇa's explanation is 'those who are fit for habitations,' and the phrase is said to imply the four castes and Nisādas or indigenous barbarians. But there were no such distinctions of caste when the hymn was composed.

2 *With the car* *āvatā*, literally, with a horse, is explained by Sāyaṇa to mean fighting on horseback. But horses seem to have been used in war as drawers of chariots only, and *āvatā* here stands for *rathena*, with a car or chariot.

3 *May we lift up the bolt*. The thunderbolt here spoken of is sacrifice which, when employed against enemies, is as powerful a weapon as the bolt of Indra.

- 10 So are his lovely gifts ; let lauds and praises be to Indra sung,
That he may drink the Soma juice.

HYMN IX.

Indra.

- COME, Indra, and delight thee with the juice at all the Soma
feasts,
• • Protector, mighty in thy strength.
2 To Indra pour ye forth the juice, the active gladdening juice
to him
The gladdening, omnific God.
3 O Lord of all men, fair of cheek, rejoice thee in the gladdening
lauds,
Present at these drink-offerings.
4 Songs have outpoured themselves to thee, Indra, the strong,
the guardian Lord,
And raised themselves unsatisfied.
5 Send to us bounty manifold, O Indra, worthy of our wish,
For power supreme is only thine.
6 O Indra, stimulate thereto us emulously fain for wealth,
And glorious, O most splendid One.
7 Give, Indra, wide and lofty fame, wealthy in cattle and in
strength,
Lasting our life-time, failing not.
8 Grant us high fame, O Indra, grant riches bestowing thousands,
those
Fair fruits of earth borne home in wains.
9 Praising with songs the praise-worthy who cometh to our aid,
we call
Indra, the Treasure-Lord of wealth.
10 To lofty Indra, dweller by each libation, the pious man
"Sings forth aloud a strengthening hymn.

10 *Let lauds and praises be to Indra sung.* more exactly, 'be lauds, spoken and sung, to Indra given; *uktha* being properly the laud that is recited, and *stoma* the hymn of praise that is sung.

4 *And raised themselves unsatisfied.* *ājyāhāt*, not contented, that is, with prayers ever new. Ludwig observes that the Sāmaveda has preserved the correct reading *stājyāhāt*, 'with one accord.'

8 *Those fair fruits of earth brought home in wains.* 'The original of this ymn, as of many others, is so concise and elliptical as to be unintelligible without the liberal amplification of the Scholiast. We have in the text simply those ear-having viands," *tā rathinī. iśah*, meaning, Sāyana says, those ticles of food which are conveyed in cars, carts, or waggons, from the site of eir production; as rice, barley, and other kinds of grain.'—Wilson.

The meaning of *rathinī* is not clear.

HYMN X.

Indra.

THE chanters hymn thee, they who say the word of praise magnify thee.

The priests have raised thee up on high, O Śatakratu, like a pole.

2 As up, he clomb from ridge to ridge and looked upon the toilsome task,

Indra observes this wish of his, and the Ram hastens with his troop.

3 Harness thy pair of strong bay steeds, long-maned, whose bodies fill the girths,

And, Indra, Soma-drinker, come to listen to our songs of praise.

4 Come hither, answer thou the song, sing in approval, cry aloud.

Good Indra, make our prayer succeed, and prosper this our sacrifice.

5 To Indra must a laud be said, to strengthen him who freely gives,

That Śakra may take pleasure in our friendship and drink-offerings

6 Him, him we seek for friendship, him for riches and heroic might.

For Indra, he is Śakra, he shall aid us while he gives us wealth.

7 Easy to turn and drive away, Indra, is spoil bestowed by thee.

1 'The concluding phrase, *tad ind vaiśam iva yemire*, "they have raised thee, like a bamboo," is rather obscure. The Scholast says, they have elevated Indra, as tumblers raise a bamboo—on the summit of which they balance themselves; a feat not uncommon in India: or, as *raiṅga* means, also, a family, it may be rendered, as ambitious persons raise their family to consequence.'—Wilson.

2 The text has only, mounting from ridge to ridge, or from height to height, which the Scholast completes by observing that this is said of the Yajamāna, the person who institutes or performs a regular sacrifice and pays the expenses of it, who goes to the mountain to gather the Soma-plant, fuel, etc. Ludwig thinks that Indra is meant, rising higher and higher, and yet not delaying to come to the sacrifice.

The Ram, (*ṛiṣhṇā*) is Indra, and his flock or troop are the Maruts.

Hastens: comes quickly to the sacrifice.

5 *Śakra*, a common name of Indra, used in the next stanza as an epithet= 'the powerful,' from *śak*, to be able.

7 *Easy to turn*: The Booty spoken of in the R̥gveda consists chiefly cattle, which with Indra's assistance are easily turned and driven away if the enemy who possesses them.

- Unclose the stable of the kine, and give us wealth O Thunder-armed.
- 8 The heaven and earth contain thee not, together, in thy wrathful mood.
Win us the waters of the sky, and send us kine abundantly.
- 9 Hear, thou whose ear is quick, my call; take to thee readily my songs
O Indra, let this laud of mine come nearer even than thy friend.
- 10 We know thee mightiest of all, in battles hearer of our cry.
Of thee most mighty we invoke the aid that giveth thousand-fold.
- 11 O Indra, Son of Kusika, drink our libation with delight.
Prolong our life anew, and cause the seer to win a thousand gifts.
- 12 Lover of song, may these our songs on every side encompass thee:
Strengthening thee of lengthened life, may they be dear delights to thee.

HYMN XI.

Indra.

ALL sacred songs have magnified Indra expansive as the sea,
The best of warriors borne on cars, the Lord, the very Lord of strength.

- 2 Strong in thy friendship, Indra, Lord of power and might, we have no fear.
We glorify with praises thee, the never-conquered conqueror.
- 3 The gifts of Indra from of old, his saving succours, never fail,
When to the praise-singers he gives the boon of substance rich in kine.

Unclose the stable of the kine Open the thick cloud that holds the water imprisoned, and fertilize our fields with rain.

9 *Thy friend* probably the *vāgra* or thunderbolt which is Indra's inseparable associate and ally.

11 *Son of Kusika* Kusika was the father or the grandfather of Visvāmitra who was the father of the poet or seer of this hymn. This epithet Kausika, son of Kusika, is here applied to Indra as being the chief or special God of the seer's family.

12 *Of lengthened life*=immortal.

1 This hymn is ascribed to Jetar the son of Madhuchchhandas the seer of the preceding hymn.

Expansive as the sea cf. I. 8, 7. Or the expression may be, as Wilson says, vague mode of indicating the universal diffusion of Indra as the firmament.

- 4 Crusher of forts, the young, the wise, of strength unmeasured,
 was he Bôri
 Sustainer of each sacred rite, Indra, the Thunderer, much-
 extolled.
- 5 Lord of the thunder, thou didst burst the cave of Vala rich
 in cows.
 The Gods came pressing to thy side, and free from terror aided
 thee.
- 6 I, Hero, through thy bounties am come to the flood addressing
 thee.
 Song-lover, here the singers stand and testify to thee thereof.
- 7 The wily Śushna, Indra! thou o'erthrewest with thy wondrous
 powers.
 The wise beheld this deed of thine: now go beyond their
 eulogies.
- 8 Our songs of praise have glorified Indra who ruleth by his
 night,
 Whose precious gifts in thousands come, yea, even more
 abundantly.

HYMN XII.

Agni.

WE choose Agni the messenger, the herald, master of all wealth,
 Well skilled in this our sacrifice.

- 2 With callings ever they invoke Agni, Agni, Lord of the House,
 Oblation-bearer, much beloved.
- 3 Bring the Gods hither, Agni, born for him who strews the sacred
 grass:
 Thou art our herald, meet for praise.

4 *Crusher of forts*: destroyer or breaker-down of the clouds that withhold the rain, which are regarded as the forts or strongholds of Vṛitra and the other hostile powers of the air.

5 *The cave of Vala*: Vala is the brother of Vṛitra, or Vṛitra himself under another name, who stole the cows of the Gods and hid them in a cave, that is kept the light and waters imprisoned in dark clouds.

6 *To the flood*: i. e. to Indra, the river or sea of bounty.

7 *The wily Śushna*: Śushna is described as a demon slain by Indra. The word means drier up: *bhātāṇāṁ goshanahetu*, cause of the drying up of beings, the excessive heat and drought before the Rains, which Indra puts an end to.

Now go beyond their eulogies: i. e. do deeds worthy of still higher praise. Or it may mean, make their eulogies endure.

1 The Hymns from XII to XXIII inclusive are ascribed to Medhātithi son of Kaṇva.

The messenger: the mediator between men and Gods. *The herald*: *devāṇāṁ dhvātāram*, the inviter of the Gods, is Śāyana's explanation.

3 *Born*: newly produced by attrition for the man who has prepared and spread the sacrificial grass as a seat for the expected deities.

- 4 Wake up the willing Gods, since thou, Agni, performest
embassage :
Sit on the sacred grass with Gods.
- 5 O Agni, radiant One, to whom the holy oil is poured, burn up
Our enemies whom fiends protect.
- 6 By Agni Agni is inflamed, Lord of the House, wise, young, who
bears
The gift : the ladle is his mouth.
- 7 Praise Agni in the sacrifice, the Sage whose ways are ever true,
The God who driveth grief away.
- 8 God, Agni, be his strong defence who, lord of sacrificial gifts,
Worshippeth thee the messenger.
- 9 Whoso with sacred gift would fain call Agni to the feast of
Gods,
O Purifier, favour him.
- 0 Such, Agni, Purifier, bright, bring hither to our sacrifice,
To our oblation bring the Gods
- 1 So lauded by our newest song of praise bring opulence to us,
And food, with heroes for our sons.
- 2 O Agni, by effulgent flame, by all invoking of the Gods,
Show pleasure in this laud of ours.

HYMN XIII.

Agni.

AGNI, well-kindled, bring the Gods for him who offers holy gifts.
Worship them, Purifier, Priest.

- 2 Son of Thyself, present, O Sage, our sacrifice to the Gods to-
day.
Sweet to the taste, that they may feast.

6' *By Agni Agni is inflamed* : The fire into which the oblation is poured is
lighted by the application of other fire.

Young : as newly born each time the fire is produced. *The ladle* : used for
pouring the sacrificial butter into the fire.

8 *Lord of sacrificial gifts*. the wealthy patron or institutor of the sacrifice.

9 *O Purifier* : *pāvaka*, purifying. is in later Sanskrit a common word for fire.

This is one of the April or propitiatory hymns, consisting of invocations to a
ries of deified objects, and said to be introductory to the animal sacrifice.
If the deified objects addressed in this hymn are said by Sāyana to be forms
of Agni.

1 *For him who offers holy gifts* : for the institutor of the sacrifice.

2 *Son of Thyself*. *Tanūnapāt*, son or descendant of oneself, is a frequently
occurring name of Agni, so called because fire is sometimes self-generated, as
the lightning, or produced by attrition, and not necessarily derived from
other fire. Other fanciful derivations are given.

- 3 Dear Narāgaṇsa, sweet of tongue, the giver of oblations, I
Invoke to this our sacrifice.
- 4 Agni, on thy most easy ear, glorified, hither bring the Gods :
Mann appointed thee as Priest.
- 5 Strew, O ye wise, the sacred grass that drips with oil, in order
due,
Where the Immortal is beheld.
- 6 Thrown open be the Doors Divine, unailing, that assist the rite,
For sacrifice this day and now.
- 7 I call the lovely Night and Dawn to seat them on the holy grass
At this our solemn sacrifice.
- 8 The two Invokers I invite, the wise, divine, and sweet of
tongue,
To celebrate this our sacrifice.
- 9 Hā, Sarasvati, Mahi, three Goddesses who bring delight,
Be seated, peaceful, on the grass.
- 10 Tvashṭar I call, the earliest born, the wearer of all forms at
will :
May he be ours and ours alone.
- 11 God, Sovran of the Wood, present this our oblation to the
Gods,
And let the giver be renowned.

3 *Narāgaṇsa* 'Praise of Men' is one of Agni's mystical names.

4 *Mann* is the man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies.

5 *The immortal* : according to Sāyana either the clarified butter or Agni the God.

6 *The Doors Divine* : the doors of the chamber in which the oblation is offered.

Unailing : the signification of *asaṅghātāḥ* in the text is uncertain. Sāyana explains the word variously in various places.

8 *The two Invokers*. It seems uncertain who these two invokers or priests (*hotāra*) are, whether Agni and Āditya, or Agni and Varuṇa, or Varuṇa and Āditya. See M. Muller's *A. S. Literature*, p. 464.

9 *Hā* . the Goddess of sacred speech and action.

Sarasvati . see I. 3. 10.

Mahi : 'the great' (Goddess), said to be identical with Bhārati, also Goddess of speech.

10 *Tvashṭar*, is the Hephaistos, or Vulcan, of the Indian pantheon, the ideal artist, the divine artisan, the most skilful of workmen, versed in all wonderful and admirable contrivances.

11 *God, Sovran of the Wood* : *vanaspati*, lord of the wood ; usually, a large tree ; here said to be an Agni,—as if the fuel and the burning of it were identified. Or the Sacrificial Post may be intended, which is enumerated among the Apri deities or defied objects.

- 12 With Svāhā pay the sacrifice to Indra in the offerer's house :
Thither I call the Deities.

HYMN XIV.

Viṣvedevas.

- To drink the Soma, Agni, come, come to our service and our
songs
With all these Gods ; and worship them.
2 The Kaṇvas have invoked thee ; they, O Singer, sing thee
songs of praise :
Agni, come hither with the Gods ;
3 Indra, Vāyu, Brihaspati, Mitrā, Agni, Pūshan, Bhaga,
Ādityas, and the Marut host.

12 *Svāhā* is the sacred word or exclamation (Hail ! Blessing !) used in pouring the oblation on the fire. According to Śāyana, *Svāhā* also may be identified with Agni.

2 *The Kaṇvas* : sons or descendants of Kaṇva, men of the same family as the seer of the hymn.

3 *Indra, Vāyu*, etc. The names of these Gods are in the accusative case, governed by 'they (the Kaṇvas) have invoked,' or 'worship them,' understood.

Brihaspati, 'alternating with Brahmaṇaspati is the name of a deity in whom the action of the worshipper upon the Gods is personified. He is the suppliant, the priest who intercedes with the Gods for men, and protects them against the wicked. Hence he appears as the prototype of the priests and the priestly order, and is also designated as the Purohita of the divine community. The essential difference between the original idea represented in this God and those expressed in most of the other and older deities of the Veda consists in the fact that the latter are personifications of various departments of nature, or of physical forces, while the former is the product of moral ideas, and an impersonation of the power of devotion.'—Muir, *O. S. Texts*, V. 272.

Pūshan is a God who protects and multiplies cattle and human possessions generally. In character he is a solar deity, beholds the entire universe, and is a guide on roads and journeys.

Bhaga, the gracious Lord and protector, is regarded as the bestower of wealth.

Ādityas. 'There (in the highest heaven) dwell and reign those Gods who bear in common the name of Ādityas. We must, however, if we would discover their earliest character, abandon the conceptions which in a later age, and even in that of the heroic poems, were entertained regarding these deities. According to this conception they were twelve Sun-gods, bearing evident reference to the twelve months. But for the most ancient period we must hold fast the primary signification of their name. They are the inviolable, imperishable, eternal beings. Aditi, eternity or the eternal, is the element which sustains them and is sustained by them. The eternal and inviolable element in which the Ādityas dwell and which forms their essence, is the celestial light...The Ādityas, the Gods of this light, do not, therefore by any means coincide with any of the forms in which light is manifested in the universe. They are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life, which exists, as it were, behind all these phenomena.'—Roth, quoted by Muir, *O. S. Texts*, V. p. 55.

- 4 For you these juices are poured forth that gladden and exhilarate,
The meath-drops resting in the cup.
- 5 The sons of Kapva fain for help adore thee, having strewn the
grass,
With offerings and all things prepared.
- 6 Let the swift steeds who carry thee, thought-yoked and dropping holy oil,
Bring the Gods to the Soma draught.
- 7 Adored, the strengtheners of Law, unite them, Agni, with their
Dames :
Make them drink meath, O bright of tongue.
- 8 Let them, O Agni, who deserve worship and praise drink with
thy tongue
The meath in solemn sacrifice.
- 9 Away, from the sun's realm of light, the wise invoking Priest
shall bring
All Gods awaking with the dawn.
- 10 With all the Gods, with Indra, with Vāyu, and Mitra's splendours, drink,
Agni, the pleasant Soma juice.
- 11 Ordained by Manu as our Priest, thou sittest, Agni, at each rite
Hallow thou this our sacrifice.
- 12 Harness the Red Mares to thy car, the Bays, O God, the flaming ones :
With those bring hitherward the Gods.

HYMN XV.

Ritu

O INDRA drink the Soma juice with Ritu ; let the cheering drops
Sink deep within, which settle there.

The Marut host : the Maruts are the Gods of the winds and storms, the companions and friends of Indra. They are said in the Veda to be the sons of Rudra and Priṇi, the latter being explained by Sāyana as 'the many-coloured earth,' but regarded by Professor Roth as a personification of the speckled clouds.

7 *Unite them with their Dames* : *pātnivatas kṛidhī* : make them (come) with their consorts.

9 *The wise invoking Priest* : Agni, who calls the Gods.

10 *All the Gods* : or Vigvedevas ; see I. 3. 7.

11 *Manu* : see I. 13. 4.

1 *Ritu* : meaning generally a season, a sixth part of the Indian year, is here personified and addressed as a deity.

- 2 Drink from the Purifier's cup, Maruts, with Ritu ; sanctify
The rite, for ye give precious gifts.
- 3 O Neshṭar, with thy Dame accept our sacrifice ; with Ritu drink,
For thou art he who giveth wealth.
- 4 Bring the Gods, Agni ; in the three appointed places set them
down :
Surround them, and with Ritu drink.
- 5 Drink Soma after the Ritus, from the Brāhmaṇa's bounty : un-
dissolved,
O Indra, is thy friendship's bond.
- 6 Mitra, Varuṇa, ye whose ways are firm—a Power that none
deceives—,
With Ritu ye have reached the rite.
- 7 The Soma-pressers, fain for wealth, praise the Wealth-giver in
the rite,
In sacrifices praise the God.
- 8 May the Wealth-giver grant to us riches that shall be far
renowned :
These things we gain among the Gods.
- 9 He with the Ritus fain would drink, Wealth-giver, from the
Neshṭar's bowl.
Haste, give your offering, and depart.
- 10 As we this fourth time, Wealth-giver, honour thee with the
Ritus, be
A Giver bountiful to us.

2 *The Purifier's cup* : the sacrificial vessel of the Potar, or Purifier, who pours into the fire the libation for the Maruts.

3 *O Neshṭar* : the Neshṭar is one of the chief officiating priests, who leads forward the wife of the institutor of the sacrifice. In this place Neshṭar is said to be another name for the God Tvasṭar from his having on some occasion assumed the function of a Neshṭar priest.

4 *The three appointed places* : by the three sacrificial fires.

5 *The Brāhmaṇa's bounty*. The Brāhmaṇa here is said to be the Brāhma-ichchhāpsi, one of the sixteen priests employed in sacrifices ; and perhaps his office may have been to hold some plate or vase in which the offering is presented.

7 *The Soma-pressers* : *grāhvaḥastāsah*, men having stones in their hands with which to bruise the Soma plant. *The Wealth-giver* is Agni.

In the rite, In sacrifices : 'in the *adhvara* and in the *yajnas*, the first said to be the primary or essential ceremony, such as the Agnishtoma ; the second, the modified ceremonies, such as the Ukthya which is elsewhere termed an offering with Soma juice.'—Wilson.

10 *As we this fourth time* : Agni, as Dravipodās or Wealth-giver, has now been celebrated in four stanzas instead of the usual *trichā* or triad ; or we may translate with Ludwig, 'As we in fourth place,' Agni being fourth in the invocation (Indra, Maruts, Tvasṭar, Agni).

- 11 Drink ye the meath, O Aṣvins bright with flames, whose acts
are pure, who with
Ritus accept the sacrifice.
- 12 With Ritu, through the house-fire, thou, kind Giver, guidest
sacrifice :
Worship the Gods for the pious man.

HYMN XVI.

Indra.

- LET thy Bay Steeds bring thee, the Strong, hither to drink the
Soma draught—
Those, Indra, who are bright as suns.
- 2 Here are the grains bedewed with oil : hither let the Bay
Coursers bring
Indra upon his easiest car.
- 3 Indra at early morn we call, Indra in course of sacrifice,
Indra to drink the Soma juice.
- 4 Come hither, with thy long-maned Steeds, O Indra, to the
draught we pour :
We call thee when the juice is shed.
- 5 Come thou to this our song of praise, to the libation poured
for thee :
Drink of it like a stag athirst.
- 6 Here are the drops of Soma juice expressed on sacred grass :
thereof
Drink, Indra, to increase thy might.
- 7 Welcome to thee be this our hymn, reaching thy heart, most
excellent :
Then drink the Soma juice expressed.
- 8 To every draught of pressed-out juice Indra, the Vṛitra-slayer,
comes,
To drink the Soma for delight.
- 9 Fulfil, O Śatakratu, all our wish with horses and with kine :
With holy thoughts we sing thy praise.

12 *Through the house-fire.* The *gṛhapatya* is the sacred fire perpetually maintained by the householder ; the fire from which fires for sacrificial purposes are lighted.

1 *Bright as suns : śrāchalsasah.* Siyapa understands this to refer to the priests, and Wilson renders accordingly : may (the priests), radiant as the sun (make thee manifest).

2 *Easiest car ; sukhātame vāthe :* that is, most easily moving, swiftest.

3 *Indra at early morn we call.* Although not more particularly named, the specification implies the morning, mid-day, and evening worship.

5 *Like a stag athirst* like a *gaurā* (Bos Gaurus) a kind of buffalo.

'I drink like a thirsty buffalo,' would perhaps be a more strictly accurate rendering.

HYMN XVII.

Indra-Varuṇa.

I CRAVE help from the Imperial Lords, from Indra-Varuṇa;
may they

Both favour one of us like me.

2 Guardians of men, ye ever come with ready succour at the call
Of every singer such as I.

3 Sate you, according to your wish, O Indra-Varuṇa, with wealth :
Fain would we have you nearest us.

4 May we be sharers of the powers, sharers of the benevolence
Of you who give strength bounteously.

5 Indra and Varuṇa, among givers of thousands, meet for praise,
Are Powers who merit highest laud.

6 Through their protection may we gain great store of wealth,
and heap it up :
Enough, and still to spare, be ours.

7 O Indra-Varuṇa, on you for wealth in many a form I call :
Still keep ye us victorious.

8 O Indra-Varuṇa, through our songs that seek to win you to
ourselves,
Give us at once your sheltering help.

9 O Indra-Varuṇa, to you may fair praise which I offer come,
Joint eulogy which ye dignify.

HYMN XVIII.

Brahmaṇaspati.

O BRAHMAṆASPATI, make him who presses Soma glorious,
Even Kakshivān Auśija.

1 Indra the Hero and Varuṇa the King are addressed conjointly as a dual deity, Indravaruṇa. The most prominent of the other dual deities are Agni-Soma, Indra-Vāyu, Indra-Agni, Indra-Bṛihaspati, Indra-Soma, Mitra-Varuṇa, Indra-Pūshan, Indra-Vishṇu, Dyauṣ-Pṛithivī and Soma-Rudra.

Brahmaṇaspati. See I. 14, 3. Professor Wilson says: 'The Scholiast furnishes us with no account of the station or functions of this divinity. The etymology will justify Dr. Roth's definition of him as the deity of sacred prayer, or rather, perhaps, of the text of the Veda; but whether he is to be considered as a distinct personification, or as a modified form of one of those already recognized, and especially of Agni, is doubtful. His giving wealth, healing disease, and promoting nourishment, are properties not peculiar to him; and his being associated with Indra and Soma, while it makes him distinct from them, leaves him Agni as his prototype. His being, in an especial manner, connected with prayer appears more fully in a subsequent passage, Hymn XL. Agni is, in an especial degree, the deity of the Brahman; and, according to some statements, the R̥gveda is supposed to proceed from him; a notion, however, which according to Medhānti, the commentator on Manu, was suggested by its opening with the hymn to Agni, *Agnim ille*.'

Kakshivān, called Auśija, or son of Uśij, was a renowned Rishi or seer, of the family of Pajja, and the author of several of the hymns of the R̥gveda.

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- 2 The rich, the healer of disease, who giveth wealth, increaseth store,
The prompt,—may he be with us still.
- 3 Let not the foeman's curse, let not a mortal's onslaught fall on us :
Preserve us, Brahmanaspati.
- 4 Ne'er is the mortal hero harmed whom Indra, Brahmanaspati,
And Soma graciously inspire.
- 5 Do, thou, O Brahmanaspati, and Indra, Soma, Dakṣiṇā,
Preserve that mortal from distress.
- 6 To the Assembly's wondrous Lord, to Indra's lovely Friend who gives
Wisdom, have I drawn near in prayer.
- 7 He without whom no sacrifice, e'en of the wise man, prospers ;
ho
Stirs up the series of thoughts.
- 8 He makes the oblation prosper, he promotes the course of sacrifice :
Our voice of praise goes to the Gods.
- 9 I have seen Narāṅsa, him most resolute, most widely famed,
As 'twere the Household Priest of heaven.

2 *The rich, the healer of disease* : Brahmanaspati.

4 *Soma* : the God who represents and animates the juice of the Soma plant. He was in former times the Indian Dionysus or Bacchus. 'The simple minded Aryan people,' says Professor Whitney, 'whose whole religion was a worship of the wonderful powers and phenomena of nature, had no sooner perceived that this liquid [Soma juice] had power to elevate the spirits, and produce a temporary frenzy, under the influence of which the individual was prompted to, and capable of, deeds beyond his natural powers, than they found in it something divine : it was to their apprehension a God, endowing those into whom it entered with godlike powers ; the plant which afforded it became to them the king of plants ; the process of preparing it became a holy sacrifice. The high antiquity of this cultus is attested by the references to it found occurring in the Persian Avesta.'—See Muir, *O. S. Texts*, V. 258.

5 *Dakṣiṇā* : properly the present made to the priests at the conclusion of a sacrifice, here personified as a Goddess.

6 *The Assembly's wondrous Lord* : Sadrasaspati, the master or protector of the assembly of priests, is here a title of Agni.

9 *Household Priest* : *sādmānakhasam* ; according to Sāyaṇa, 'radiant as heaven,' according to Ludwig, 'as one who fought to win heaven's seat.'

Narāṅsa has already occurred as a name of Agni (I. 13. 3.) The meaning appears to be : through my invocation and praise I have reached the Gods, and with the eye of the spirit have looked on Agni in heaven.

HYMN XIX.

Agni. Maruts.

- To this fair sacrifice to drink the milky draught thou art invoked :
 O Agni, with the Maruts come.
- 2 No mortal man, no God exceeds thy mental power, O Mighty One :
 O Agni, with the Maruts come :
- 3 All Gods devoid of guile, who know the mighty region of mid-air :
 O Agni, with those Maruts come.
- 4 The terrible, who sing their song, not to be overcome by might :
 O Agni, with those Maruts come.
- 5 Brilliant, and awful in their form, mighty, devourers of their foes :
 O Agni, with those Maruts come.
- 6 Who sit as Deities in heaven, above the sky-vault's luminous sphere :
 O Agni, with those Maruts come.
- 7 Who scatter clouds about the sky, away over the billowy sea :
 O Agni, with those Maruts come.
- 8 Who with their bright beams spread them forth over the ocean in their might :
 O Agni, with those Maruts come.
- 9 For thee, to be thine early draught, I pour the Soma-mingled meath :
 O Agni, with the Maruts come.

HYMN XX.

Ribhus.

- For the Celestial Race this song of praise which gives wealth lavishly
 Was made by singers with their lips.
- 2 They who for Indra, with their mind, formed horses harnessed by a word,
 Attained by works to sacrifice.

1 For the Celestial Race. *devāya jānmane*, the divine class or race of the Ribhus, the three sons of Sudhanvan who is said to have been a descendant of Angirās. They were named severally Ribhu, Vibhvan, and Vāja and styled collectively Ribhus from the name of the eldest. 'Through their assiduous performance of good works they obtained divinity and became entitled to receive praise and adoration. They are supposed to dwell in the solar sphere, and there is an indistinct identification of them with the rays of the sun : but, whether typical or not, they prove the admission, at an early date of the doctrine that men might become divinities.'—Wilson.

- 3 They for the two Nâsûtyas wrought a light car moving every way :
They formed a nectar-yielding cow.
- 4 The Ribhus with effectual prayers, honest, with constant labour, made
Their Sire and Mother young again.
- 5 Together came your gladdening drops with Indra by the Maruts girt,
With the Âdityas, with the Kings.
- 6 The sacrificial ladle, wrought newly by the God Tvashtar's hand—
Four ladles have ye made thereof.
- 7 Vouchsafe us wealth, to him who pours thrice seven libations,
yea, to each
Give wealth, pleased with our eulogies.
- 8 As ministering Priests they held, by pious acts they won themselves,
A share in sacrifice with Gods.

HYMN XXI.

Indra-Agni.

INDRA and Agni I invoke ; fain are we for their song of praise :
Chief Soma-drinkers are they both.

3 *The two Nâsûtyas* the *Âsvins*. See I. 3. 3. The Ribhus may have been the first to attempt the bodily representation of the horses of India and the chariot of the *Âsvins*.

4 *Sire and Mother*: Heaven and Earth, which they, as deities of the seasons, refresh and restore to youth.

5 'According to *Âgvalâyana*, as quoted by *Sâyana*, the libations offered at the third daily (or evening) sacrifice are presented to Indra along with the *Âdityas*, together with Ribhu, Vibhvan, and Vâja, with *Brihaspati* and the *Visvadevas*.—Wilson.

6 'Tvashtar, in the Paurânîk mythology, is the carpenter or artisan of the Gods : so *Sâyana* says of him, he is a divinity whose duty, with relation to the Gods, is carpentry . . . *Sâyana* also calls the Ribhus the disciples of Tvashtar... The act ascribed to them in the text, of making one ladle four, has, probably, rather reference to some innovation in the objects of libation than to the mere multiplication of the wooden spoons used to pour out the Soma juice. The *Nîti-Manjarî* says that Agni, coming to a sacrifice which the Ribhus celebrated, became as one of them, and, therefore, they made the ladle fourfold, that each might have his share.'—Wilson.

7 Or the 'thrice seven' may refer to *râtnâni*, grant thrice seven rich treasures.

1 *Indra and Agni* : addressed conjointly as a dual deity, *Indrâgni*, that is, India-Agni. See. I. 17. 1.

- 2 Praise ye, O men, and glorify Indra-Agni in the holy rites :
Sing praise to them in sacred songs.
- 3 Indra and Agni we invite, the Soma-drinkers, for the fame
Of Mitra, to the Soma-draught.
- 4 Strong Gods, we bid them come to this libation that stands
ready here :
Indra and Agni, come to us.
- 5 Indra and Agni, mighty Lords of our assembly, crush the
fiends :
Childless be the devouring ones.
- 6 Watch ye, through this your truthfulness, there in the place
of spacious view :
Indra and Agni, send us bliss.

HYMN XXII.

Aṣvins and Others.

- WAKEN the Aṣvin Pair who yoke their car at early morn :
may they
Approach to drink this Soma juice.
- 2 We call the Aṣvins Twain, the Gods borne in a noble car, the
best
Of charioteers, who reach the heavens.
 - 3 Dropping with honey is your whip, Aṣvins, and full of plea-
santness :
Sprinkle therewith the sacrifice.
 - 4 As ye go thither in your car, not far, O Aṣvins, is the home
Of him who offers Soma juice.
 - 5 For my protection I invoke the golden-handed Savitar :
He knoweth, as a God, the place.

3 *For the fame of Mitra* : the meaning is not clear. Mitra appears to be regarded as the guardian of the world. Sâyana takes Mitra in the sense of tend, and refers it to the institutor of the sacrifice.

5 *Crush the fiends* the Rākshasas, demons who go about at night, ensnaring and even devouring human beings, disturbing sacrifices and devout men, and generally hostile to the Āryan race.

6 *In the place of spacious view* : Sâyana explains 'in the station which eminently makes known the experience of results (of actions) that is in heaven (Svarga).' In the place where what is hidden will be made known.

2 *Your whip* : the *madhukasā* or Honey-whip of the Aṣvins is perhaps the pulsating morning breeze. See Atharva-veda IX. 1, the whole of which is a glorification of this wondrous whip.

Savitar : the generator or vivifier, is a name of the Sun, in the Veda sometimes identified with and sometimes distinguished from Sūrya.

- 6 That he may send us succour, praise, the Waters' Offspring
Savitar:
Fam are we for his holy ways.
- 7 We call on him, distributor of wondrous bounty and of wealth,
On Savitar who looks on men.
- 8 Come hither, friends, and seat yourselves; Savitar, to be"
praised by us,
Giving good gifts, is beautiful.
- 9 O Agni, hither bring to us the willing Spouses of the Gods,
And Tvashtar, to the Soma draught.
- 10 Most youthful Agni, hither bring their Spouses, Hotrâ, Bhârati,
Varûtri, Dhishanâ, for aid.
- 11 Spouses of Heroes, Goddesses, with whole wings may they come
to us
With great protection and with aid.
- 12 Indrâpi, Varunîni and Agnâyi hither I invite,
For weal, to drink the Soma juice.
- 13 May Heaven and Earth, the Mighty Pair, bedew for us our
sacrifice,
And feed us full with nourishment.
- 14 Their water rich with fatness, there in the Gandharva's sted-
fast place,
The singers taste through sacred songs.

6 *The Waters' Offspring Savitar*: son or offspring of the Waters, *apâm nâpât*, is an epithet more frequently applied to Agni. Śāyana explains it otherwise as 'one who does not cherish (na pālakam) the water, but dries it up with his heat.'

10 *Hotrâ* is called the wife of Agni, or the personified invocation; *Bhârati* is Holy Speech or Prayer: *Varûtri* is explained as 'she who is to be chosen, the excellent;' and *Dhishanâ* is said to be a synonym of Vāk or Vāgdevî, the Goddess of Speech.

11 *With whole wings*: literally, with unclipped wings; that is, swift as birds whose wings have not been cut.

12 *Indrâpi, Varunâpi, and Agnâyi*: are respectively the consorts of Indra, Varuna, and Agni.

14 *Their water rich in fatness*: the fertilizing rain sent by Heaven and Earth. The meaning appears to be the holy singers enjoy, as guerdon for their hymns, the kindly rain and other good gifts which are sent down from the regions above by the great parent: Heaven and Earth.

The Gandharva's stedfast place: Though in later times the Gandharvas are regarded as a class, in the Rîgveda more than one is seldom mentioned. He is commonly designated as 'the heavenly Gandharva,' whose habitation is the sky, and whose especial duty is to guard the heavenly Soma, which the Gods obtain through his permission.

- 15 Thornless be thou, O Earth, spread wide before us for a dwelling-place :
Vouchsafe us shelter broad and sure.
- 16 The Gods be gracious unto us even from the place whence
Vishnu strode
Through the seven regions of the earth !
- 17 Through all this world strode Vishnu ; thrice his foot he
planted, and the whole
Was gathered in his footstep's dust.
- 18 Vishnu, the Guardian, he whom none deceiveth, made three
steps ; thenceforth
Establishing his high decrees.
- 19 Look ye on Vishnu's works, whereby the Friend of Indra,
close allied,
Hath let his holy ways be seen.
- 20 The princes evermore behold that loftiest place where Vishnu is,
Laid as it were an eye in heaven.
- 21 This, Vishnu's station most sublime, the singers, ever vigilant,
Lovers of holy song, light up.

16 *Vishnu* : This God, 'the all-pervading or encompassing,' is not placed in the Veda in the foremost rank of deities, and, though frequently invoked with Indra, Varuna, the Maruts, Rudra, Vāyu and the Adityas, his superiority to them is never stated, and he is even described in one place as celebrating the praise of Indra and deriving his power from that God. The point which distinguishes him from the other Vedic deities is chiefly his striding over the heavens, which he is said to do in three paces, explained as denoting the three-fold manifestation of light in the form of fire, lightning and the sun, or as designating the three daily stations of the sun, in his rising, culminating and setting.

The meaning of the stanza is obscure : Wilson, after Sāyana, translates : May the Gods preserve us (from that portion) of the earth whence Vishnu, aided by the seven metres, stepped, and notes : 'According to the Taittiriyaś, as cited by the scholiast, the Gods with Vishnu at their head subdued the invincible earth, using the seven metres of the Veda as their instruments. Sāyana conceives the text to allude to the *Trivikrama Aratīra*, in which Vishnu traversed the three worlds in three steps. The phrase "preserve us from the earth" implies according to the commentary, the hinderance of the in of those inhabiting the earth.

17 *The whole was gathered in his footstep's dust* : This is the meaning according to Sāyana. Vishnu was so mighty that the dust raised by his footstep enveloped the whole world, or the earth was formed from the dust of his rides.

20 *The princes* : the Sâris, the wealthy patrons of sacrifice.

21 *Light up* : glorify with their praises.

HYMN XXIII.

Vāyu and Others.

- STRONG are the Somas ; come thou nigh ; these juices have
been mixt with milk :
Drink, Vāyu, the presented draughts.
- 2 Both Deities who touch the heaven, Indra and Vāyu we invoke.
To drink of this our Soma juice.
- 3 The singers, for their aid, invoke Indra and Vāyu, swift as
mind,
The thousand-eyed, the Lords of thought.
- 4 Mitra and Varuṇa, renowned as Gods of consecrated might,
We call to drink the Soma juice.
- 5 Those who by Law, uphold the Law, Lords of the shining light
of Law,
Mitra I call, and Varuṇa.
- 6 Let Varuṇa be our chief defence, let Mitra guard us with all
aids :
Both make us rich exceedingly.
- 7 In Ira, by Maruts girt, we call to drink the Soma juice : may he
Sate him in union with his troop.
- 8 Gods, Marut hosts whom Indra leads, distributors of Pūshan's
gifts,
Hearken ye all unto my cry.
- 9 With conquering Indra for ally, strike Vṛitra down, ye boun-
teous Gods :
Let not the wicked master us.
- 10 We call the Universal Gods, and Maruts to the Soma draught,
For passing strong are Priṣṇi's Sons.
- 11 Fierce comes the Maruts' thundering voice, like that of con-
querors, when ye go
Forward to victory, O Men.
- 12 Born of the laughing lightning, may the Maruts guard us
everywhere :
May they be gracious unto us.

This hymn is addressed to Vāyu, Indra, Mitra, Varuṇa, the Viṣve Devas, Pūshan, the Waters, Agni.

3 *Lords of thought : dhī*, thought, means especially in the Veda holy thought, devotion, prayer, a religious rite, a sacrifice.

8 *Pūshan* is the guardian of flocks and herds and of property in general.

10 *Priṣṇimātarāḥ* : Priṣṇi's sons, those who have for their mother Priṣṇi the many-coloured earth or the speckled cloud ; the Maruts.

11 *O Men* : O heroic Maruts.

- 13 Like some lost animal, drive to us, bright Pûshan, him who
bears up heaven.
Resting on many-coloured grass.
- 14 Pûshan the Bright has found the King, concealed and hidden
in a cave,
• Who rests on grass of many hues.
- 15 And may he duly bring to me the six bound closely, through
these drops,
As one who ploughs with steers brings corn.
- 16 Along their paths the Mothers go, Sisters of priestly ministrants,
Mingling their sweetness with the milk.
- 17 May Waters gathered near the Sun, and those wherewith the
Sun is joined,
Speed forth this sacrifice of ours.
- 18 I call the Waters, Goddesses, wherein our cattle quench their
thirst ;
Oblations to the Streams be given.
- 19 Amrit is in the Waters ; in the Waters there is healing balm :
Be swift, ye Gods, to give them praise.
- 20 Within the Waters—Soma thus hath told me—dwell all balms
that heal,
And Agni, he who blesseth all. The Waters hold all medicines.
- 21 O Waters, teem with medicine to keep my body safe from harm,
• So that I long may see the Sun.
- 22 Whatever sin is found in me, whatever evil I have wrought,
If I have lied or falsely sworn, Waters, remove it far from me.
- 23 The Waters I this day have sought, and to their moisture
have we come :
O Agni, rich in milk, come thou, and with thy splendour
cover me.

13 *Him who bears up heaven* : Soma, the juice which prompts the world-stunning deeds of the Gods.

14 *The King* : Soma.

Concealed and hidden in a cave : in a place difficult of access ; the reference is to the flight of Agni. See III. 9. 4.

15 *The six* : the six seasons, spring, summer, the rains, autumn, winter, the *ns*. *Through these drops* : May this libation induce him to bring, etc.

16 *The Mothers* : the Waters, regarded as the close allies of the priests, as they are mingled with the ingredients of the Soma libation.

19 *Amrit*, nectar, the drink that confers immortality ; the Greek Ambrosia.

20 *Soma thus hath told me*. Soma is especially lord of medicinal plants.

- 24 Fill me with splendour, Agni; give offspring and length of days; the Gods
Shall know me even as I am, and Agni, with the Rishis, know.

HYMN XXIV.

Varuṇa and Others.

- Who now is he, what God among the Immortals, of whose auspicious name we may bethink us?
Who shall to mighty Aditi restore us, that I may see my Father and my Mother?
- 2 Agni the God the first among the Immortals,—of his auspicious name let us bethink us.
He shall to mighty Aditi restore us, that I may see my Father and my Mother.
- 3 To thee, O Savitar, the Lord of precious things, who helpest us Continually, for our share we come—
- 4 Wealth, highly lauded ere reproach hath fallen on it, which is laid,
Free from all hatred, in thy hands.

24 *Indra with the Rishis* : Perhaps the seven great Rishis are intended,—Maric'it, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishṭha.

This hymn, addressed to Varuṇa, Prajāpati, Agni, Savitar, and Bhaga, is the first of a series attributed to Śunaḥṣepa, the son of Ajigarta. The legend is told in full detail in the *Āitareya Brāhmaṇa*. A king, named Harischandā, worships Varuṇa in order to obtain a son, promising to sacrifice to him his first-born. A son is born, named Rohita; but the king delays the sacrifice until Rohita grows up, when his father communicates to him his intended fate. Rohita refuses submission, and spends several years in the forest away from home. There, at last, he meets with Ajigarta, a Rishi in great distress and persuades him to part with his second son Śunaḥṣepa to be offered, as a substitute, to Varuṇa. Śunaḥṣepa is about to be sacrificed, when, by the advice of Viśāmitra, one of the officiating priests, he appeals to the Gods, and is liberated. See Wilson, *Rigveda*, i. p. 60., Muir, *O. S. Texts*, i. 355, 407-413, and M. Müller, *A. S. Literature*, p. 408.

1 *Mighty Aditi* : Professor Müller (*Trans. of the Rigveda*, i. 230) says that 'Aditi, an ancient god or goddess, is in reality the earliest name invented to express the Infinite; not the Infinite as the result of a long process of abstract reasoning, but the visible Infinite, the endless expanse beyond the earth, beyond the clouds, beyond the sky.'

'These words [Who shall to mighty Aditi restore us?] may be understood as spoken by some one in danger of death who prayed to be permitted again to behold the face of nature... If we should understand the father and mother whom the suppliant is anxious to behold, as meaning heaven and earth, it would become still more probable that Aditi is to be understood as meaning nature.'—Muir, *O. S. Texts*, v. 45.

Sāyaṇa explains Aditi in the text as Earth; Roth, as freedom or security; Beaufey, as sinlessness.

- 5 Through thy protection may we come to even the height of
affluence
Which Bhaga hath dealt out to us.
- 6 Ne'er have those birds that fly through air attained to thy
high dominion or thy might or spirit ;
Nor these the waters that flow on for ever, nor hills, abaters
of the wind's wild fury.
- 7 Varuṇa, King, of hallowed might, sustaineth erect the Tree's
stem in the baseless region.
Its rays, whose root is high above, stream downward. Deep
may they sink within us, and be hidden.
- 8 King Varuṇa hath made a spacious pathway, a pathway for
the Sun wherein to travel.
Where no way was he made him set his footstep, and warned
afar whate'er afflicts the spirit.
- 9 A hundred balms are thine, O King, a thousand ; deep and
wide-reaching also be thy favours.
Far from us, far away drive thou Destruction. Put from us
e'en the sin we have committed.
- 10 Whither by day depart the constellations that shine at night, \
set high in heaven above us ?
Varuṇa's holy laws remain unweakened, and through the night
the Moon moves on in splendour.
- 1 I ask this of thee with my prayer adoring ; thy worshipper
craves this with his oblation.
Varuṇa, stay thou here and be not angry ; steal not our life
from us, O thou Wide-Ruler.
- 2 Nightly and daily this one thing they tell me, this too the
thought of mine own heart repeateth.
May he to whom prayed fettered Śunaḥṣepa, may he the
Sōvran Varuṇa release us.

5 Which Bhaga hath dealt out to us : the riches which the distributor of
all, Bhaga, Fate or Fortune, has allotted to us.

7 *Vānasya stūpam* in the text app. ars to mean 'the stem of the tree,' and
Varuṇa's explanation 'the mass or pile of light' seems forced and unnatural.
The phrase is not clear, but perhaps the ancient myth of the world-tree, the
tree of life, may be alluded to.

9 *Nirṛiti* is Decay or Destruction personified, the Goddess of death and
ruption. Sāyana calls her *pāpadevatā*, the deity of sin.

10 *Varuṇa's holy laws* : Varuṇa is the chief of the lords of natural order.
His activity displays itself preëminently in the control of the most regular
phenomena of nature. See Wallis, *Cosmology of the R̥gveda*, p. 97 f. The
next appears to be : Fear not : the laws of Varuṇa are inviolable, and
constellations will duly reappear.

- 13 Bound to three pillars captured Śunahṣepa thus to the Âditya made his supplication.
Him may the Sovran Varuṇa deliver, wise, ne'er deceived, loosen the bonds that bind him.
- 14 With bending down, oblations, sacrifices, O Varuṇa, we deprecate thine anger :
Wise Asura, thou King of wide dominion, loosen the bonds of sins by us committed.
- 15 Loosen the bonds, O Varuṇa, that hold me, loosen the bonds above, between, and under.
So in thy holy law may we made sinless belong to Aditi, O thou Âditya.

HYMN XXV.

Varuṇa

- WHATEVER law of thine, O God, O Varuṇa, as we are men,
Day after day we violate,
- 2 Give us not as a prey to death, to be destroyed by thee in wrath,
To thy fierce anger when displeased.
- 3 To gain thy mercy, Varuṇa, with hymns we bind thy heart,
as binds
The charioteer his tethered horse.
- 4 They flee from me dispirited, bent only on obtaining wealth,
As to their nests the birds of air.
- 5 When shall we bring, to be appeased, the Hero, Lord of warrior might,
Him, the far-seeing Varuṇa ?
- 6 This, this with joy they both accept in common : never do they fail
The ever-faithful worshipper.
- 7 He knows the path of birds that fly through heaven, and,
Sovran of the sea,
He knows the ships that are thereon.

13 *Three pillars*, or trees, apparently the sacrificial post, a sort of tripod.

The Âditya is Varuṇa, one of the sons of Aditi. See I. 14. 3.

14 *Asura* : an incorporeal, spiritual, divine being ; the Zend Ahura.

15 *The bonds* : according to Sâyaṇa, the ligatures fastening the head, the waist and the feet. But the bonds of sin are here intended.

May we belong to Aditi : May we be restored to freedom and the enjoyment of nature.

4 *They flee* : apparently, my enemies ; but the passage is very obscure.

6 *Both* : Varuṇa and Mitra. Why Mitra is thus suddenly introduced is not clear. The stanza breaks the connexion between stanzas 5 and 7 ; and probably an interpolation.

7 Varuṇa is King of the air and of the sea, the latter being often regarded as identical with the former.

- 8 True to his holy law, he knows the twelve moons with their progeny :
He knows the moon of later birth.
- 9 He knows the pathway of the wind, the spreading, high, and mighty wind :
• He knows the Gods who dwell above.
- 0 Varuna, true to holy law, sits down among his people ; he,
Most wise, sits there to govern all.
- 1 From thence perceiving he beholds all wondrous things, both what hath been,
And what hereafter will be done.
- 2 May that Âditya, very wise, make fair paths for us all our days :
May he prolong our lives for us.
- 3 Varuna, wearing golden mail, hath clad him in a shining robe :
His spies are seated round about.
- 4 The God whom enemies threaten not, nor those who tyrannize o'er men,
Nor those whose minds are bent on wrong.
- 5 He who gives glory to mankind, not glory that is incomplete,
To our own bodies giving it.
- 6 Yearning for the wide-seeing One, my thoughts move onward unto him,
As kine unto their pastures move.
- 7 Once more together let us speak, because my meath is brought :
priest-like
Thou eatest what is dear to thee.
- 8 Now saw I him whom all may see, I saw his car above the earth :
He hath accepted these my songs.
- 9 Varuna, hear this call of mine : be gracious unto us this day
Longing for help I cried to thee.
- 0 Thou, O wise God, art Lord of all, thou art the King of earth and heaven :
Hear, as thou goest on thy way.

8 *The twelve moons with their progeny* : the twelve months with the days which are their offspring.

The moon of later birth : the thirteenth, the supplementary or intercalary month of the luni-solar year.

13 *His spies* : Varuna's spies, messengers or angels, are probably the rest of Âdityas. See M. Müller, *A. S. Literature*, p. 536.

17 *My meath* : or honey (*mādhu*), the libation of Soma juice.

18 *Now saw I him* : I saw Varuna, visible to the mental eye of his worshippers.

- 21 Release us from the upper bond, untie the bond between, and loose
The bonds below, that I may live.

HYMN XXVI.

Agni

- O WORTHY of oblation, Lord of prospering powers, assume thy robes,
And offer this our sacrifice.
- 2 Sit, ever to be chosen, as our Priest, most youthful, through our hymns,
O Agni, through our heavenly word.
- 3 For here a Father for his son, Kinsman for kinsman worshippeth
And Friend, choice-worthy, for his friend.
- 4 Here let the foe-destroyers sit, Varuna, Mitra, Aryaman,
Like men, upon our sacred grass.
- 5 O ancient Herald, be thou glad in this our rite and fellowship:
Hearken thou well to these our songs.
- 6 Whate'er in this perpetual course we sacrifice to God and God,
That gift is offered up in thee.
- 7 May he be our dear household Lord, Priest, pleasant and choice-worthy: may
We, with bright fires, be dear to him.
- 8 The Gods, adored with brilliant fires, have granted precious wealth to us:
So, with bright fires, we pray to thee.
- 9 And, O Immortal One, so may the eulogies of mortal men
Belong to us and thee alike.
- 10 With all thy fires, O Agni, find pleasure in this our sacrifice,
And this our speech, O Son of Strength.

21 *Release us from the upper bond*: see I. 24. 15.

1 *Assume thy robes*: clothe thyself in thy vesture of flames.

2 *Most youthful*: continually renewed for sacrifice, either from the household fire or by repeated attrition.

3 *For here a Father for his son*: Agni, who stands in the place of father, kinsman, and friend to his worshipper.

4 *Aryaman*: the name of an Āditya commonly invoked together with Varuna and Mitra. He is said to preside over twilight.

5 *Like men*: or, according to Śāyana, as they sat at the sacrifice. Manus, who is the same as Manu.

10 *Son of Strength*: the appellation is of frequent occurrence, and is sometimes applied to Indra also as a specially mighty God. The expression, applied to Agni, alludes to the strength employed in rubbing together the pieces of wood to generate fire.

HYMN XXVII.

Agni.

- WITH worship will I glorify thee, Agni, like a long-tailed steed,
Imperial Lord of sacred rites.
- 2 May the far-striding Son of Strength, bringer of great
felicity,
Who pours his gifts like rain, be ours.
- 3 Lord of all life, from near, from far, do thou, O Agni evermore
Protect us from the sinful man.
- 4 O Agni, graciously announce this our oblation to the Gods,
And this our newest song of praise.
- 5 Give us a share of strength most high, a share of strength
that is below,
A share of strength that is between.
- 6 Thou dealest gifts, resplendent One; nigh, as with waves of
Sindhu, thou
Swift streamest to the worshipper.
- 7 That map is lord of endless strength whom thou protectest in
the fight,
Agni, or urgest to the fray.
- 8 Him, whosoever he may be, no man may vanquish, mighty One:
Nay, very glorious power is his.
- 9 May he who dwells with all mankind bear us with war-steeds
through the fight,
And with the singers win the spoil.
- 10 Help, thou who knowest lauds, this work, this eulogy to
Rudra, him
Adorable in every house.
- 11 May this our God, great, limitless, smoke-bannered, excel-
lently bright,
Urge us to strength and holy thought.

1 *Like a long-tailed steed*: Agni, or Fire, is likened to a horse, probably, account of his impetuosity; and his long flames, curled and driven by a wind, are compared to the horse's flowing tail. Sāyana explains: scattering our foes with thy flames as a horse brushes away the flies that trouble him.

2 *Sindhu*: the Indus; or the word may stand for any river, and the expression mean, with great abundance.

3 *With the singers*: the priests who sing hymns of praise at the sacrifice.

4 *Thou who knowest lauds*: (*jardbodha*) seems to refer to the Rishi or poet of the hymn, not to Agni.

Rudra: the Roarer, or Howler, is here a name of Agni, on account of loud crackling or roaring of his flames. Or the word may signify red, &c. See Pischel, *Vedische Studien*, I. pp. 55 sqq.

- 12 Like some rich Lord of men may he, Agni, the banner of the Gods,
 Refulgent, hear us through our lauds.
- 13 Glory to Gods, the mighty and the lesser, glory to Gods the younger and the elder!
 Let us, if we have power, pay the Gods worship: no better prayer than this, ye Gods, acknowledge.

HYMN XXVIII.

Indra, Etc.

THERE where the broad-based stone is raised on high to press the juices out,

O Indra, drink with eager thirst the droppings which the mortar sheds.

2 Where, like broad hips, to hold the juice, the platters of the press are laid,

O Indra, drink with eager thirst the droppings which the mortar sheds.

3 There where the woman marks and learns the pestle's constant rise and fall,

O Indra, drink with eager thirst the droppings which the mortar sheds.

4 Where, as with reins to guide a horse, they bind the churning-staff with cords,

O Indra, drink with eager thirst the droppings which the mortar sheds.

5 If of a truth in every house, O Mortar, thou art set for work,

Here give thou forth thy clearest sound, loud as the drum of conquerors.

12 *The banner of the Gods*: who like a banner brings the Gods together; it may be rendered 'the herald of the Gods,' he who notifies to them, Sāyana explains it.

13 These distinctions of greater and lesser, older and younger Gods, or we should say, angels, are nowhere further explained. Śunaṣṣepa, it is as by the advice of Agni, worships the Viśvedevas or the Universal Gods. The Viśvedevas, as a separate troop or class of Gods, are ten in number, especially worshipped at funeral obsequies, and moreover, according to the laws of Manu entitled to daily offerings.

This hymn—a song sung during the preparation of the Soma juice—is as to be addressed to Indra, and to the pestle and mortar and other utensils used in the work.

2 *Platters*: two shallow plates, one being used as a receiver and the other as a cover.

They bind the churning-staff with cords: the churning-stick is moved a rope passed round its handle and round a post used as a pivot.

5 *O Mortar*: according to Sāyana the divinities presiding over the mortar and pestle, and not the implements themselves, are addressed.

- 6 O Sovran of the Forest, as the wind blows soft in front of thee,
Mortar, for Indra press thou forth the Soma juice that he may drink.
- 7 Best strength-givers, ye stretch wide jaws, O Sacrificial Imple-
ments,
Like two bay horses champing herbs.
- 8 Ye Sovrans of the Forest, both swift, with swift pressers press
to-day
Sweet Soma juice for Indra's drink.
- 9 Take up in beakers what remains: the Soma on the filter
pour,
And on the ox-hide set the dregs.

HYMN XXIX.

Indra.

- O SOMA-DRINKER, ever true, utterly hopeless though we be,
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
- 2 O Lord of Strength, whose jaws are strong, great deeds are
thine, the powerful:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
- 3 Lull thou asleep, to wake no more, the pair who on each
other look:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.
- 4 Hero, let hostile spirits sleep, and every gentler genius wake:
Do thou, O Indra, give us hope of beauteous horses and of kine,
In thousands, O most wealthy One.

6 'O Sovran of the Forest: (*vanaspati*) a large tree; used in this place, by stonymy, for the mortar, and in verse 8, in the dual number, for the mortar and pestle.

7 *Strength-givers*: explained by Sāyana as especially givers of food. The platters mentioned above are probably meant. When the upper platter raised to receive the juice of the Soma stalks the aperture between the two like a horse's mouth when he chews succulent grass.

9 This verse is addressed to the ministering priest. *What remains*: after libation. *The filter* or sieve was used to purify the juice before it was red into the receptacle. *Ox-hide*: laid under the mortar.

The pair who on each other look: 'The text is very elliptical and obscure. literally: Put to sleep the two reciprocally looking: let them sleep, not be awakened. The Scholiast calls them the two female messengers of a [the God of the Dead].' Wilson.

- 5 Destroy this ass, O Indra, who in tones discordant brays to thee.
Do thou, O Indra, give us hope of beauteous horses and of kin
In thousands, O most wealthy One.
- 6 Far distant on the forest fall the tempest in a circling course
Do thou, O Indra, give us hope of beauteous horses and of kin
In thousands, O most wealthy One.
- 7 Slay each reviler, and destroy him who in secret injures us :
Do thou, O Indra, give us hope of beauteous horses and of kin
In thousands, O most wealthy One.

HYMN XXX.

Indr

- We seeking strength with Soma-drops fill full your Indr
like a well,
Most liberal, Lord of Hundred Powers,
- [2 Who lets a hundred of the pure, a thousand of the milk-bleed
draughts
Flow, even as down a depth, to him ;
- 3 When for the strong, the rapturous joy he in this manner
hath made room
Within his belly, like the sea.
- 4 This is thine own. Thou drawest near, as turns a pigeon to
his mate :
Thou carest too for this our prayer.
- 5 O Hero, Lord of Bounties, praised in hymns, may power and
joyfulness
Be his who sings the laud to thee.
- 6 Lord of a Hundred Powers, stand up to lend us succour in
this fight :
In others too let us agree.
- 7 In every need, in every fray we call as friends to succour us
Indra the mightiest of all.

5 *This ass* : our adversary, says the Scholiast. 'Therefore is he called *ass*, as braying, or uttering harsh sounds intolerable to hear.'

6 *Far distant on the forest* : may the cyclone or tempest expend its fury on the wood, and not come nigh us. The word *kundrindcht*, which I have rendered in accordance with *Sâyana*, means elsewhere a certain kind of animal, lizard according to *Sâyana*. This passage may perhaps mean, 'may the winds fall on the forest with the *kundrindcht*,' whatever that may be.

1 *Lord of Hundred Powers* : *Śatakratu*.

3 *The strong, the rapturous joy* : the exhilarating Soma juice.

4 *This is thine own* : this Soma libation is for thee alone.

6 *In this fight* : the hymn is a prayer for aid in a coming battle.

- 8 If he will hear us let him come with succour of a thousand kinds,
And all that strengthens, to our call.
- 9 I call him mighty to resist, the Hero of our ancient home,
Thee whom my sire invoked of old.
- 10 We pray to thee, O much-invoked, rich in all precious gifts,
O Friend,
Kind God to those who sing thy praise.
- 11 O Soma-drinker, Thunder-armed, Friend of our lovely-featured
dames
And of our Soma-drinking friends.
- 12 Thus, Soma-drinker, may it be: thus, Friend, who wieldest
thunder, act
To aid each wish as we desire.
- 13 With Indra splendid feasts be ours, rich in all strengthening
things wherewith,
Wealthy in food, we may rejoice.
- 14 Like thee, thyself, the singers' Friend, thou movest, as it were,
besought,
Bold One, the axle of the car,
- 15 That, Śatakratu, thou to grace and please thy praisers, as it were,
Stirrest the axle with thy strength.
- 16 With champing, neighing, loudly-snorting horses Indra hath
ever won himself great treasures.
A car of gold hath he whose deeds are wondrous received from
us, and let us too receive it.
- 17 Come, Aśvins, with enduring strength wealthy in horses and
in kine,
And gold, O ye of wondrous deeds.

9 *The Hero of our ancient home*: the tutelary God of our family.

11 *Friend of our lovely-featured dames*: the meaning of *śiprinīndm* in the text is very doubtful. Wilson, following Śāyana, paraphrases: (bestow upon) us, thy friends, (abundance of cows) with projecting jaws. Benfey takes the word to mean beautiful women. Ludwig suggests helmeted, from a possible form *śiprini*, agreeing with *viṣdm*, of men, understood. Roth considers the reading to be faulty, and suggests, *śiprinītan*, in the vocative case, agreeing with Soma-drinker.

14 The lines in this and the following stanza referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. Ludwig's explanation, which I follow, appears to be the simplest and the best. The expression, *movest*, or *stirrest*, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his *prashippa*'s prayer.

16 The hymn really ends with the preceding stanza. The *car of gold* given to Indra is the hymn. The car of gold prayed for is abundant wealth.

- 18 Your chariot yoked for both alike, immortal, ye of mighty acts,
Travels, O Aśvins, in the sea.
- 19 High on the forehead of the Bull one chariot wheel ye ever keep,⁴
The other round the sky revolves.
- 20 What mortal, O immortal Dawn, enjoyeth thee? Where
lovest thou?
To whom, O radiant, dost thou go?
- 21 For we have had thee in our thoughts whether anear or far away,
Red-hued and like a dappled mare.
- 22 Hither, O Daughter of the Sky, come thou with these thy
strengthenings,
And send thou riches down to us.

HYMN XXXI.

Agni.

THOU, Agni, wast the earliest Angiras, a Seer; thou wast, a
God thyself, the Gods' auspicious Friend.

After thy holy ordinance the Maruts, sage, active through
wisdom, with their glittering spears, were born.

- 2 O Agni, thou, the best and earliest Angiras, fulfilllest as a Sage
the holy law of Gods,

Sprung from two mothers, wise, through all existence spread,
resting in many a place for sake of living man.

- 3 To Mātariśvan first thou, Agni, wast disclosed, and to Vivas-
vân through thy noble inward power.

Heaven and Earth, Vasu! shook at the choosing of the Priest:
the burthen thou didst bear, didst worship mighty Gods.

18 *The sea*: the ocean of air.

19 *The Bull*: apparently the Sun. The car of the Aśvins stands at his head or in front of him, and the Aśvins precede him in his course round heaven. But the meaning is not very clear.

20 We are reminded of the old Grecian myth of Eos and Tithonus. Ushas Dawn, or Morning, is the daughter of personified Heaven, Dyaus, or Dyū.

This hymn, and the four following, are ascribed to Hiranyastūpa, son of Angiras.

1 *Thou, Agni, wast the earliest Angiras*: the Angirases are the most important priestly family mentioned in the Veda. See I. 1. 6.

With their glittering spears: the spears of the Maruts or Storm-Gods are lightning flashes.

2 *The holy law of Gods*: sacrifice to the Gods, which Agni performs.

Sprung from two mothers: from the two pieces of wood used to produce fire

3 *Mātariśvan*: the name of a divine being described in I. 60.1 as bringing the hidden Agni to Bhṛgu, and identified by Śaṅkara with Vāyu the God of wind. *Vivasvân*: 'the brilliant'; he appears to be the God of daylight and the morning sun, the personification of all manifestations of light. He is said to be the father of Yama, and the Gods are called his offspring.

Vasu: (good) often used as a name or epithet of Agni. The Vasus as a class of Gods, eight in number, were at first personifications of natural phenomena.

- 4 Agni thou madest heaven to thunder for mankind ; thou, yet more pious, for pious Purûravâs.
 When thou art rapidly freed from thy parents, first eastward they bear thee round, and, after, to the west.
- 5 Thou, Agni, art a Bull who makes our store increase, to be invoked by him who lifts the ladle up.
 Well knowing the oblation with the hallowing word, uniting all who live, thou lightenest first our folk.
- 6 Agni, thou savest in the synod when pursued e'en him, far-seeing One ! who walks in evil ways.
 Thou, when the heroes fight for spoil which men rush round, slayest in war the many by the hands of few.
- 7 For glory, Agni, day by day, thou liftest up the mortal man to highest immortality,—
 Even thou who yearning for both races givest them great bliss, and to the prince grantest abundant food.
 O Agni, highly lauded, make our singer famous that he may win us store of riches :
 May we improve the rite with new performance. O Earth and Heaven, with all the Gods, protect us.
 O blameless Agni lying in thy Parents' lap, a God among the Gods, be watchful for our good.
 Former of bodies, be the singer's Providence : all good things hast thou sown for him, auspicious One !
 Agni, thou art our Providence, our Father thou : we are thy brethren and thou art our spring of life.
 In thee, rich in good heroes, guard of high decrees, meet hundred, thousand treasures, O infallible !

Purûravâs : son of Budha. He is said to have instituted the three sacrificial fires. * Agni, to reward him, sent thunder the forerunner of rain.

freed from thy parents : produced and separated from the fire-sticks.

eastward they bear thee : the fire is first applied to light the *Âhavanîya* fire then the *Gârhapatya*.

A Bull : exceedingly strong.

with the hallowing word : the exclamation *Vasha!* (may he (Agni) bear the Gods), used at the moment of pouring the sacrificial oil or clarified butter on the fire.

Agni, thou savest in the synod : the *viddha*, synod or sacrificial assembly, is to have been regarded as an inviolable asylum.

both races : Gods and men.

the prince : the *Sûri*, the noble or eminent man who institutes and pays charges of the sacrifice.

Thy Parents : here said to mean Heaven and Earth.

former of bodies : giver of children.

- 11 Thee, Agni, have the Gods made the first living One for living man, Lord of the house of Nahusha.
 Iâ they made the teacher of the sons of men, what time a Son was born to the father of my race.
- 12 Worthy to be revered, O Agni, God, preserve our wealthy patrons with thy succours, and ourselves.
 Guard of our seed art thou, aiding our cows to bear, incessantly protecting in thy holy way.
- 13 Agni, thou art a guard close to the pious man; kindled art thou, four-eyed! for him who is unarmed.
 With fond heart thou acceptest e'en the poor man's prayer, when he hath brought his gift to gain security.
- 14 Thou, Agni gainest for the loudly-praising priest the highest wealth, the object of a man's desire.
 Thou art called Father, caring even for the weak, and, wisest, to the simple one thou teachest lore.
- 15 Agni, the man who giveth guerdon to the priests, like well-sewn armour thou guardest on every side.
 He who with grateful food shows kindness in his house, an offerer to the living, is the type of heaven.
- 16 Pardon, we pray, this sin of ours, O Agni,—the path which we have trodden, widely straying,
 Dear Friend and Father, caring for the pious, who speedeth nigh and who inspirest mortals.
- 17 As erst to Manus, to Yayâti, Angiras, so Angiras! pure Agni come thou to our hall.
 Bring hither the celestial host and seat them here upon the sacred grass, and offer what they love.
- 18 By this our prayer be thou, O Agni, strengthened, prayer made by us after our power and knowledge.
 Lead thou us, therefore, to increasing riches; endow us with thy strength-bestowing favour.

11 *Nahusha*: one of the great progenitors of the human race.
Iâ: the personification of prayer, and the first teacher of the rules of sacrifice.

What time a Son was born: this Son is Agni himself.

Hiranyastûpa, the *Īshî* of the hymn, is the son or descendant of Angiras, who, as one of the first introducers of the sacrificial fire and the rites of worship, is regarded as the generator or father of Agni. The meaning of the verse is that Agni was appointed priest, and Iâ teacher of the rules of divinity in the earliest time when Agni was first born on earth as sacrificial fire.

13 *Four-eyed*: illuminating the four cardinal points, or looking in all directions.

15 *An offerer to the living*: probably, one who offers food and hospitality to a human being, the *ṛiyaṇa*, worship of man, of Manu. Or it may mean as Ludwig suggests, one who offers a sacrifice that transports the sacrificer at once, living, to heaven.

16 *Yayâti*: a celebrated king, one of the sons of Nahusha.

HYMN XXXII.

Indra.

- I WILL declare the manly deeds of Indra, the first that he achieved, the Thunder-wielder.
 He slew the Dragon, then disclosed the waters, and cleft the channels of the mountain torrents.
- 2 He slew the Dragon lying on the mountain : his heavenly bolt of thunder Tvashtar fashioned.
 Like lowing kine in rapid flow descending the waters glided downward to the ocean.
- 3 Impetuous as a bull, he chose the Soma, and in three sacred beakers drank the juices.
 Maghavan grasped the thunder for his weapon, and smote to death this firstborn of the dragons.
- 4 When, Indra, thou hadst slain the dragons' firstborn, and overcome the charms of the enchanters,
 Then, giving life to Sun and Dawn and Heaven, thou foundest not one foe to stand against thee.
- 5 Indra with his own great and deadly thunder smote into pieces Vritra, worst of Vritras.
 As trunks of trees, what time the axe hath felled them, low on the earth so lies the prostrate Dragon.
- 6 He, like a mad weak warrior, challenged Indra, the great impetuous many-slaying Hero.
 He, brooking not the clashing of the weapons, crushed—Indra's foe—the shattered forts in falling.
- 7 Footless and handless still he challenged Indra, who smote him with his bolt between the shoulders.
 Emasculate yet claiming manly vigour, thus Vritra lay with scattered limbs dissevered.

1 'In this and subsequent Suktas we have an ample elucidation of the original purport of the legend of Indra's slaying Vritra, converted by the Paurāṇic writers into a literal contest between Indra and an Asura, or chief of the uras, from what in the Vedas is merely an allegorical narrative of the production of rain. Vritra, sometimes also named Ahi, is nothing more than the accumulation of vapour, condensed or figuratively shut up in, or obstructed by a cloud. Indra, with his thunderbolt, or atmospheric or electrical influence, divides the aggregated mass, and vent is given to the rain which then descends upon the earth.' Wilson.

The Dragon : Ahi, literally a serpent. *Tvashtar* is the artist of the Gods.

Maghavan : the wealthy and liberal ; Lord Bountiful.

The charms of the enchanters : magical or supernatural powers ascribed to Vritra and his allies.

Three sacred beakers : *trikadrakeshu* ; according to Śāyana, on the Trikaṇḍa, the first three days of the Abhiplava ceremony.

- 8 There as he lies like a bank-bursting river, the waters taking
courage flow above him.
The Dragon lies beneath the feet of torrents which Vṛitra
with his greatness had encompassed.
- 9 Then humbled was the strength of Vṛitra's mother: Indra
hath cast his deadly bolt against her.
The mother was above, the son was under, and like a cow
beside her calf lay Dānu.
- 10 Rolled in the midst of never-ceasing currents flowing without
a rest for ever onward,
The waters bear off Vṛitra's nameless body: the foe of Indra
sank to during darkness.
- 11 Guarded by Ahi stood the thralls of Dāsas, the waters stayed
like kine held by the robber.
But he, when he had smitten Vṛitra, opened the cave where
in the floods had been imprisoned.
- 12 A horse's tail wast thou when he, O Indra, smote on thy bolt
thou, God without a second,
Thou hast won back the kine, hast won the Soma; thou hast
let loose to flow the Seven Rivers.
- 13 Nothing availed him lightning, nothing thunder, hailstorm or
mist which he had spread around him:
When Indra and the Dragon strove in battle, Maghavan gained
the victory for ever.
- 14 Whom sawest thou to avenge the Dragon, Indra, that fear
possessed thy heart when thou hadst slain him;
That, like a hawk affrighted through the regions, thou crossedst
nine-and-ninety flowing rivers?

9 *Dānu*: according to Sāyana, the mother of Vṛitra.

11 *Thralls of Dāsas*: in the power of Vṛitra and his allies. *Dāsa* is a general name applied in the Veda to certain evil beings or demons, hostile to Indra and to men. It means, also, a savage, a barbarian, one of the non-Aryan inhabitants of India.

The robber: paṇi (literally, one who barter and traffics) means a miser, a niggard; an impious man who gives little or nothing to the Gods. The word is used also as the name of a class of envious demons watching over treasures and as an epithet of the fiends who steal cows and hide them in mountain caverns.

12 *A horse's tail was thou*: destroying thy enemies as easily as a horse sweeps away flies with his tail. Cf. I. 27. 1.

The Seven Rivers: according to Professor Max Müller, the Indus, the five rivers of the Panjāb (Vitastā, Asiknī, Parushnī, Vipāś, Śutudrī) and the Sarasvatī. Lassen and Ludwig put the Kubhā in the place of the last-named.

14 This fight of Indra is frequently alluded to. It is said that he fled thinking that he had committed a great sin in killing Vṛitra.

Nine-and-ninety: used indefinitely for a great number.

- 15 Indra is King of all that moves and moves not, of creatures tame and horned, the Thunder-wielder.
 Over all living men he rules as Sovran, containing all as spokes within the felly.

HYMN XXXIII.

Indra.

- COME, fain for booty let us seek to Indra : yet more shall he increase his care that guides us.
 Will not the Indestructible endow us with perfect knowledge of this wealth, of cattle ?
- 2 I fly to him invisible Wealth-giver as flies the falcon to his cherished eyrie,
 With fairest hymns of praise adoring Indra, whom those who laud him must invoke in battle.
- 3 Mid all his host, he bindeth on the quiver : he driveth cattle from what foe he pleaseth :
 Gathering up great store of riches, Indra, be thou no trafficker with us, most mighty.
- 4 Thou slewest with thy bolt the wealthy Dasyu, alone, yet going with thy helpers, Indra !
 Far from the floor of heaven in, all directions, the ancient riteless ones fled to destruction.
- 5 Fighting with pious worshippers, the riteless turned and fled, Indra ! with averted faces,
 When thou, fierce Lord of the Bay Steeds, the Stayer, blewest from earth and heaven and sky the godless.
- 6 They met in fight the army of the blameless : then the Navagvas put forth all their power.
 They, like emasculates with men contending, fled, conscious, by steep paths from Indra, scattered.

1 *Fain for booty* : *gavyántah*, literally seeking or eager for kine, that is, city or wealth consisting chiefly of cattle.

3 *Be thou no trafficker with us* : Do not deal illiberally with us like a petty trader : do not give sparingly, nor demand too much in return.

4 *The wealthy Dasyu* : according to Sâyana, 'Vritra the robber,' the holder of the fertilizing rain. The Dasyus are also a class of demons, enemies of gods and men, and sometimes the word means a savage, a barbarian.

The ancient riteless ones : the followers of Vritra ; here apparently identified with indigenous races who had not adopted, or were hostile to, the ritual of the

The Stayer : he who stands firm in battle. The word in the text appears to correspond exactly with the Latin *Stator* (Jupiter *Stator*). Benfey, *Orient und Occident*, 1. 48.

The Navagvas : the name of a mythological family often associated with that of Angiras, and described as sharing in Indra's battles, regulating the ship of the Gods, etc.

- 7 Whether they weep or laugh, thou hast o'erthrown them,
O Indra, on the sky's extremest limit.
The Dasyu thou hast burned from heaven, and welcomed
the prayer of him who pours the juice and lauds thee.
- 8 Adorned with their array of gold and jewels, they o'er the
earth a covering veil extended.
Although they hastened, they o'ercame not Indra: their
spies he compassed with the Sun of morning.
- 9 As thou enjoyest heaven and earth, O Indra, on every side
surrounded with thy greatness,
So thou with priests hast blown away the Dasyu, and those
who worship not with those who worship.
- 10 They who pervaded earth's extremest limit subdued not
with their charms the Wealth-bestower:
Indra, the Bull, made his ally the thunder, and with its
light milked cows from out the darkness.
- 11 The waters flowed according to their nature; he mid the
navigable streams waxed mighty.
Then Indra, with his spirit concentrated, smote him for ever
with his strongest weapon.
- 12 Indra broke through Ilbiṣa's strong castles, and Śuśhṇa with
his horn he cut to pieces:
Thou, Maghavan, for all his might and swiftness, slewest thy
fighting foeman with thy thunder.
- 13 Fierce on his enemies fell Indra's weapon: with his sharp
bull he rent their forts in pieces.
He with his thunderbolt dealt blows on Vṛitra, and con-
quered, executing all his purpose.
- 14 Indra, thou holpest Kutsa whom thou lovedst, and guardedst
brave Daśadyu when he battled.
The dust of trampling horses rose to heaven, and Śvitrā's
stood up again for conquest.

8 *With the Sun of morning*: 'We revert here to the allegory. The followers of Vṛitra are here said to be the shades of night which are dispersed by the rising of the sun: according to the Brāhmaṇa "Verily the sun, when he rises in the east, drives away the Rākshasas."' Wilson.

10 *Milked cows*: struck the cloud with his lightning, and made the milk streams of fertilizing rain flow forth.

12 *Ilbiṣa's strong castles*: Ilbiṣa is said by Sāyana to be Vṛitra 'who slept in caverns of the earth.' Probably one of the confederate demons is intended. *Śuśhṇa with his horn*: the demon of drought, 'furnished,' says the Scholiast, 'with weapons like the horns of bulls and buffaloes.' The meaning of 'horned' or 'with his horn' is simply 'mighty,' the horn being used, as in Hebrew poetry, as the emblem of strength.

13 *With his sharp bull*: the rushing thunderbolt.

14 *Kutsa*: said to have been a Rishier seer, founder of a religious family or school, and elsewhere spoken of as the particular friend of Indra.

5 Śvitrā's mild steer, O Maghavan thou holpest in combat for the land, mid Tugra's houses.

Long stood they there before the task was ended: thou wast the master of the foemen's treasure.

HYMN XXXIV.

Aṣvins.

* Ye who observe this day be with us even thrice: far-stretching is your bounty, Aṣvins, and your course.

To you, as to a cloak in winter, we cleave close: ye are to be drawn nigh unto us by the wise.

2 Three are the fellies in your honey-bearing car, that travels after Soma's loved one, as all know.

Three are the pillars set upon it for support: thrice journey ye by night, O Aṣvins, thrice by day.

3 Thrice in the self-same day, ye Gods who banish want, sprinkle ye thrice to-day our sacrifice with meath;

And thrice vouchsafe us store of food with plenteous strength, at evening, O ye Aṣvins, and at break of day.

4 Thrice come ye to our home, thrice to the righteous folk, thrice triply aid the man who well deserves your help.

Thrice, O ye Aṣvins, bring us what shall make us glad; thrice send us store of food as nevermore to fail.

5 Thrice, O ye Aṣvins, bring to us abundant wealth; thrice in the Gods' assembly, thrice assist our thoughts.

Thrice grant ye us prosperity, thrice grant us fame; for the Sun's daughter hath mounted your three-wheeled car.

6 Thrice, Aṣvins, grant to us the heavenly medicines, thrice those of earth and thrice those that the waters hold.

Favour and health and strength bestow upon my son; triple protection, Lords of Splendour, grant to him.

Thrice are ye to be worshipped day by day by us; thrice, O ye Aṣvins, ye travel around the earth.

Far-borne from far away, O ye Nāsatyas, come, like vital air to bodies, come ye to the three.

Daśadyu, is also said to have been a Rishi, but nothing is known of him. same may be said of Śvāitreyā or Śvitryā, the son of a woman named *rā*.

* The meaning of *tugryāsu* in the text is not clear. Śāyana explains it 'in the waters'; Benfey translates 'among Tugra's daughters,' and the *Leipzig Lexicon* takes it to mean 'among the families of the Tugryans.' *steer*: strong but gentle son.

* *present with us even thrice*: that is, at all the three daily sacrifices.

Soma: is here the Moon. His darling is *Jyotnā* or *Kaumudī*, Moonlight, gifted with *Sūryā*, the light borrowed from the Sun.

For the Sun's daughter: *Sūryā*, who is called the consort of the Aṣvins.

Nāsatyas: a common appellation of the Aṣvins. See I. 3. 3.

the three: to the three daily sacrifices.

- 8 Thrice, O ye Aṣvins, with the Seven Mother Streams; three, are the jars, the triple offering is prepared.
Three are the worlds, and moving on above the sky ye guard, the firm-set vault of heaven through days and nights.
- 9 Where are the three wheels of your triple chariot, where are the three seats thereto firmly fastened?
When will ye yoke the mighty ass that draws it, to bring you to our sacrifice, Nāsatyas?
- 10 Nāsatyas, come: the sacred gift is offered up; drink the sweet juice with lips that know the sweetness well.
Savitar sends, before the dawn of day, your car, fraught with oil, various-coloured, to our sacrifice.
- 11 Come, O Nāsatyas, with the thrice-eleven Gods; come, O ye Aṣvins, to the drinking of the meath.
Make long our days of life, and wipe out all our sins: ward off our enemies; be with us evermore.
- 12 Borne in your triple car, O Aṣvins, bring us present prosperity with noble offspring.
I cry to you who hear me for protection: be ye our helper where men win the booty.

HYMN XXXV.

Savitar

- AGNI I first invoke for our prosperity; I call on Mitra, Varuṇa to aid us here.
I call on Night who gives rest to all moving life; I call on Savitar the God to lend us help.
- 2 Throughout the dusky firmament advancing, laying to rest the immortal and the mortal,
Borne in his golden chariot he cometh, Savitar, God who looks on every creature.
- 3 The God moves by the upward path, the downward; with two bright Bays, adorable, he journeys.
Savitar comes, the God from the far distance, and chases from us all distress and sorrow.

8 *The Seven Mother Streams*: see I. 32. 12.

Three are the jars: three sorts of pitchers, used to contain and pour out the Soma juice at the three daily sacrifices.

Three worlds: earth, middle air, and heaven.

9 *The mighty ass*: according to the *Nighaṇṭu* 'two asses are the steeds of the Aṣvins.'

10 *Savitar*: implying that the Aṣvins are to be worshipped with this hymn at dawn. Savitar is the Sun.

11 *The thrice-eleven Gods*: 'This is authority for the usual Paurāṇik enumeration of thirty-three deities, avowedly resting on Vaidik texts. The list there, made up of the eight Vasus; eleven Rudras; twelve Adityas, Prajapati, and Vāśatkāra.' Wilson.

- 4 His chariot decked with pearl, of various colours, lofty, with golden pole, the God hath mounted,
The many-rayed One, Savitar the holy, bound, bearing power and might, for darksome regions.
- 5 Drawing the gold-yoked car his Bays, white-footed, have manifested light to all the peoples.
Held in the lap of Savitar, divine One, all men, all beings have their place for ever.
- 6 Three heavens there are; two Savitar's, adjacent: in Yama's world is one, the home of heroes.
As on a linch-pin, firm, rest things immortal: he who hath known it, let him here declare it.
- 7 He, strong of wing, hath lightened up the regions, deep-quivering Asura, the gentle Leader.
Where now is Sūrya, where is one to tell us to what celestial sphere his ray hath wandered?
- 8 The earth's eight points his brightness hath illumined, three desert regions and the Seven Rivers.
God Savitar the gold-eyed hath come hither, giving choice treasures unto him who worships.
- 9 The golden-handed Savitar, far-seeing, goes on his way between the earth and heaven,
Drives away sickness, bids the Sun approach us, and spreads the bright sky through the darksome region.
- 10 May he, gold-handed Asura, kind Leader, come hither to us with his help and favour
Driving off Rākshasas and Yātudhānas, the God is present, praised in hymns at evening.
O Savitar, thine ancient dustless pathways are well established in the air's mid-region:
O God, come by those paths so fair to travel, preserve thou us from harm this day, and bless us.

Two Savitar's: heaven and earth, or the heaven of day and the heaven of night. *As on a linch-pin*: the linch-pin is the emblem of stability, retaining position unchanged by the revolution of the wheels. So the Gods remain loved, unaffected by death or change, unlike the mortals who depart to realm of Yama. See J. Ehni, *Der Mythos des Yama*, p. 115.

He, strong of wing: (*suparnāḥ*) an epithet or a name of the Sun. *Asura*: immortal and divine One.

Bids the Sun approach us: Sāyana says 'approaches the Sun,' and says that although Savitar and the Sun are the same as regards their ray, yet they are two different forms, and therefore one may be said to be the other.

Yātudhānas: a class of demons or evil spirits, much like Rākshasas, more particularly practisers of sorcery.

HYMN XXXVI.

Agni

With words sent forth in holy hymns, Agni we supplicate
the Lord

Of many families who duly serve the Gods, yea, him whom
others also praise.

- 2 Men have won Agni, him who makes their strength abound,
we, with oblations, worship thee.

Our gracious-minded Helper in our deeds of might, be thou
O Excellent, this day.

- 3 Thee for our messenger we choose, thee, the Omniscient, for
our Priest.

The flames of thee the mighty are spread wide around : thy
splendour reaches to the sky.

- 4 The Gods enkindle thee their ancient messenger, — Varuṇa
Mitra, Aryaman.

That mortal man, O Agni, gains through thee all wealth, who
hath poured offerings unto thee.

- 5 Thou, Agni, art a cheering Priest, Lord of the House, men's
messenger :

All constant high decrees established by the Gods, gather
together, meet in thee.

- 6 In thee, the auspicious One, O Agni, youthfullest, each sacr
gift is offered up :

This day, and after, gracious, worship thou our Gods, that
we may have heroic sons.

- 7 To him in his own splendour bright draw near in words
the devout.

Men kindle Agni with their sacrificial gifts, victorious over
the enemies.

- 8 Vṛitra they smote and slew, and made the earth and heav
and firmament a wide abode.

The glorious Bull, invoked, hath stood at Kaṇva's side : he
nighed the Steed in frays for kine.

This Hymn and the twelve following are ascribed to Kaṇva, a very celebrated Rishi who is called the son of Ghora and is said to belong to the family Angirasa.

5 The preservation of the whole world rests, according to the Vaidik view, on the sacrifices offered by men, as these give the Gods strength and enable them to perform their duties.

8 *The glorious Bull* : the mighty Agni, strong as a bull and immortal as a war horse, has aided his favourite Kaṇva in battle.

- 9 Seat thee, for thou art mighty; shine, best entertainer of the Gods.
Worthy of sacred food, praised Agni! loose the smoke, ruddy and beautiful to see.
- 0 Bearer of offerings, whom, best sacrificing Priest, the Gods for Manu's sake ordained;
* Whom Kanva, whom Medhyâtithi made the source of wealth, and Vṛishan and Upastuta.
- 1 Him, Agni, whom Medhyâtithi, whom Kanva kindled for his rite,
Him these our songs of praise, him, Agni, we extol: his powers shine out preëminent.
- 2 Make our wealth perfect thou, O Agni Lord divine: for thou hast kinship with the Gods.
Thou rulest as a King o'er widely-famous strength: be good to us for thou art great.
- 3 Stand up erect to lend us aid, stand up like Savitar the God: Erect as strength-bestower when we call aloud, with unguents and with priests, on thee.
- 4 Erect, preserve us from sore trouble; with thy flame burn thou each ravening demon dead.
Raise thou us up that we may walk and live: so thou shalt find our worship mid the Gods.
- 5 Preserve us, Agni, from the fiend, preserve us from malicious wrong.
Save us from him who fain would injure us or slay, Most Youthful, thou with lofty light.
- 5 Smite down as with a club, thou who hast fire for teeth, smite thou the wicked, right and left.
Let not the man who plots against us in the night, nor any foe prevail o'er us.

0 *Medhyâtithi*: Sâyana takes this word to be an epithet of Kanva, 'entertainer of guests who are worthy of sacrificial food.' But it appears to be name of a Rishi of Kanva's family, the seer of twenty-eight hymns of Bks VIII. and IX.

Vṛishan and Upastuta: rendered by Wilson, after Sâyana, 'Indra and other worshipper,' are also apparently the names of two other Rishis.

3 *Stand up erect*: Agni, as erect, is identified by Sâyana with the *yâpa* or official post to which the victims, at an animal sacrifice, were bound. Accordingly he takes *anṛtibhiḥ* to mean 'with unguents' wherewith the post is anointed. This word may however refer to the ornaments—another application of the word—worn by the ministering priests.

- 4 The steep declivities, the valleys, and the heights, the
 nels full of water, and the waterless—
 May those who swell with water, gracious Goddesses, 1
 afflict us with the Sipada disease, may all the rivers
 us free from Śimidā.

HYMN LI.

Ad

THROUGH the Âdityas' most auspicious shelter, through
 most recent succour may we conquer.

May they, the Mighty, giving ear, establish this sacrific
 make us free and sinless.

- 2 Let Aditi rejoice and the Âdityas, Varuṇa, Mitra, Arya
 most righteous.

May they, the Guardians of the world, protect us, and
 show favour, drink this day our Soma.

- 3 All Universal Deities, the Maruts, all the Âdityas, yea
 all the Ribhus,

Indra, and Agni, and the Aśvins, lauded. Preserve us
 more, ye Gods, with blessings.

HYMN LII.

Ad

MAY we be free from every bond, Âdityas! a castle among
 and men, ye Vasus.

Winning, may we win Varuṇa and Mitra, and, being, us
 be, O Earth and Heaven.

- 2 May Varuṇa and Mitra grant this blessing, our Guar
 shelter to our seed and offspring.

Let us not suffer for another's trespass, nor do the thing
 ye, O Vasus, punish.

- 3 The ever-prompt Angirases, imploring riches from Savita
 God, obtained them.

So may our Father who is great and holy, and all the
 accordant, grant this favour.

HYMN LIII.

Heaven and

As priest with solemn rites and adorations I worship H
 and Earth, the High and Holy.

To them, great Parents of the Gods, have sages of an
 time, singing, assigned precedence.

4 The *Sipada* disease : 'perhaps the Vaidik form of *Ślipada*, the
 leg.'—Wilson. *Śimidā* : apparently a female demon, or a disease attri
 buted to her malevolence.

3 *Universal Deities* : *viṣve devāḥ* ; the All-Gods. *Lauded* : the senti
 ment incomplete, the substantives in the nominative case having no verb.

1 *Being* : really and truly being, rich, powerful, and distinguished.

3 *Our Father* : Varuṇa, the father of Vasishṭha ; or Savitar, or Pa
 may be intended.

th newest hymns set in the seat of Order, those the Two
Parents, born before all others,
me, Heaven and Earth, with the Celestial People, hither to
as, for strong is your protection.
a, Heaven and Earth, ye hold in your possession full many
a treasure for the liberal giver.
ant us that wealth which comes in free abundance. Preserve
as evermore, ye Gods, with blessings.

HYMN LIV.

Vāstoshpati.

KNOWLEDGE us, O Guardian of the Homestead : bring no
lisease, and give us happy entrance.
ate'er we ask of thee, be pleased to grant it, and prosper
thou our quadrupeds and bipeds.
tector of the Home, be our promoter : increase our wealth
n kine and steeds, O Indu.
y we be ever-youthful in thy friendship : be pleased in us
is in his sons a father.

tough thy dear fellowship that bringeth welfare, may we be
tectors, Guardian of the Dwelling !
tect our happiness in rest and labour. Preserve us
vermore, ye Gods, with blessings.

HYMN LV.

Vāstoshpati.

TOSH PATI, who killest all disease and wearest every form,
an auspicious Friend to us.
len, O bright Son of Saramā, thou showest, tawny-hued !
thy teeth,
ay gleam like lances' points within thy mouth when thou
wouldest bite : go thou to sleep.
amī's Son, retrace thy way : bark at the robber and the
hief.
Indra's singers barkest thou ? Why dost thou seek to ter-
rify us ? Go to sleep.

the liberal giver : or, for Sudās.

shpati is the Genius or tutelary God of the house. In this hymn
dressed also as Indu, another name of Soma the Moon-God.

shpati is the deity of the first stanza, and Indra of the rest.
etre is Gayatri in stanza 1, Uparishadbrīhati (3 × 3 + 12) in 2-4,
ishup in 5-8, and the hymn appears to be made up of three corres-
pieces unconnected by their subjects.

of Saramā : Saramā, the hound of Indra, is mother of the two
as, the brindled watch-dogs of Yama, God of the Dead. This stanza
two following appear to be addressed by the spirits of Indra's worship-
dae of the dogs who would prevent their entering the home of the

- 4 Be on thy guard against the boar, and let the boar bewan thee.
At Indra's singers barkest thou? Why dost thou seek terrify us? Go to sleep.
- 5 Sleep mother, let the father sleep, sleep dog and master of house.
Let all the kinsmen sleep, sleep all the people who are round about.
- 6 The man who sits, the man who walks, and whosoever look on us,
Of these we closely shut the eyes, even as we closely shut house.
- 7 The Bull who hath a thousand horns, who rises up from the sea,—
By him the Strong and Mighty One we lull and make people sleep.
- 8 The women sleeping in the court, lying without, or stretched on beds,
The matrons with their odorous sweets—these, one and we lull to sleep.

HYMN LVI.

Ma

Who are these radiant men in serried rank, Rudra's heroes borne by noble steeds?

- 2 Verily no one knoweth whence they sprang: they, and I only, know each other's birth.
- 3 They strew each other with their blasts, these Hawks: they strove together, roaring like the wind.

5 This and the three following stanzas form a lullaby or sleep-song, probably sung as a charm by a lover on a secret visit to his love.

7 *The Bull who hath a thousand horns*: the Sun, whose setting brings time of rest and sleep; or perhaps the starry heaven is intended.

8 *With their odorous sweets*: wearing garlands of fragrant flowers on all occasions, according to Sâyana: 'decorated with holiday perfumes.'—W. According to a legend mentioned by Sâyana, Vasishtha having fasted for days was entering the house of Varuna in hope of food, when the water set upon him and was put to sleep by the repetition of the last four, which are to be recited on similar occasions by thieves and house-breakers. See Wilson's note. The hymn has been discussed by Aufrecht, *Ind. Studien*, IV. 337f, and by Lanman, *Sanskrit Reader*, p. 370.

3 *They strew each other with their blasts*: the meaning of *svapit* uncertain. 'They go together by their own pure paths.'—Wilson. 'plucked each other with their beaks (?)'—M. Müller. 'They bestrew each other with light.'—Grassmann. 'They scatter dust over each other's besoms.'—Roth. I follow Professor Ludwig. The meaning appears to be the Hawks or rapid Maruts are so crowded in their onward sweep that in front feel the quick breath of those who follow. Similarly (VIII. 2) the crowded Maruts are likened to cattle who lick each other's heads or

sage was he who knew these mysteries, what in her udder
mighty Piṣṇi bore.

er victorious, through the Maruts, be this band of Heroes,
nursing manly strength,

st bright in splen lour, fleetest on their way, close-knit to
glory, strong with varied power.

a, mighty is your power and firm your strength : so,
potent, with the Maruts, be the band.

ght is your spirit, wrathful are your minds : your bold
troop's minstrel is like one inspired.

er avert your blazing shaft from us, and let not your dis-
pleasure reach us here.

ur dear names, conquering Maruts, we invoke, calling aloud
till we are satisfied.

all-armed, impetuous in their haste, they deck themselves,
their forms, with ornaments of gold.

re, Maruts pure yourselves, are your oblations : to you, the
pure, pure sacrifice I offer.

Law they came to truth, the Law's observers, bright by
their birth, and pure, and sanctifying.

ur rings, O Maruts, rest upon your shoulders, and chains
of gold are twined upon your bosoms.

aining with drops of rain, like lightning-flashes, after your
vont ye whirl about your weapons.

de in the depth of air spread forth your glories, far, most
adorable, ye bear your titles.

uruts, accept this thousandfold allotment of household
sacrifice and household treasure.

Maruts, ye regard the praise recited here at this mighty
singer's invocation,

uch safe us quickly wealth with noble heroes, wealth which
po man who hateth us may injure.

kat in her udder : according to Śāyaṇ, what beings (Maruts, etc.)
Piṣṇi bore at her udder or in the firmament.

ur bold troop's minstrel : the leader of the Maruts' thunder-psalm. *Like
ired* : *māniriva*, like a Muni or inspired saint 'The sounds produced
shaking of the trees are like the varied intonations of a reciter of praises,
a's explanation.'—Wilson. Lanman translates differently: Clear is
istling. Your hearts are wrathful as the wild onward-rush of a doughty

ye bear your titles : you make yourselves known. 'You send down
fers) that beat down (the dust).'—Wilson. *Nāmdni*, names, according
a, means waters, because they bend down the dust, *pānsān namayanti*.

- 16 The Maruts, fleet as coursers, while they deck them
youths spectators of a festal meeting,
Linger, like beauteous colts, about the dwelling, like frisk
calves, these who pour down the water.
- 17 So may the Maruts help us and be gracious, bringing
room to lovely Earth and Heaven.
Far be your bolt that slayeth men and cattle. Ye Vasu-
turn yourselves to us with blessings.
- 18 The priest, when seated, loudly calls you, Maruts, praising
song your universal bounty.
He, Bulls! who hath so much in his possession, free from
duplicity, with hymns invokes you.
- 19 These Maruts bring the swift man to a stand-still,
strength with mightier strength they break and humble
These guard the singer from the man who hates him and
their sore displeasure on the wicked.
- 20 These Maruts rouse even the poor and needy: the Vasus
him as an active champion.
Drive to a distance, O ye Bulls, the darkness: give us
store of children and descendants.
- 21 Never, O Maruts, may we lose your bounty, nor, car-b-
Lords! be hindmost when ye deal it.
Give us a share in that delightful treasure, the gen-
wealth that, Bulls! is your possession.
- 22 What time the men in fury rush together for running stre-
for pastures, and for houses,
Then, O ye Maruts, ye who spring from Rudra, be our pro-
tectors in the strife with foemen.
- 23 Full many a deed ye did for our forefathers worthy of
which, even of old, they sang you.
The strong man, with the Maruts, wins in battle, the cha-
with the Maruts, gains the booty.
- 24 Ours, O ye Maruts, be the vigorous Hero, the Lord Divine
men, the strong Sustainer,
With whom to fair lands we may cross the waters, and
in our own home with you beside us.
- 25 May Indra, Mitra, Varuna and Agni, Waters, and Plants,
Trees accept our praises.
May we find shelter in the Maruts' bosom. Preserve us
more, ye Gods, with blessings.

¹ 24 *The Lord Divine*: literally, the Asura. *We may cross the waters*
Maruts are besought to favour an expedition for the acquisition of nei-
tlements on the farther side of a river.

HYMN LVII.

Maruts.

EA, through the power of your sweet juice, ye Holy! the Marut host is glad at sacrifices.

hey cause even spacious heaven and earth to tremble, they make the spring flow when they come, the Mighty.

ie Maruts watch the man who sings their praises, promoters of the thought of him who worships.

at you on sacred grass in our assembly, this day, with friendly minds, to share the banquet.

o others gleam so brightly as these Maruts with their own forms, their golden gauds, their weapons.

ith all adornments, decking earth and heaven, they heighten, for bright show, their common splendour.

ar from us be your blazing dart, O Maruts, when we, through human frailty, sin against you.

et us not be exposed to that, ye Holy! May your most loving favour still attend us.

ay even what we have done delight the Maruts, the blameless Ones, the bright, the purifying.

urther us, O ye Holy, with your kindness: advance us mightily that we may prosper.

ad may the Maruts, praised by all their titles, Heroes, enjoy the taste of our oblations.

ve us of Amrit for the sake of offspring: awake the excellent fair stores of riches.

ither, ye Maruts, praised, with all your succours, with all felicity come to our princes,

ho, of themselves, a hundredfold increase us Preserve us evermore, ye Gods, with blessings.

HYMN LVIII.

Maruts.

NG to the troop that pours down rain in common, the Mighty Company of celestial nature.

Holy: according to Sâyana, the Maruts are addressed. *The Marut* *ina Mṛutam*: the Marut name, i. e. those who are called Maruts.

hymn, and all the hymns to the Maruts have been translated and ed in Max Müller's *Vedic Hymns*, I. (Sacred Books of the East, Vol.)

ve us of Amrit: the secret essence which pervades the world and nourish sustains all must naturally also be the element that promotes reunion.—Ludwig. Von Roth explains the passage differently: 'Add us to mber of the people of eternity, i. e. to the blessed.' 'Vouchsafe our long life.'—Grassmann. 'Bestow water upon our progeny.'—Wilson.

- They make the world-halves tremble with their greatness :
from depths of earth and sky they reach to heaven.
- 2 Yea, your birth, Maruts, was with wild commotion, ye who
move swiftly, fierce in wrath, terrific.
Ye all-surpassing in your might and vigour, each looker on the
light fears at your coming.
- 3 Give ample vital power unto our princes : let our fair praises
gratify the Maruts.
As the way travelled helpeth people onward, so further us
with your delightful succours.
- 4 Your favoured singer counts his wealth by hundreds : the
strong steed whom ye favour wins a thousand.
The Sovran whom ye aid destroys the foeman. May this
your gift, ye Shakers, be distinguished.
- 5 I call, as such, the Sons of bounteous Rudra : will not the
Maruts turn again to us-ward ?
What secret sin or open stirs their anger, that we implore the
Swift Ones to forgive us.
- 6 This eulogy of the Bounteous hath been spoken : accept, ye
Maruts, this our hymn of praises.
Ye Bulls, keep those who hate us at a distance. Preserve us
evermore, ye Gods, with blessings.

HYMN LIX.

Maruts.

- WHOMSO ye rescue here and there, whomso ye guide, O Deities,
To him give shelter, Agni, Mitra, Varuṇa, ye Maruts, and
thou Aryaman.
- 2 Through your kind favour, Gods, on some auspicious day, the
worshipper subdues his foes.
That man increases home and strengthening ample food who
brings you offerings as ye list.
- 3 Vasishtha will not overlook the lowliest one among you all.
O Maruts, of our Soma juice effused to-day drink all of you
with eager haste.
- 4 Your succour in the battle injures not the man to whom ye,
Heroes, grant your gifts.

1 *From depths of earth and sky* : *nīrṛiti* here is said to be synonymous with *bhāmi*, earth, and *avanā*, the unsupported, with *antarikṣu*, firmament. But *nīrṛiti*, Death, Destruction, as identified with *bhāmi*, may be the Prithivī of the atmosphere (see V. 84.), which must originally have been considered to be the place of departed spirits.

2 *Each looker on the light* : *viśvaḥ svaḍrīk* : according to Sāyana, every tree.

4 *Injures not* : a litotes for, is of the greatest advantage to.

- May your most recent favour turn to us again. Come quickly,
ye who fain would drink.
- 5 Come hitherward to drink the juice, O ye whose bounties give
you joy.
These offerings are for you, these, Maruts, I present. Go not
to any place but this.
- 6 Sit on our sacred grass, be graciously inclined to give the
wealth for which we long,
To take delight, ye Maruts, Friends of all, with Svâhâ, in
sweet Soma juice.
- 7 Decking the beauty of their forms in secret the Swans with
purple backs have flown down hither.
Around me all the Company hath settled, like joyous Heroes
glad in our libation.
- 8 Maruts, the man whose wrath is hard to master, he who would
slay us ere we think, O Vasus,
May he be tangled in the toils of mischief; smite ye him
down with your most flaming weapon.
- 9 O Maruts, ye consuming Gods, enjoy this offering brought for
you,
To help us, ye who slay the foe.
- 10 Sharers of household sacrifice, come, Maruts, stay not far away,
That ye may help us, Bounteous Ones.
- 11 Here, Self-strong Maruts, yea, even here, ye Sages with your
sunbright skins!
I dedicate your sacrifice.
- 12 Tryambaka we worship, sweet augments of prosperity.
As from its stem the cucumber, so may I be released from
death, not reft of immortality.

5 *Whose bounties give you joy*: or follow each other closely, and are ever fresh and ready.

6 *Svâhâ*: an exclamation, like Ave! or Hail! used in making oblations to the Gods.

7 *With purple backs*: *nâlaprishthâh*: cf. Horace's 'purpurei olores.'

8 *Mischief*: or one of the malicious spirits called Druhs.

12 *Tryambaka*: a name of Rudra. *Sweet*: according to Sâyana, *sugândhim*, sweet-smelling, means here, 'whose fame is fragrant.' The verse occurs in the *Yajur-Veda*, 6 30, and is, in some instances, differently interpreted; *Tryambaka* is termed *netratrayopetam Rudram*, the triocular Rudra: *sugândhim*, *divyagandhopetam*, of celestial fragrance: the *urvârûka* is said to mean the *karkandhu* [fruit of the jujube-tree], which, when ripe, falls of itself from its stalk.—Wilson.

HYMN LX.

Mitra-Varuṇa.

WHEN thou, O Sun, this day, arising sinless, shalt speak the truth to Varuṇa and Mitra,

O Aditi, may all the Deities love us, and thou, O Aryaman, while we are singing.

- 2 Looking on man, O Varuṇa and Mitra, this Sun ascendeth up by both the pathways,
Guardian of all things fixt, of all that moveth, beholding good and evil acts of mortals.
- 3 He from their home hath yoked the Seven gold Coursers who, dropping oil and fatness, carry Sūrya.
Yours, Varuṇa and Mitra, he surveyeth the worlds and living creatures like a herdsman.
- 4 Your coursers rich in store of sweets have mounted : to the bright ocean Sūrya hath ascended,
For whom the Ādityas make his pathway ready, Aryaman, Mitra, Varuṇa, accordant.
- 5 For these, even Aryaman, Varuṇa, and Mitra, are the chastisers of all guile and falsehood.
These, Aditi's Sons, infallible and mighty, have waxen in the home of Law Eternal.
- 6 These, Mitra, Varuṇa, whom none deceiveth, with great power quicken even the fool to wisdom,
And, wakening, moreover, thoughtful insight, lead it by easy paths o'er grief and trouble.
- 7 They ever vigilant, with eyes that close not, caring for heaven and earth, lead on the thoughtless.
Even in the river's bed there is a shallow : across this broad expanse may they conduct us.
- 8 When Aditi and Varuṇa and Mitra, like guardians, give Sudās their friendly shelter,
Granting him sons and lineal succession, let us not, bold ones ! move the Gods to anger.

The hymn is addressed chiefly to Mitra and Varuṇa, but Sūrya or the Sun is the deity of the first stanza.

1 *Sinless* : Sāyaṇa makes *anāyāḥ* = *anāyasaḥ* : 'declare the truth...that we are void of sin.'—Wilson. But this seems forced, and the implied meaning of the poet is clear enough if the word is taken in its usual signification.

2 *Both the pathways* : near the earth and high in the firmament.

6 *Mitra, Varuṇa* : and Aryaman, understood : the verbs are in the plural.

8 *Bold ones* : the warning is addressed to the people of Sudās, who has been frequently mentioned in preceding hymns.

- 9 May he with offerings purify the altar from any stains of Varuṇa's reviler.
Aryaman save us from all those who hate us : give room and freedom to Sudās, ye Mighty.
- 10 Hid from our eyes is their resplendent meeting : by their mysterious might they hold dominion.
Heroes ! we cry trembling in fear before you, even in the greatness of your power have mercy.
- 11 He who wins favour for his prayer by worship, that he may gain him strength and highest riches,
That good man's mind the Mighty Ones will follow : they have brought comfort to his spacious dwelling.
- 12 This priestly task, Gods ! Varuṇa and Mitra ! hath been ² performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXI.

Mitra-Varuṇa.

- O VARUṆA and Mitra, Sūrya spreading the beauteous light of you Twain Gods ariseth.
He who beholdeth all existing creatures observeth well the zeal that is in mortals.
- 2 The holy sage, renowned afar, directeth his hymns to you, O Varuṇa and Mitra,—
He whose devotions, sapient Gods, ye favour so that ye fill, as 'twere, with power his autumns.
- 3 From the wide earth, O Varuṇa and Mitra, from the great lofty heaven, ye, Bounteous Givers,
Have in the fields and houses set your warders who visit every spot and watch unceasing.
- 4 I praise the strength of Varuṇa and Mitra : that strength, by mightiness, keeps both worlds asunder.
Heroless pass the months of the ungodly : he who loves sacrifice makes his home enduring.

9 *May he* : Agni may be intended. *Varuṇa's reviler* : those who speak evil of princes like Sudās, Varuṇa being the king's prototype — Ludwig.

10 *Their resplendent meeting* : that of Mitra, Varuṇa, and Aryaman.

11 *Have brought comfort to his spacious dwelling* : 'bestow a spacious mansion for a dwelling upon him.' — Wilson.

- 5 Steers, all infallible are these your people in whom no wondrous thing is seen, no worship.
Guile follows close tho men who are untruthful: no secrets may be hidden from your knowledge.
- 6 I will exalt your sacrifice with homage: as priest, I, Mitra-Varuṇa, invoke you.
May these new hymns and prayers that I have fashioned delight you to the profit of the singer.
- 7 This priestly task, Gods! Varuṇa and Mitra! hath been performed for you at sacrifices.
Convey us safely over every peril. Preserve us evermore, ye Gods, with blessings.

HYMN LXII.

Mitra-Varuṇa.

- SŪRYA hath sent aloft his beams of splendour o'er all the tribes of men in countless places.
Together with the heaven he shines apparent, formed by his Makers well with power and wisdom.
- 2 So hast thou mounted up before us, Sūrya, through these our praises, with fleet dappled horses.
Declare us free from all offence to Mitra, and Varuṇa, and Aryaman, and Agni.
- 3 May holy Agni, Varuṇa, and Mitra send down their riches upon us in thousands.
May they, the Bright Ones, make our praise-song perfect, and, when we laud them, grant us all our wishes.
- 4 O undivided Heaven and Earth, preserve us, us, Lofty Ones! your nobly-born descendants.
Let us not anger Varuṇa, nor Vāyu, nor him, the dearest Friend of mortals, Mitra.
- 5 Stretch forth your arms and let our lives be lengthened: with fatness dew the pastures of our cattle.
Ye Youthful, make us famed among the people: hear, Mitra-Varuṇa, these mine invocations.

5 This stanza is difficult. Sāyaṇa's interpretation as given by Wilson is: 'Unperplexed, all-pervading showerers (of benefits), these praises are for you, in which nothing surprising, no adoration (worthy of you), is beheld: the insincere commendations of men serve as offences: eulogies of you, although offered in secret are not unappreciated.' The version of the *Seventy Hymns* is somewhat as follows: 'All your avenging spirits, O ye Mighty, follow unerringly the sinner's traces. They have no sign that men may mark, no figure. Naught is so secret that ye fail to know it.' This latter involves a slight alteration of the text. I prefer Ludwig's interpretation, although it is not absolutely convincing.

6 To the profit of the singer: see *Vedische Studien*. I. 43.

- 6 Now Mitra, Varuṇa, Aryaman vouchsafe us freedom and room,
for us and for our children.
May we find paths all fair and good to travel. Preserve us
evermore, ye Gods, with blessings.

HYMN LXIII.

Mitra-Varuṇa.

- COMMON to all mankind, auspicious Sūrya, he who beholdeth all,
is mounting upward ;
The God, the eye of Varuṇa and Mitra, who rolled up dark-
ness like a piece of leather.
- 2 Sūrya's great ensign, restless as the billow, that urgeth men
to action, is advancing ;
Onward he still would roll the wheel well-rounded, which
Etaṣa, harnessed to the car-pole, moveth.
- 3 Refulgent from the bosom of the Mornings, he in whom singers
take delight ascendeth.
This Savitar, God, is my chief joy and pleasure, who breaketh
not the universal statute.
- 4 Golden, far-seeing, from the heaven he riseth : far is his goal,
he hasteth on resplendent.
Men, verily, inspired by Sūrya speed to their aims and do
the work assigned them.
- 5 Where the Immortals have prepared his pathway he flieth
through the region like a falcon.
With homage and oblations will we serve you, O Mitra-Varuṇa,
when the Sun hath risen.
- 6 Now Mitra, Varuṇa, Aryaman vouchsafe us freedom and room,
for us and for our children.
May we find paths all fair and good to travel. Preserve us
evermore, ye Gods, with blessings.

HYMN LXIV.

Mitra-Varuṇa.

- YE Twain who rule, in heaven and earth, the region, clothed
be your clouds in robes of oil and fatness.
May the imperial Varuṇa, and Mitra, and high-born Aryaman
accept our presents.
- 2 Kings, guards of mighty everlasting Order, come hitherward,
ye Princes, Lords of Rivers.
Send us from heaven, O Varuṇa and Mitra, rain and sweet
food, ye who pour down your bounties.

2 *Etaṣa* : or, the bright or dappled steed ; one of the horses of the Sun.

3 *Breaketh not* : faithfully observes and supports.

- 3 May the dear God, and Varuṇa, and Mitra conduct us by the most effective pathways,
That foes may say unto Sudās our chieftain, May we, too, joy in food with Gods to guard us.
- 4 Him who hath wrought for you this car in spirit, who makes the song rise upward and sustains it,
Bedew with fatness, Varuṇa and Mitra: ye Kings, make glad the pleasant dwelling-places.
- 5 To you this laud, O Varuṇa and Mitra, is offered like bright Soma juice to Vāyu.
Favour our songs of praise, wake thought and spirit. Preserve us evermore, ye Gods, with blessings.

HYMN LXV.

Mitra Varuṇa.

- WITH hymns I call you, when the Sun hath risen, Mitra, and Varuṇa whose thoughts are holy,
Whose Power Divine, supreme and everlasting, comes with good heed at each man's supplication.
- 2 For they are Asuras of Gods, the friendly: make, both of you, our lands exceeding fruitful,
May we obtain you, Varuṇa and Mitra, wherever Heaven and Earth and days may bless us.
- 3 Bonds of the sinner, they bear many nooses: the wicked mortal hardly may escape them.
Varuṇa-Mitra, may your path of Order bear us o'er trouble as a boat o'er waters.
- 4 Come, taste our offering, Varuṇa and Mitra: bedew our pasture with sweet food and fatness.
Pour down in plenty here upon the people the choicest of your fair celestial water.

3 The second half of the stanza is obscure. The meaning appears to be that even our foes, the godless who offer no sacrifices, shall envy the prosperity which we enjoy through the liberality of Sudās, and shall wish to follow our example, to sacrifice to the Gods and to enjoy their protection and the blessings which they send.

4 *This car*: this carefully-formed hymn which goes, like a chariot, to the Gods.

5 *To Vāyu*: who receives the first draught of Soma juice at the morning libation.

The hymn appears to be composed of fragments of other hymns with a few original additions. Cf. VII. 63. 5; 66. 7. 12; VI. 68. 8; VII. 62. 5; III. 62. 16. See von Bradke, *Dyaus Asura*, 3—5.

1 *Power Divine*: *asurāyām*: Asurahood. *Whose*: refers to Mitra and Varuṇa.

2 *Asuras of Gods*: the high or ruling Gods of all the deities.

3 *Bonds*: binders. *Many nooses*: 'Your guiles, ye Holy Ones, to quell oppressors, your snares spread out against the foe, Adityas' (II. 27. 18).

- 5 To you this laud, O Varuṇa and Mitra, is offered, like bright
Soma juice to Vāyu.
Favour our songs of praise, wake thought and spirit. Preserve
us evermore, ye Gods, with blessings.

HYMN LXVI.

Mitra-Varuṇa.

LET our strong hymn of praise go forth, the laud of Mitra-
Varuṇa,
With homage to that high-born Pair ;

- 2 The Two exceeding wise, the Sons of Daksha, whom the Gods
ordained
For lordship, excellently great.
- 3 Such, Guardians of our homes and us, O Mitra-Varuṇa, fulfil
The thoughts of those who sing your praise.
- 4 So when the Sun hath risen to-day, may sinless Mitra, Arya-
man,
Bhaga, and Savitar send us forth.
- 5 May this our home be guarded well : forward, ye Bounteous,
on the way,
Who bear us safely o'er distress.
- 6 And those Self-reigning, Aditi, whose statute is inviolate,
The Kings who rule a vast domain.
- 7 Soon as the Sun hath risen, to you, to Mitra-Varuṇa, I sing,
And Aryaman who slays the foe.
- 8 With wealth of gold may this my song bring unmolested
power and might,
And, Brahmans, gain the sacrifice.
- 9 May we be thine, God Varuṇa, and with our princes, Mitra,
thine :
Food and Heaven's light will we obtain.
- 10 Many are they who strengthen Law, Sun-eyed, with Agni for
their tongue,

2 *Sons of Daksha* : see VI. 50. 2. *For lordship* : literally for Asurahood.

4 *Sinless* : Sâyana here, as in VII 60. 1. takes *ánāgadh* as = *anāgasah*, so that, according to his interpretation, the translation would be : may Savitar, Mitra, Aryaman, and Bhaga send us sinless forth.

6 *Aditi* is out of place here, as there is no copulative in the text : whose mother is Aditi, seems to be intended.

8 *And, Brahmans, gain the sacrifice* : the exact meaning is uncertain : 'May it (be effective), sages, for the fulfilment of (the objects of) the sacrifice.'—Wilson.

- They who direct the three great gatherings with their thoughts, yea, all things with surpassing might.
- 11 They who have established year and month and then the day, night, sacrifice and holy verse,
Varuṇa, Mitra, Aryaman, the Kings, have won dominion which none else may gain.
- 12 So at the rising of the Sun we think of you with hymns to-day,
Even as Varuṇa, Mitra, Aryaman deserve: ye are the chariot-eers of Law.
- 13 True to Law, born in Law, the strengtheners of Law, terrible, haters of the false,
In their felicity which gives the best defence may we men and our princes dwell.
- 14 Uprises, on the slope of heaven, that marvel that attracts the sight,
As swift celestial Etaṣa bears it away, prepared for every eye to see.
- 15 Lord of each single head, of fixt and moving things, equally through the whole expanse,
The Seven sister Bays bear Sūrya on his car, to bring us wealth and happiness.
- 16 A hundred autumns may we see that bright Eye, God-ordained, arise:
A hundred autumns may we live.
- 17 Infallible through your wisdom, come hither, resplendent Varuṇa,
And Mitra, to the Soma draught.
- 18 Come as the laws of Heaven ordain, Varuṇa, Mitra, void of guile:
Press near and drink the Soma juice.
- 19 Come, Mitra, Varuṇa, accept, Heroes, our sacrificial gift:
Drink Soma, ye who strengthen Law.

10 *The three great gatherings*: or three assemblies. The meaning is not clear. Ludwig is of opinion that the three castes are intended.

The meaning of stanzas 10 and 11 is that although there be many deities Varuṇa, Mitra, and Aryaman are supreme.

15 *Sister Bays*: the Harits. See IV. 6. 9; 13. 3.

18 *Come as the laws of Heaven ordain*: 'Come with your glories from the sky.'—Siyāṇa. 'Come hither with the hosts of heaven.'—Grassmann.

HYMN LXVII.

Aṣvins.

I WITH a holy heart that brings oblation will sing forth praise
to meet your car, ye Princes,
Which, Much-desired ! hath wakened as your envoy. I call
you hither as a son his parents.

2 Brightly hath Agni shone by us enkindled : the limits even
of darkness were apparent.

Eastward is seen the Banner of the Morning, the Banner born
to give Heaven's Daughter glory.

3 With hymns the deft priest is about you, Aṣvins, the eloquent
priest attends you now, Nāsatyas.

Come by the paths that ye are wont to travel, on car that
finds the light, laden with treasure.

4 When, suppliant for your help, Lovers of Sweetness ! I seek-
ing wealth call you to our libation,
Hitherward let your vigorous horses bear you : drink ye with
us the well-pressed Soma juices.

5 Bring forward, Aṣvins, Gods, to its fulfilment my never-weari-
ed prayer that asks for riches.

Vouchsafe us all high spirit in the combat, and with your
powers, O Lords of Power, assist us.

6 Favour us in these prayers of ours, O Aṣvins. May we have
genial vigour, ne'er to fail us.

So may we, strong in children and descendants, go, wealthy,
to the banquet that awaits you.

Lovers of Sweetness, we have brought this treasure to you as
'twere an envoy sent for friendship.

Come unto us with spirits free from anger, in homes of men
enjoying our oblation.

7 With one, the same, intention, ye swift movers, o'er the Seven
Rivers hath your chariot travelled.

Yoked by the Gods, your strong steeds never weary while
speeding forward at the pole they bear you.

Exhaustless be your bounty to our princes who with their
wealth incite the gift of riches,

Who further friendship with their noble natures, combining
wealth in kine with wealth in horses.

Much-desired : 'adorable.'—Wilson.

Incite the gift of riches : move the Gods to give riches in return.

Friendship : or, a kinsman, meaning, apparently, the priest

- 10 Now hear, O Youthful Twain, mine invocation: come, Aṣvins,
to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us
evermore, ye Gods, with blessings.

HYMN LXVIII.

Aṣvins.

- COME, radiant Aṣvins, with your noble horses: accept your
servant's hymns, ye Wonder-Workers:
Enjoy oblations which we bring to greet you.
- 2 The-gladdening juices stand prepared before you: come quick-
ly and partake of mine oblation.
Pass by the calling of our foe and hear us.
- 3 Your chariot with a hundred aids, O Aṣvins, beareth you swift
as thought across the regions,
Speeding to us, O ye whose wealth is Sūryā.
- 4 What time this stone of yours, the Gods' adorer, upraised,
sounds forth for you as Soma-presser,
Let the priest bring you, Fair Ones, through oblations.
- 5 The nourishment ye have is, truly, wondrous: ye gave there-
of a quickening store to Atri,
Who, being dear to you, receives your favour.
- 6 That gift, which all may gain, ye gave Chyavāna, when he
grew old, who offered you oblations,
When ye bestowed on him enduring beauty.
- 7 What time his wicked friends abandoned Bhujyu, O Aṣvins,
in the middle of the ocean,
Your horse delivered him, your faithful servant.

3 *Whose wealth is Sūryā*: having Sūryā for your possession or treasure. Sūryā, the daughter of the Sun, is the consort of the Aṣvins. See I. 116. 11.

4 *The Gods' adorer*: *devayāth*: literally, turning or going to the Gods, inasmuch as it is employed in preparing the Soma juice. *The priest*: here, perhaps, the pressing stone.

5 *A quickening store*: the meaning of *māhishrantam*, which does not occur elsewhere, is uncertain. According to Sāyaṇa it means a pit or cavern: it liberated Atri from the cavern, or, literally, ye separated the cavern from Atri. For the legend, see I. 116. 12.

6 *Which all may gain*: which you Aṣvins are ready to grant to every worshipper who needs it. For the story of Chyavāna see I. 116. 10; III. 13; 118. 6.

7 *Bhujyu*: see Vol. I, Index. *Your horse*: this meaning is suggested by von Roth for the uncertain word *ārtvā*, which generally appears to mean hostile or illiberal but may perhaps stand in this passage for *arvā*, a common word signifying horse. See I. 117. 14:—'With horses brown of hue that flew with swift wings ye brought back Bhujyu from the sea of billows.' See also VII. 69. 7.

- 8 Ye lent your aid to Vṛika when exhausted, and listened when invoked to Śayū's calling.
 Ye made the cow pour forth her milk like water, and, Aṣvins, strengthened with your strength the barren.
- 9 With his fair hymns this singer, too, extols you, waking with glad thoughts at the break of morning.
 May the cow nourish him with milk to feed him. Preserve us evermore, ye Gods, with blessings.

HYMN LXIX.

. Aṣvins.

- MAY your gold chariot, drawn by vigorous horses, come to us, blocking up the earth and heaven,
 Bright with its fellies while its way drops fatness, food-laden, rich in coursers, man's protector.
- 2 Let it approach, yoked by the will, three-seated, extending far and wide o'er fivefold beings,
 Whereon ye visit God-adoring races, bending your course whither ye will, O Aṣvins.
- 3 Renowned, with noble horses, come ye hither: drink, Wondrous Pair, the cup that holds sweet juices.
 Your car whereon your Spouse is wont to travel marks with its track the farthest ends of heaven.
- 4 When night was turning to the grey of morning the Maiden, Sūrya's Daughter, chose your splendour
 When with your power and might ye aid the pious he comes through heat to life by your assistance.
- 5 O Chariot-borne, this car of yours invested with rays of light comes harnessed to our dwelling.
 Herewith, O Aṣvins, while the dawn is breaking, to this our sacrifice bring peace and blessing.
- 6 Like the wild cattle thirsty for the lightning, Heroes, come nigh this day to our libations.
 Men call on you with hymns in many places, but let not other worshippers detain you.

8 *Vṛika*: literally wolf, or robber. Some man so named seems to be meant.
Śayū: see I. 118. 8; VI. 13. 5.

9 *This singer*: the Rishi Vasishṭha. *The cow*: that is brought to supply the milk required for libations.

2 *Fivefold beings*: 'sarvaprāṇināḥ,' all living beings, says Sāyaṇa.

3 *Your Spouse*: Sūrya, daughter of the Sun.

4 *Chose your splendour*: see I. 116. 17.

6 *Thirsty for the lightning*: which immediately precedes, or accompanies, the rain they long for.

- 7 Bhujyu, abandoned in the midst of ocean, ye raised from out the water with your horses,
Uninjured, winged, flagging not, undaunted, with deeds of wonder saving him, O Aṣvins.
- 8 Now hear, O Youthful Twain, mine invocation : come, Aṣvins, to the home where food aboundeth.
Vouchsafe us wealth, do honour to our nobles. Preserve us evermore, ye Gods, with blessings.

HYMN LXX.

Aṣvins.

- RICH in all blessings, Aṣvins, come ye hither : this place on earth is called your own possession,
Like a strong horse with a fair back it standeth, whereon, as in a lap, ye seat you firmly.
- 2 This most delightful eulogy awaits you : in the man's house drink-offering hath been heated,
Which bringeth you over the seas and rivers, yoking as 'twere two well-matched shining horses.
- 3 Whatever dwellings ye possess, O Aṣvins, in fields of men or in the streams of heaven,
Resting upon the summit of the mountain, or bringing food to him who gives oblation,
- 4 Delight yourselves, ye Gods, in plants and waters when Rishis give them and ye find they suit you.
Enriching us with treasures in abundance ye have looked back to former generations.
- 5 Aṣvins, though ye have heard them oft aforetime, regard the many prayers which Rishis offer.
Come to the man even as his heart desireth : may we enjoy your most delightful favour.
- 6 Come to the sacrifice offered you, Nâsatyas, with men, oblations, and prayer duly uttered.
Come to Vasishṭha as his heart desireth, for unto you these holy hymns are chanted.

7 *Horses* : not in the text, but supplied by Sâyana and obviously understood. See preceding hymn, 7, note.

1 *This place* : the altar.

2 *Drink-offering* : *gharmâ* : the libation of hot milk ; or, the caldron in which it is prepared.

4 *Ye have looked back to former generations* : Sâyana explains *yugñî* differently : '(favour us) as you have favoured former couples [i. e. sacrificers and their wives].'-Wilson.

5 *The man* : the institutor of the sacrifice.

- 7 This is the thought, this is the song, O Aṣvins : accept this hymn of ours, ye Steers, with favour.
 May these our prayers addressed to you come nigh you.
 Preserve us evermore, ye Gods, with blessings.

HYMN LXXI.

Aṣvins.

- THE Night retireth from the Dawn her Sister ; the Dark one
 yieldeth to the Red her pathway.
 Let us invoke you rich in steeds and cattle : by day and night
 keep far from us the arrow.
- 2 Bearing rich treasure in your car, O Aṣvins, come to the
 mortal who presents oblation.
 Keep at a distance penury and sickness ; Lovers of Sweetness,
 day and night preserve us.
- 3 May your strong horses, seeking bliss, bring hither your
 chariot at the earliest flush of morning.
 With coursers yoked by Law drive hither, Aṣvins, your car
 whose reins are light, laden with treasure.
- 4 The chariot, Princes, that conveys you, moving at daylight,
 triple-seated, fraught with riches,
 Even with this come unto us, Nāsatyas, that laden with all
 food it may approach us.
- 5 Ye freed Chyavāna from old age and weakness : ye brought
 the courser fleet of foot to Pedu.
 Ye rescued Atri from distress and darkness, and loosed for
 Jāhusha the bonds that bound him.
- 6 This is the thought, this is the song, O Aṣvins : accept this
 hymn of ours, ye Steers, with favour.
 May these our prayers addressed to you come nigh you.
 Preserve us evermore, ye Gods, with blessings.

HYMN LXXII.

Aṣvins.

- COME, O Nāsatyas, on your car resplendent, rich in abundant
 wealth of kine and horses.
 As harnessed steeds, all our laudations follow you whose forms
 shine with most delightful beauty.
- 2 Come with the Gods associate, come ye hither to us, Nāsatyas,
 with your car accordant.
 "Twixt you and us there is ancestral friendship and common
 kin : remember and regard it.

1 *The Red* : the Sun. *The arrow* : of disease and death.

3 *Seeking bliss* : for men.

5 For *Chyavāna*, *Pedu*, *Atri*, and *Jāhusha*, see Vol. I. Index. The re-appearance, heralded by the Aṣvins or Gods of Twilight, of the departed Sun appears to be symbolized in all these legends.

- 3 Awakened are the songs that praise the Aṣvins, the kindred prayers and the Celestial Mornings.
Inviting those we long for, Earth and Heaven, the singer calleth these Nāsatyas hither.
- 4 What time the Dawns break forth in light, O Aṣvins, to you the poets offer their devotions.
God Savitar hath sent aloft his splendour, and fires sing praises with the kindled fuel.
- 5 Come from the west, come from the east, Nāsatyas, come, Aṣvins, from below and from above us.
Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIII.

Aṣvina.

- We have o'erpassed the limit of this darkness while, worshipping the Gods, we sang their praises.
The song invoketh both Immortal Aṣvins, far-reaching, born of old, great Wonder-Workers.
- 2 And, O Nāsatyas, man's dear Priest is seated, who brings to sacrifice and offers worship.
Be near and taste the pleasant juice, O Aṣvins : with food, I call you to the sacrifices.
- 3 We choosing you, have let our worship follow its course : ye Steers, accept this hymn with favour.
Obeying you as your appointed servant, Vasishṭha singing hath with lauds aroused you.
- 4 And these Two Priests come nigh unto our people, united, demon-slayers, mighty-handed.
The juices that exhilarate are mingled. Injure us not, but come with happy fortune.
- 5 Come from the west, come from the east, Nāsatyas, come, Aṣvins, from below and from above us.
Bring wealth from all sides for the Fivefold People. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIV.

Aṣvina.

THESE morning sacrifices call you. Aṣvins, at the break of day.
For help have I invoked you rich in power and might : for, house by house, ye visit all.

5 *The Fivefold People* : the five Āryan tribes. See I. 7. 9.

1 The first half-line has occurred before in I. 92. 6, and 183. 6.

2 *Man's dear Priest* : Agni.

4 *These Two Priests* : the Aṣvins. *Demon-slayers* : slayers of Rākshasas and evil spirits of the night which disappear at the coming of the heralds of day.

- 1 O Heroes, ye bestow wonderful nourishment : send it to him
whose songs are sweet.
Accordant, both of you, drive your car down to us, and drink
the savoury Soma juice.
- 2 Approach ye and be near to us : drink, O ye Aṣvins, of the
meath.
Draw forth the milk, ye Mighty, rich in genuine wealth : in-
jure us not, and come to us.
- 3 The horses that convey you in their rapid flight down to the
worshipper's abode,
With these your speedy coursers, Heroes, Aṣvins, come, ye
Gods, come well-inclined to us.
- 4 Yea, verily, our princes seek the Aṣvins in pursuit of food.
These shall give lasting glory to our liberal lords, and, both
Nāsatyas, shelter us.
- 5 Those who have led the way, like cars, offending none, those
who are guardians of the men—
Also through their own might the heroes have grown strong,
and dwell in safe and happy homes.

HYMN LXXV.

Dawn.

- BORN in the heavens the Dawn hath flushed, and showing her
majesty is come as Law ordaineth.
She hath uncovered fiends and hateful darkness ; best of
Angirases, hath waked the pathways.
- 2 Rouse us this day to high and happy fortune : to great felicity,
O Dawn, promote us.
Vouchsafe us manifold and splendid riches, famed among mor-
tals, man-befriending Goddess !
- 3 See, lovely Morning's everlasting splendours, bright with their
varied colours, have approached us.
Filling the region of mid-air, producing the rites of holy wor-
ship, they have mounted.
- 4 She yokes her chariot far away, and swiftly visits the lands
where the Five Tribes are settled,
Looking upon the works and ways of mortals, Daughter of
Heaven, the world's Imperia' Lady.

3 *Draw forth the milk* : milk the sweet rain from the firmament.

5 *Who have led the way, like cars* : wealthy nobles or princes, 'the heroes' of
the second line.

1 *Best of Angirases* : endowed with the noblest characteristics of the holy
angirases. *Waked the pathways* : lighted them for men to use.

- 5 She who is rich in spoil, the Spouse of Sūrya, wondrously opulent, rules all wealth and treasures.
Consumer of our youth, the seers extol her : lauded by priests rich Dawn shines out refulgent.
- 6 Apparent are the steeds of varied colour, the red steeds carrying resplendent Morning.
On her all-lovely car she comes, the Fair One, and brings rich treasure for her faithful servant
- 7 True with the True and Mighty with the Mighty, with Gods a Goddess, Holy with the Holy,
She brake strong fences down and gave the cattle : the kine were lowing as they greeted Morning.
- 8 O Dawn, now give us wealth in kine and heroes, and horses, fraught with manifold enjoyment.
Protect our sacred grass from man's reproaches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVI.

Dawn

- SAVITAR God of all men hath sent upward his light, designed for all mankind, immortal.
Through the Gods' power that Eye was first created. Dawn hath made all the universe apparent.
- 2 I see the paths which Gods are wont to travel, innocuous paths made ready by the Vasus.
Eastward the flag of Dawn hath been uplifted ; she hath come hither o'er the tops of houses.
- 3 Great is, in truth, the number of the Mornings which were aforetime at the Sun's uprising,
Since thou, O Dawn, hast been beheld repairing as to thy love as one no more to leave him.
- 4 They were the Gods' companions at the banquet, the ancient sages true to Law Eternal.
The Fathers found the light that lay in darkness, and with effectual words begat the Morning.

7 *Gave the cattle* : restored the rays of light that had been imprisoned by the demons of darkness.

3 *As to thy love* : to the Sun, who is sometimes called the lover and sometimes the husband of Ushas or Dawn.

4 *The Fathers* : the ancestors of the Rishis in the spirit-world are associated with the Gods as companions, friends, and assistants. See M. Müller, *India*. *What can it Teach us* ! pp. 223, 224.

Meeting together in the same enclosure, they strive not, of one mind, one with another.

They never break the Gods' eternal statutes, and injure none, in rivalry with Vasus.

Extolling thee, Blest Goddess, the Vasishthas, awake at early morn, with lauds implore thee.

Leader of kine and Queen of all that strengthens, shine, come as first to us, O high-born Morning.

She bringeth bounty and sweet charm of voices. The flushing Dawn is sung by the Vasishthas,

Giving us riches famed to distant places. Preserve us evermore, ye Gods, with blessings.

HYMN LXXVII.

Dawn.

SHE hath shone brightly like a youthful woman, stirring to motion every living creature.

Agni hath come to feed on mortals' fuel. She hath made light and chased away the darkness.

Turned to this All, far-spreading, she hath risen and shone in brightness with white robes about her.

She hath beamed forth lovely with golden colours, Mother of kine, Guide of the days she bringeth.

Bearing the Gods' own Eye, auspicious Lady, leading her Courser white and fair to look on,

Distinguished by her beams Dawn shines apparent, come forth to all the world with wondrous treasure.

Draw nigh with wealth and dawn away the foeman : prepare for us wide pasture free from danger.

Drive away those who hate us, bring us riches : pour bounty, opulent Lady, on the singer.

Send thy most excellent beams to shine and light us, giving us lengthened days, O Dawn, O Goddess,

Granting us food, thou who hast all things precious, and bounty rich in chariots, kine, and horses.

O Ushas, nobly-born, Daughter of Heaven, whom the Vasishthas with their hymns make mighty,

Bestow thou on us vast and glorious riches. Preserve us evermore, ye Gods, with blessings.

⁵ *In the same enclosure : the vast aerial hall in which the Gods assemble.*

¹ *Agni hath come to feed on mortals' fuel : 'Agni is to be kindled for the food of men.'—Wilson.*

² *Kine : rays of light.*

³ *The Gods' own Eye, and Dawn's white Courser are the Sun.*

HYMN LXXXVIII.

Dawn

WE have beheld her earliest lights approaching : her ^{dawn} glories part, on high, asunder.

On car sublime, refulgent, wending hither, O Ushas, bring it wealth that makes us happy.

- 2 The fire well-kindled sings aloud to greet her, and with the hymns the priests are chanting welcome.

Ushas approaches in her splendour, driving all evil darkness far away, the Goddess.

- 3 Apparent eastward are those lights of Morning, sending out lustre, as they rise, around them.

She hath brought forth Sun, sacrifice, and Agni, and far away hath fled detested darkness.

- 4 Rich Daughter of the Sky, we all behold her, yea, all men look on Dawn as she is breaking.

Her car that moves self-harnessed hath she mounted, the car drawn onward by her well-yoked horses.

- 5 Inspired with loving thoughts this day to greet thee, we and our wealthy nobles have awakened.

Show yourselves fruitful, Dawns, as ye are rising. Preserve us evermore, ye Gods, with blessings.

HYMN LXXIX.

Dawn

ROUSING the lands where men's Five Tribes are settled, Dawn hath disclosed the pathways of the people.

She hath sent out her sheen with beauteous oxen. The Sun with light hath opened earth and heaven.

- 2 They paint their bright rays on the sky's far limits : the Dawns come on like tribes arrayed for battle.

Thy cattle, closely shutting up the darkness, as Savitar spread his arms, give forth their lustre.

- 3 Wealthy, most like to Indra, Dawn hath risen, and brought forth lands that shall promote our welfare.

Daughter of Heaven, a Goddess, she distributes, best of Angiras, treasures to the pious.

1 *Five Tribes*: of Āryans. *Pathways*: *pathyā* here has apparently the same meaning as in VII. 75. 1. But according to the Pada text and Sāyana it is an adjective agreeing with *Ushāh* (Dawn), and signifying beneficial.

2 *They*: the Dawns. *For battle*: supplied by Sāyana.

3 *Best of Angirases*: see VII. 75. 1.

Bestow on us, O Dawn, that ample bounty which thou didst
 send to those who sang thy praises;
 Thou whom with bellowings of a bull they quickened: thou
 didst unbar the firm-set mountain's portals.
 Impelling every God to grant his bounty, sending to us the
 charm of pleasant voices,
 Vouchsafe us thoughts, for profit, as thou breakest. Preserve
 us evermore, ye Gods, with blessings.

HYMN LXXX.

Dawn.

THE priests, Vasishthas, are the first awakened to welcome
 Ushas with their songs and praises,
 Who makes surrounding regions part asunder, and shows ap-
 parent all existing creatures.
 Giving fresh life when she hath hid the darkness, this Dawn
 hath wakened there with new-born lustre.
 Youthful and unrestrained she cometh forward: she hath
 turned thoughts to Sun and fire and worship.
 May blessed Mornings shine on us for ever, with wealth of
 kine, of horses, and of heroes,
 Streaming with all abundance, pouring fatness. Preserve us
 evermore, ye Gods, with blessings.

HYMN LXXXI.

Dawn.

ADVANCING, sending forth her rays, the Daughter of the Sky
 is seen.
 Uncovering, that we may see, the mighty gloom, the friendly
 Lady makes the light.
 The Sun ascending, the refulgent Star, pours down his beams
 together with the Dawn.
 O Dawn, at thine arising, and the Sun's, may we attain the
 share allotted us.
 Promptly we woke to welcome thee, O Ushas, Daughter of
 the Sky,
 Thee, Bounteous One, who bringest all we long to have, and to
 the offerer health and wealth.

⁴ The second line is translated by Prof. Wilson: 'thou whom (thy worship-
 ers) welcomed with clamour (loud as the bellowing) of a bull.'

Portals: the doors of the mountain or cloud in which the cows or rays of
 light were imprisoned. Ushas is by implication entreated to open these doors
 now for the singer of the hymn.

² She hath turned thoughts: or, with Sâyana, 'she hath made manifest
 certitude, Sun, and Agni.' Cf. VII. 78. 3

³ This stanza is repeated from VII. 41. 7.

- 4 Thou, dawning, workest fain to light the great world, ye
heaven, Goddess! that it may be seen.
We yearn to be thine own, Dealer of Wealth: may we be
this Mother like her sons.
- 5 Bring us that wondrous bounty, Dawn, that shall be famed
most far away.
What, Child of Heaven, thou hast of nourishment for man
bestow thou on us to enjoy.
- 6 Give to our princes opulence and immortal fame, and strength
in herds of kine to us.
May she who prompts the wealthy, Lady of sweet strains, may
Ushas dawn our foes away.

HYMN LXXXII.

Indra-Varuṇa.

GRANT us your strong protection, Indra-Varuṇa, our people,
and our family, for sacrifice.

May we subdue in fight our evil-hearted foes, him who attacks
the man steadfast in lengthened rites.

- 2 O Indra-Varuṇa, mighty and very rich! One of you is called
Monarch and One Autocrat.

All Gods in the most lofty region of the air have, O ye Steers,
combined all power and might in you.

- 3 Ye with your strength have pierced the fountains of the floods:
the Sun have ye brought forward as the Lord in heaven.

Cheered by this magic draught ye, Indra-Varuṇa, made the dry
places stream, made songs of praise flow forth.

- 4 In battles and in frays we ministering priests, kneeling upon
our knees for furtherance of our weal,

Invoke you, only you, the Lords of twofold wealth, you prompt
to hear, we bards, O Indra-Varuṇa.

- 5 O Indra-Varuṇa, as ye created all these creatures of the world
by your surpassing might,

In peace and quiet Mitra waits on Varuṇa, the Other, awful,
with the Maruts seeks renown.

6 *Lady of sweet strains: sūnṛitāvatī*: according to Sāyana, 'speaker of truth.' 'Possessing all that is excellent.'—Ludwig.

2 *One of you*: Varuṇa is called *samrāj* or universal ruler (thoroughly resplendent, according to Sāyana), and Indra *svarāj*, independent ruler, or, according to Sāyana, self-resplendent.

4 *Twofold wealth*: celestial and terrestrial.

5 *Waits on Varuṇa*: and so acknowledges his supremacy. *The Other*: Indra.

That Varuṇa's high worth may shine preëminent, these Twain
have measured each his proper power and might.

The One subdueth the destructive enemy; the Other with a
few furthereth many a man.

No trouble, no misfortune, Indra-Varuṇa, no woe from any
side assails the mortal man

Whose sacrifice, O Gods, ye visit and enjoy: ne'er doth the
crafty guile of mortal injure him.

With your divine protection, Heroes, come to us: mine invo-
cation hear, if ye be pleased therewith.

Bestow ye upon us, O Indra-Varuṇa, your friendship and your
kinship and your favouring grace.

In battle after battle, Indra-Varuṇa, be ye our Champions, ye
who are the peoples' strength,

When both opposing bands invoke you for the fight, and men
that they may gain offspring and progeny.

May Indra, Varuṇa, Mitra, and Aryaman vouchsafe us glory
and great shelter spreading far.

We think of the beneficent light of Aditi, and Savitar's song
of praise, the God who strengthens Law.

HYMN LXXXIII.

Indra-Varuṇa.

Looking to you and your alliance, O ye Men, armed with
broad axes they went forward, fain for spoil.

Ye smote and slew his Dâsa and his Âryan enemies, and helped
Sudâs with favour, Indra-Varuṇa.

Where heroes come together with their banners raised, in the
encounter where is naught for us to love,

Where all things that behold the light are terrified, there did
ye comfort us, O Indra-Varuṇa.

The boundaries of earth were seen all dark with dæst:

O Indra-Varuṇa, the shout went up to heaven.

The enmities of the people compassed me about. Ye heard
my calling and ye came to me with help.

The One: Varuṇa.

Ita and Varuṇa are praised by the Vasishthas, the family priests of Sudâs,
of the Tritsus, for having given him the victory over the ten confederate
3. See VII. 33. 3.

O ye Men: or Heroes; Indra and Varuṇa. Armed with broad axes: ed with large sickles.—Wilson. Ludwig maintains that the former ing is perfectly impossible, and argues that *prithupdravaḥ* must mean Prithus and the Parṣus.

Where is naught for us to love: Prof. Grassmann, whom Prof. Peterson vs, explains differently: 'where all that is dear is at stake.'

- 4 With your resistless weapons, Indra-Varuṇa, ye conquer
Bheda and ye gave Sudās your aid.
Ye heard the prayers of these amid the cries of war : effectus
was the service of the Tritsus' priest.
- 5 O Indra-Varuṇa, the wickedness of foes and mine assailants
hatred sorely trouble me.
Ye Twain are Lords of riches both of earth and heaven : s
grant to us your aid on the decisive day.
- 6 The men of both the hosts invoked you in the fight, Indr
and Varuṇa, that they might win the wealth,
What time ye helped Sudās, with all the Tritsu folk, when th
Ten Kings had pressed him down in their attack.
- 7 Ten Kings who worshipped not, O Indra-Varuṇa, confederate
in war prevailed not o'er Sudās.
True was the boast of heroes sitting at the feast : so at thei
invocations Gods were on their side.
- 8 O Indra-Varuṇa, ye gave Sudās your aid when the Ten King
in battle compassed him about,
There where the white robed Tritsus with their braided hair
skilled in song worshipped you with homage and with hymn
- 9 One of you Twain destroys the Vṛitras in the fight, the Othe
evermore maintains his holy Laws.
We call on you, ye Mighty, with our hymns of praise. Vouch
safe us your protection, Indra-Varuṇa.
- 10 May Indra, Varuṇa, Mitra, and Aryaman vouchsafe us glori
and great shelter spreading far.
We think of the beneficent light of Aditi, and Savitar's son
of praise, the God who strengthens Law.

HYMN LXXXIV.

Indra-Varuṇ

- KINGS, Indra-Varuṇa, I would turn you hither to this our
sacrifice with gifts and homage.
Held in both arms the ladle, dropping fatness, goes of itself
to you whose forms are varied.
- 2 Dyaus quickens and promotes your high dominion who bin
with bonds not wrought of rope or cordage.
Far from us still be Varuṇa's displeasure : may Indra give u
spacious room to dwell in.

4 *Bheda* : see VII. 18. 19.

5 *Both of earth and heaven* : or, perhaps, belonging to both sides.

8 *With their braided hair* : see VII. 33. 1.

10 This stanza is repeated from the preceding hymn.

2 *Dyaus* : cf. VI. 62. 9. *Not wrought of rope* : moral and figurative, #
material.

1 Make ye our sacrifice fair amid the assemblies : make ye our prayers approved among our princes.

May God-sent riches come for our possession : further ye us with your delightful succours.

O Indra-Varuṇa, vouchsafe us riches with store of treasure, food, and every blessing ;

For the Âditya, banisher of falsehood, the Hero, dealeth wealth in boundless plenty.

May this my song reach Varuṇa and Indra, and, strongly urging, win me sons and offspring.

To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXV.

Indra-Varuṇa.

FOR you I deck a harmless hymn, presenting the Soma juice to Varuṇa and Indra—

A hymn that shines like heavenly Dawn with fatness. May they be near us on the march and guard us.

2 Here where the arrows fall amid the banners both hosts invoke the Gods in emulation.

O Indra-Varuṇa, smite back those our foemen, yea, smite them with your shaft to every quarter.

3 Self-lucid in their seats, e'en heavenly Waters endowed with Godhead Varuṇa and Indra.

One of these holds the folk distinct and sundered, the Other smites and slays resistless foemen.

4 Wise be the priest and skilled in Law Eternal, who with his sacred gifts and adoration

Brings you to aid us with your might, Âdityas : let him have viands to promote his welfare.

5 May this my song reach Varuṇa and Indra, and, strongly urging, win me sons and offspring.

To the Gods' banquet may we go with riches. Preserve us evermore, ye Gods, with blessings.

4 The Âditya : Varuṇa.

1 On the march : the Rishi prays for aid in an expected battle.

3 With Godhead : libations of Soma juice, with which water is mingled, support the Gods in their several stations : *somenâpyâgiti hi devatâh sva sva dîne vatishthante*.—SAYANA. *Distinct and sundered* : differently treated, rewarded or punished in accordance with their deserts. 'The other sustains the separate creatures.'—Muir. 'The one protects the tribes which are scattered abroad.'—Grassmann.

4 Wise be the priest : or, wise must the priest be, skilled, etc. *He* : the institutor of sacrifice. *Viands* : sacrificial food to be offered to the Gods.

HYMN LXXXVI.

Varuṇa.

Wise, verily, are creatures through his greatness who stayed
even spacious heaven and earth asunder;
Who urged the high and mighty sky to motion, the Star of
old, and spread the earth before him.

- 2 With mine own heart I commune on the question how Varuṇa
and I may be united.

What gift of mine will he accept unangered? When may I
calmly look and find him gracious?

- 3 Fain to know this my sin I question others: I seek the wise,
O Varuṇa, and ask them.

This one same answer even the sages gave me, Surely this
Varuṇa is angry with thee.

- 4 What, Varuṇa, hath been my chief transgression, that thou
wouldst slay the friend who sings thy praises?

Tell me, Unconquerable Lord, and quickly sinless will I ap-
proach thee with mine homage.

- 5 Free us from sins committed by our fathers, from those where-
in we have ourselves offended.

O King, loose, like a thief who feeds the cattle, as from the
cord a calf, set free Vasishṭha.

- 6 Not our own will betrayed us, but seduction, thoughtlessness,
Varuṇa! wine, dice, or anger.

The old is near to lead astray the younger: even sleep removeth
not all evil-doing.

- 7 Slavelike may I do service to the Bounteous, serve, free from
sin, the God inclined to anger.

This gentle Lord gives wisdom to the simple: the wiser God
leads on the wise to riches.

- 8 O Lord, O Varuṇa, may this laudation come close to thee and
lie within thy spirit.

May it be well with us in rest and labour. Preserve us ever-
more, ye Gods, with blessings.

1 *The Star*: the Sun.

5 *Like a thief who feeds the cattle*: who has performed penance for his theft
and, at the completion of the service, offered fodder to the stolen animal: 'who
has feasted on stolen cattle.'—M. Müller. But see Pischel, *Vedische Studien*,
I. p. 106.

6 *Seduction*: or, as Śtyāṇa explains, 'the settled course of fate.'

The old is near: 'The stronger perverts the weaker.'—Muir. 'There is a
senior [God] in the proximity of the junior [man].—Wilson.

HYMN LXXXVII.

Varuṇa.

VARUṆA cut a pathway out for Sūrya, and led the watery floods of rivers onward

The Mares, as in a race, speed on in order. He made great channels for the days to follow.

- 2 The wind, thy breath, hath sounded through the region like a wild beast that seeks his food in pastures.

Within these two, exalted Earth and Heaven, O Varuṇa, are all the forms thou lovest.

- 3 Varuṇa's spies, sent forth upon their errand, survey the two world-halves well formed and fashioned.

Wise are they, holy, skilled in sacrifices, the furtherers of the praise-songs of the prudent.

- 4 To me who understand hath Varuṇa spoken, the names borne by the Cow are three times seven.

The sapient God, knowing the place's secret, shall speak as 'twere to teach the race that cometh.

- 5 On him three heavens rest and are supported, and the three earths are there in sixfold order.

The wise King Varuṇa hath made in heaven that Golden Swing to cover it with glory.

- 6 Like Varuṇa from heaven he sinks in Sindhu, like a white-shining spark, a strong wild creature.

Ruling in depths and meting out the region, great saving power hath he, this world's Controller.

1 *The Mares*: the swift rivers. The half-line is difficult. 'Hastening (to his task) as a horse let loose rushes to (a flock of) mares, he divided the great lights from the days'—Wilson. 'Like a troop (of horses) let loose, following his mares, he has made great channels for the days'—Muir.

3 *Varuṇa's spies*: the other Ādityas, or perhaps the Fathers.

4 *The Cow*: according to Śiṣyana, Vāk or Speech in the form of a cow having twenty-one metres attached to her breast, throat, and head, or holding the names of twenty-one kinds of sacrifice. Aditi may be intended, or Priṣṇi with the thrice-seven Maruts.

The sapient God: 'The wise god, though he knows them, has not revealed the mysteries of (her) place, which he desires to grant to a future generation.'—Muir. According to Śāyana, *vā* in this line is not negative.

5 For the *three heavens* and *three earths* see Vol. I, Index. *In sixfold order* perhaps referring to the heavens and earths, or else the three earths arbitrarily numbered. 'The three earths with their six seasons'—Wilson. *That Golden swing*: the Sun.

6 *He*: the Sun. *Sindhu*: or the sea. *Ruling in depths*: referring to Varuṇa whose dominion, following the setting sun, reaches to the depths of the ocean. *Meting out the region*: or, who measured out the firmament. Śiṣyana's interpretation of this stanza is different: '(Radiant) as the sun, Varuṇa placed the ocean (in its bed), white as a drop (of water), vigorous as a gazelle, object of profound praise, distributor of water, the powerful transporter beyond sin, the ruler of this existing (world).'

—Wilson.

- 7 Before this Varuṇa may we be sinless—him who shows mercy even to the sinner—

While we are keeping Aditi's ordinances. Preserve us evermore, ye Gods, with blessings.

HYMN LXXXVIII.

Varuṇa,

PRESENT to Varuṇa thine hymn, Vasishṭha, bright, most delightful to the Bounteous Giver,

Who bringeth on to us the Bull, the lofty, the Holy, laden with a thousand treasures.

- 2 And now, as I am come before his presence, I take the face of Varuṇa for Agni's.

So might he bring—Lord also of the darkness—the light in heaven that I may see its beauty!

- 3 When Varuṇa and I embark together and urge our boat into the midst of ocean,

We, when we ride o'er ridges of the waters, will swing within that swing and there be happy.

- 4 Varuṇa placed Vasishṭha in the vessel, and deftly with his might made him a Rishi.

When days shone bright the Sage made him a singer, while the heavens broadened and the Dawns were lengthened.

- 5 What hath become of those our ancient friendships, when without enmity we walked together?

I, Varuṇa, thou glorious Lord, have entered thy lofty home, thine house with thousand portals.

- 6 If he, thy true ally, hath sinned against thee, still, Varuṇa, he is the friend thou lovedst.

Let us not, Living One, as sinners, know thee: give shelter, as a Sage, to him who lauds thee.

7 *Aditi's ordinances*: according to Sāyaṇa, Aditi here means 'the Mighty,' that is, Varuṇa.

1 *The Bull*: the Sun.

2 *For Agni's*: that is, it appears to me to be flaming with anger.

3 'The kernel of the hymn lies in verses 3 to 6. The singer believes that he has been forsaken by his helper Varuṇa: with anguish he remembers his communion with the God in former times. In a vision he sees himself translocated into Varuṇa's realm, he goes sailing with the God, is called to be Rishi or holy singer to the God, and is in his palace with him. Now, Varuṇa has withdrawn his favour, yet let him have mercy on his singer, and not punish him so grievously for his sin. The hymn perhaps originally closed with verse 6.'—Prof. von Roth's note in the *Siebenzig Lieder*, translated by Prof. Peterson. But see Hillebrandt, *Varuṇa und Mitra*, pp. 25, 26.

- 7 While we abide in these fixed habitations, and from the lap of
Aditi win favour,
May Varuṇa untie the bond that binds us. Preserve us ever-
more, ye Gods, with blessings.

HYMN LXXXIX.

Varuṇa.

- LET me not yet, King Varuṇa, enter into the house of clay :
Have mercy, spare me, Mighty Lord.
- 2 When, Thunderer ! I move along tremulous like a wind-blown
skin
Have mercy, spare me, Mighty Lord.
- 3 O Bright and Powerful God, through want of strength I erred
and went astray :
Have mercy, spare me, Mighty Lord.
- 4 Thirst found thy worshipper though he stood in the midst of
water-floods :
Have mercy, spare me, Mighty Lord.
- 5 O Varuṇa, whatever the offence may be which we as men com-
mit against the heavenly host,
When through our want of thought we violate thy laws,
punish us not, O God, for that iniquity.

HYMN XC.

Vāyu.

- To you pure juices, rich in meath, are offered by priests through
longing for the Pair of Heroes.
Drive, Vāyu, bring thine harnessed horses hither : drink the
pressed Soma till it make thee joyful.

7 *Aditi* : here said to mean earth.

The hymn has been translated by Dr. Muir *O. S. Texts*, V. 67, Prof. M. Müller, *Anc. Sansk. Lit.*, 540, the authors of *Siebenzig Lieder*, p. 12, and Prof. Peterson, *Hymns from the Rigveda*, p. 287.

1 *The house of clay* : the grave. Cf. Atharva-veda, V. 30. 14.

2 *Thunderer* : *adriṣaḥ*, Caster of the Stone, a common epithet of Indra, but not suitable to Varuṇa. *Tremulous* : Sāyana adds *śaitanya*, with cold ; and Prof. Wilson observes that 'the *Varuṇa-pāṇa*, a kind of dropsy, seems to be referred to.' Cf. Atharva-veda, IV. 16. 7.

4 *Thirst* : avarice. *In the midst of water-floods* : when surrounded by abundant wealth. According to the Commentator, the allusion is to Vasishṭha's sea-voyage ; or perhaps the perpetual thirst of dropsy may be intended.

The last three stanzas are addressed to Indra and Vāyu as a dual Deity.

2 *The Pair of Heroes* : Indra and Vāyu.

- 2 Whoso to thee, the Mighty, brings oblation, pure Soma unto thee, pure-drinking Vāyu,
That man thou makest famous among mortals : to him strong sons are born in quick succession.
- 3 The God whom both these worlds brought forth for riches, whom heavenly Dhishanā for our wealth appointeth,
His team of harnessed horses waits on Vāyu, and, foremost, on the radiant Treasure-bearer.
- 4 The spotless Dawns with fair bright days have broken ; they found the spacious light when they were shining.
Eagerly they disclosed the stall of cattle : floods streamed for them as in the days aforetime.
- 5 These with their truthful spirit, shining brightly, move on provided with their natural insight.
Viands attend the car that beareth Heroes, your car, ye Sovran Pair, Indra and Vāyu.
- 6 May these who give us heavenly light, these rulers, with gifts of kine and horses, gold and treasures,
These princes, through full life, Indra and Vāyu ! o'ercome in battle with their steeds and heroes.
- 7 Like coursers seeking fame will we Vasishṭhas, O Indra-Vāyu, with our fair laudations,
Exerting all our power call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCI.

Vāyu.

WERE not, in sooth, the Gods aforetime blameless, whose pleasure was increased by adoration ?
For Vāyu and for man in his affliction they caused the Morning to arise with Sūrya.

3 *The God* : apparently, Indra. *Dhishanā* : a Goddess of prosperity and gain. *The radiant Treasure bearer* : perhaps Soma.

4 *They found* : the Angirases. 'They are not named in the text, but Sāyana refers the whole to them ; by their praise of Vāyu the dawn broke, the stolen cattle were rescued, and the obstructed rain set at liberty.'—Wilson.

5 *These* : the institutors of sacrifice.

6 *These rulers, these princes*, are the wealthy nobles who defray the expenses and reward the priests.

Indra is associated with Vāyu in almost every stanza.

1 *For Vāyu* : I translate the *vāyāre* of the text, but it is evident that *dyāve*, for Āyu, or the living one, should be read in its stead.

- 2 Guardians infallible, eager as envoys, preserve us safe through many months and autumns.
 . Addressed to you, our fair praise, Indra-Vāyu, implores your favour and renewed well-being.
- 3 Wise, bright, arranger of his teams, he seeketh men with rich food whose treasures are abundant.
 They have arranged them of one mind with Vāyu : the men have wrought all noble operations.
- 4 So far as native power and strength permit you, so far as men behold whose eyes have vision,
 ' O ye pure-drinkers, drink with us pure Soma : sit on this sacred grass, Indra and Vāyu.
- 5 Driving down teams that bear the lovely Heroes, hitherward, Indra-Vāyu, come together.
 To you this prime of savoury juice is offered : here loose your horses and be friendly-minded.
- 6 Your hundred and your thousand teams, O Indra and Vāyu, all-munificent, which attend you,
 With these most gracious-minded come ye hither, and drink, O Heroes, of the meath we offer.
- 7 Like coursers seeking fame will we Vasishṭhas, O Indra-Vāyu, with our fair laudations,
 Exerting all our power, call you to aid us. Preserve us evermore, ye Gods, with blessings.

HYMN XCII.

Vāyu.

- O Vāyu, drinker of the pure, be near us : a thousand teams are thine, All-bounteous Giver.
 To thee the rapture-bringing juice is offered, whose first draught, God, thou takest as thy portion.
- 2 Prompt at the holy rites forth came the presser with Soma-draughts for Indra and for Vāyu,
 When ministering priests with strong devotion bring to you Twain the first taste of the Soma.
- 3 The teams wherewith thou seekest him who offers, within his home, O Vāyu, to direct him.
 Therewith send wealth to us with full enjoyment, a hero son and gifts of kine and horses.

3 *He seeketh* : Vāyu. The meaning of the stanza is obscure.

5 *The lovely Heroes* : Indra and Vāyu.

1 *Drinker of the pure* : or bright. Soma.

- 4 Near to the Gods and making Indra joyful, devout and offering precious gifts to Vâyu,
Allied with princes, smiting down the hostile, may we with heroes conquer foes in battle.
- 5 With thy yoked teams in hundreds and in thousands come to our sacrifice and solemn worship.
Come, Vâyu, make thee glad at this libation. Preserve us evermore, ye Gods, with blessings.

HYMN XCIII.

Indra-Agni.

- SLAYERS of enemies, Indra and Agni, accept this day our new-born pure laudation.
Again, again I call you prompt to listen, best to give quickly strength to him who craves it.
- 2 For ye were strong to gain, exceeding mighty, growing together, waxing in your vigour.
Lords of the pasture filled with ample riches, bestow upon us strength both fresh and lasting.
- 3 Yea when the strong have entered our assembly, and singers seeking with their hymns your favour,
They are like steeds who come into the race-course, those men who call aloud on Indra-Agni.
- 4 The singer, seeking with his hymns your favour, begs splendid riches of their first possessor.
Further us with new bounties, Indra-Agni, armed with strong thunder, slayers of the foeman.
- 5 When two great hosts, arrayed against each other, meet clothed with brightness, in the fierce encounter
Stand ye beside the godly, smite the godless; and still assist the men who press the Soma.
- 6 To this our Soma-pressing, Indra-Agni, come ye prepared to show your loving-kindness,
For not at any time have ye despised us. So may I draw you with all strengthenings hither.
- 7 So Agni, kindled mid this adoration, invite thou Mitra, Varuṇa, and Indra.

4 *Allied*: the priests are the allies and moral supporters of the princes in war.

5 *In hundreds and in thousands*: cf. I. 135. 3.

3 *The strong*: the nobles who institute sacrifices.

4 *Their first possessor*: each God who is invoked.

5 *Great hosts*: 'hosts' must be supplied. The feminine dual adjectives have no substantive in the text.

Forgive whatever sin we have committed : may Aryaman and Aditi remove it.

- 8 While we accelerate these our sacrifices, may we win strength from both of you, O Agni :
Ne'er may the Maruts, Indra, Vishnu slight us. Preserve us evermore, ye Gods, with blessings.

HYMN XCIV.

Indra-Agni.

As rain from out the cloud, for you, Indra and Agni, from my soul

This noblest praise hath been produced.

- 2 Do ye, O Indra-Agni, hear the singer's call : accept his songs. Ye Rulers, grant his heart's desire.
3 Give us not up to poverty, ye Heroes, Indra-Agni, nor To slander and reproach of men.
4 To Indra and to Agni we bring reverence, high and holy hymn, And, craving help, soft words with prayer.
5 For all these holy singers here implore these Twain to succour them,
And priests that they may win them strength.
6 Eager to laud you, we with songs invoke you, bearing sacred food, Fain for success in sacrifice.
7 Indra and Agni, come to us with favour, ye who conquer men : Let not the wicked master us.
8 At no time let the injurious blow of hostile mortal fall on us : O Indra-Agni, shelter us.
9 Whatever wealth we crave of you, in gold, in cattle, or in steeds,
That, Indra-Agni, let us gain ;
10 When heroes prompt in worship call Indra and Agni, Lords of steeds,
Beside the Soma juice effused.
11 Call hither with the song and lauds those who best slay the foemen, those
Who take delight in hymns of praise.

7 Aryaman and Aditi : Mitra and others being understood, as the verb is plural

8 O Agni : that is, Indra and Agni.

1 As rain : the hymn of praise is copious in its flow, and is doubly beneficial, gratifying the Gods and bringing blessings to the worshipper. *From my ut : utimunanah :* explained by the Commentator here and in the corresponding passage of the Sāmaveda by *stotuh*, praiser or worshipper.

11 Call hither : I follow Prof. Ludwig in reading *dividsata*, instead of *vidsatah* which involves a very harsh construction.

12 Slay ye the wicked man whose thought is evil, of the demon kind.

Slay him who stays the waters, slay the Serpent with your deadly dart.

HYMN XCV.

Sarasvatī

THIS stream Sarasvatī with fostering current comes forth, our sure defence, our fort of iron.

As on a car, the flood flows on, surpassing in majesty and might all other waters.

2 Pure in her course from mountains to the ocean, alone of streams Sarasvatī hath listened.

Thinking of wealth and the great world of creatures, she poured for Nāhusa her milk and fatness.

3 Friendly to man he grew among the women, a strong young Steer amid the Holy Ladies.

He gives the fleet steed to our wealthy princes, and decks their bodies for success in battle.

4 May this Sarasvatī be pleased and listen at this our sacrifice, auspicious Lady,

When we with reverence, on our knees, implore her close kni
to wealth, most kind to those she loveth.

5 These offerings have ye made with adoration : say this, Sarasvatī, and accept our praises ;

And, placing us under thy dear protection, may we approach thee, as a tree, for shelter.

6 For thee, O Blest Sarasvatī, Vasishṭha hath here unbarred the doors of sacred Order.

Wax, Bright One, and give strength to him who lauds thee
Preserve us evermore, ye Gods, with blessings.

12 *Him who stays the waters* : *udadhīm* : according to Sāyana, like a *udadhī*, water-holder or pitcher. *The Serpent* : *Abhogām*, 'the coiler,' explained differently by Sāyana, as 'one who enjoys good things taken from the worshippers.'

1 *Sarasvatī* : Sindhu or Indus appears to be intended under this name. See VI. 61. 2, and *Vedic Hymns*, I. p. 60.

2 *Nāhusa* : according to the legend, a King who prayed to Sarasvatī who gave him butter and milk sufficient for the thousand-year sacrifice which he was about to perform. The Nāhusas, the people living on the banks of the river, are probably intended.

3 *He grew* : Sarasvān, the consort of Sarasvatī.

5 *These offerings* : this half-line is very obscure. Prof. Ludwig thinks that these words may be supposed to be spoken by Sarasvatī to her worshippers but he is not satisfied of the correctness of his conjecture. 'Presenting to thee S., these oblations with reverence (may we receive from thee affluence)' —Wilson.

HYMN XCVI.

Sarasvatî.

I SING a lofty song, for she is mightiest, most divine of Streams.
Sarasvatî will I exalt with hymns and lauds, and, O Vasishṭha,
Heaven and Earth.

When in the fulness of their strength the Pûrus dwell, Beau-
teous One, on thy two grassy banks,
Favour us thou who hast the Maruts for thy friends : stir up
the bounty of our chiefs.

So may Sarasvatî auspicious send good luck ; she, rich in spcil,
is never niggardly in thought,
When praised in Jamadagni's way and lauded as Vasishṭha
lauds.

We call upon Sarasvân, as unmarried men who long for wives,
As liberal men who yearn for sons.

5 Be thou our kind protector, O Sarasvân, with those waves of
thine

Laden with sweets and dropping oil.

6 May we enjoy Sarasvân's breast, all-beautiful, that swells with
streams,

May we gain food and progeny.

HYMN XCVII.

Brihaspati.

WHERE Heaven and Earth combine in men's assembly, and
those who love the Gods delight in worship,

Where the libations are effused for Indra, may he come first
to drink and make him stronger.

7 We crave the heavenly grace of Gods to guard us—so may
Brihaspati, O friends, exalt us—

That he, the Bounteous God, may find us sinless, who giveth
from a distance like a father.

1 *Heaven and Earth* : heaven as the home of the Goddess, and earth where
flows as a river.

2 *The Pûrus* : an Âryan tribe settled on both banks of the Sarasvatî or
Indus. See Vol I., Index. *Grassy banks* : this, as von Roth has suggested,
was to be the meaning of *andhasî*, but the expression is difficult. See
Lebrandt, *Vedische Mythologie*, p. 254.

3 *Jamadagni* : a celebrated ancient Rishi.

Indra is the deity of stanza 1, Indra and Brahmanaspati are the deities of
stanzas 2 and 3, Indra and Brihaspati of 4, and the rest of the hymn is addressed to
Brihaspati. Brihaspati and Brahmanaspati are one and the same God, the
deity of Prayer. See I., 14. 3.

4 *Where Heaven and Earth combine* : where Gods and men meet at the place
of sacrifice. *And make him stronger* : Sâyana explains *vîrâgcha* differently :
'say his) swift (horses approach).—Wilson

5 *Like a father* : although he is far away he gives us what we ask like a
father who is near at hand.—Ludwig

- 3 That Brahmanaspati, most High and Gracious, I glorify with offerings and with homage.
May the great song of praise, divine, reach Indra who is the King of prayer the Gods' creation.
- 4 May that Bṛihaspati who brings all blessings, most dearly loved, be seated by our altar.
Heroes and wealth we crave; may he bestow them, and bear us safe beyond the men who vex us.
- 5 To us these Deathless Ones, erst born, have granted this land of ours which gives the Immortal pleasure.
Let us invoke Bṛihaspati, the foeless, the clear-voiced God, the Holy One of households.
- 6 Him, this Bṛihaspati, his red-hued horses, drawing together full of strength, bring hither.
Robed in red colour like the cloud, they carry the Lord; Might whose friendship gives a dwelling.
- 7 For he is pure, with hundred wings, refulgent, with sword of gold, impetuous, winning sunlight.
Sublime Bṛihaspati, easy of access, granteth his friends no bountiful refreshment.
- 8 Both Heaven and Earth, divine, the Deity's Parents, have made Bṛihaspati increase in grandeur.
Glorify him, O friends, who merits glory: may he give prayer fair way and easy passage.
- 9 This, Brahmanaspati, is your laudation: prayer hath been made to thunder-wielding Indra.
Favour our songs, wake up our thought and spirit: destroy the godless and our foemen's malice.
- 10 Ye Twain are Lords of wealth in earth and heaven, thou, Bṛihaspati, and thou, O Indra.
Mean though he be, give wealth to him who lauds you
Preserve us evermore, ye Gods, with blessings.

3 *The Gods' creation: devākṛitasya*: inspired, or, literally, made, by the Gods.

5 Our hymns of praise which are acceptable to the immortal God have been given to us by the everlasting deities themselves. Śaṅkara's explanation is different: 'may the first-born immortals (by his command) bestow upon the food that is necessary for existence.'—Wilson.

6 *Whose friendship gives a dwelling*: I adopt the interpretation given by Professor Cowell in his note on the passage in Wilson's translation.

7 *With hundred wings*: 'borne by numerous conveyances.'—Wilson.

8 *In grandeur*: or, by their might.

10 *Mean*: or, poor.

HYMN XCVIII.

Indra.

PRIESTS, offer to the Lord of all the people the milked-out stalk of Soma, radiant-coloured.

No wild-bull knows his drinking-place like Indra who ever seeks him who hath pressed the Soma.

Thou dost desire to drink, each day that passes, the pleasant food which thou hast had aforetime.

O Indra, gratified in heart and spirit, drink eagerly the Soma set before thee.

Thou, newly-born, for strength didst drink the Soma; the Mother told thee of thy future greatness.

O Indra, thou hast filled mid-air's wide region, and given the Gods by battle room and freedom.

When thou hast urged the arrogant to combat, proud in their strength of arm, we will subdue them.

Or, Indra, when thou fightest girt by heroes, we in the glorious fray with thee will conquer.

I will declare the earliest deeds of Indra, and recent acts which Maghavan hath accomplished.

When he had conquered godless wiles and magic, Soma became his own entire possession.

There is this world of flocks and herds around thee, which with the eye of Sūrya thou beholdest.

Thou, Indra, art alone the Lord of cattle: may we enjoy the treasure which thou givest,

Ye Twain are Lords of wealth in earth and heaven, thou, O Bṛhaspati, and thou, O Indra.

Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

HYMN XCIX.

Vishṇu.

MEN come not nigh thy majesty who growest beyond all bound and measure with thy body.

Both thy two regions of the earth, O Vishṇu, we know: thou, God, knowest the highest also.

Radiant-coloured: *aruṇām*, red, ruddy, here explained by the Commentator as *aroṇamānam*, shining.

Thy future greatness: see IV. 18. 4, where Aditi says:—'No peer hath among those born already, nor among those who shall be born hereafter.'

Two regions of the earth: that is, the earth and the firmament. 'The lower regions are within the range of our perception; the third belongs to him, whither he stepped with the third of his ascending strides.'—Wallis, *etymology of the Rimeṇa* n. 115

- 2 None who is born or being born, God Vishṇu, hath reached the utmost limit of thy grandeur.
The vast high vault of heaven hast thou supported, and fixed earth's eastern pinnacle securely.
- 3 Rich in sweet food be ye, and rich in milch-kine, with fertile pastures, fain to do men service.
Both these worlds, Vishṇu, hast thou stayed asunder, and firmly fixed the earth with pegs around it.
- 4 Ye have made spacious room for sacrificing by generating Sūrya, Dawn, and Agni.
O Heroes, ye have conquered in your battles even the bull-jawed Dāsa's wives and magic.
- 5 Ye have destroyed, thou, Indra, and thou, Vishṇu, Śambar: nine-and ninety fenced castles.
Ye Twain smote down a hundred times a thousand resistless heroes of the royal Varchin.
- 6 This is the lofty hymn of praise, exalting the Lords of Might: Stride, the strong and lofty.
I laud you in the solemn synods, Vishṇu: pour ye food on us in our camps, O Indra.
- 7 O Vishṇu, unto thee my lips cry Vashat! Let this mine offering, Śipivishṭa, please thee.
May these my songs of eulogy exalt thee. Preserve us ever more, ye Gods, with blessings.

HYMN C.

Vishnu

- NE'ER doth the man repent, who, seeking profit, bringeth his gift to the far-striding Vishṇu.
He who adoreth him with all his spirit winneth himself so great a benefactor.
- 2 Thou, Vishṇu, constant in thy courses, gavest good-will to all men, and a hymn that lasteth,
That thou mightst move us to abundant comfort of very splendid wealth with store of horses.

3 The first line appears to be Vishṇu's blessing on heaven and earth when he parted and supported them.

4 *Bull-jawed*: or *Vṛishasipra* may be the name of the Dāsa.

5 *Royal Varchin*: see II. 14. 6.

7 *Vashat*: the exclamation used on making an oblation. *Śipivishṭa*: a name of Vishṇu of uncertain etymology and meaning 'Invested with rays of light' according to Śāyana. See Muir, *O. S. Texts*, IV. 87, 88, note.

2 *A hymn that lasteth*: continually recurring occasion to praise thee.

Three times strode forth this God in all his grandeur over this earth bright with a hundred splendours.

Foremost be Vishṇu, stronger than the strongest : for glorious is his name who lives for ever.

Over this earth with mighty step strode Vishṇu, ready to give it for a home to Manu.

In him the humble people trust for safety : he, nobly born, hath made them spacious dwellings.

To day I laud this name, O Śipivishṭa, I, skilled in rules, the name of thee the Noble.

Yea, I the poor and weak praise thee the Mighty who dwellest in the realm beyond this region.

What was there to be blamed in thee, O Vishṇu, when thou declaredst, I am Śipivishṭa ?

Hide not this form from us, nor keep it secret, since thou didst wear another shape in battle.

O Vishṇu, unto thee my lips cry Vashaḥ ! Let this mine offering, Śipivishṭa, please thee.

May these my songs of eulogy exalt thee. Preserve us evermore, ye Gods, with blessings.

HYMN CI.

Parjanya.

SPEAK forth three words, the words which light precedeth, which milk this udder that produceth nectar.

Quickly made manifest, the Bull hath bellowed, engendering the germ of plants, the Infant.

Giver of growth to plants, the God who ruleth over the waters and all moving creatures,

Vouchsafe us triple shelter for our refuge, and threefold light to succour and befriend us.

This earth : meaning, says the Commentator, earth, firmament, and heaven. This stanza is unintelligible. The Commentator on the corresponding page of the Sāmaveda says : ' Vishṇu formerly abandoning his own form, assuming another artificial shape, succoured Vasishṭha in battle. Recognising the god, the Rishi addresses him with the verse ' *Śipivishṭa* is said to word of equivocal meaning, ' clothed with rays of light,' and ' denuded.' Wilson's note, and *O S. Texts*, IV. 87-88, note. The passage looks like germ of the later incarnations of the God which occur in the *Śatapatha-brāhmaṇa* and the *Purāṇas*.

Three words : or texts of the three Vedas. *Which light precedeth* : introduced by the sacred syllable OM. More probably Parjanya is addressed, the words being his voice, the thunder (V. 63. 6), heard in heaven, air, and earth, and preceded by the lightning-flash. See Bergaigne, *Quarante Hymnes Rig-veda*, p. 79. *Milk this udder* : draw down the sweet rain from the cloud. *Bull* : Parjanya. *The Infant* : Agni in the form of lightning.

Threefold light : with reference to the divisions of the sky.

- 3 Now he is sterile, now begetteth offspring, even as he willeth
doth he change his figure.
The Father's genial flow bedews the Mother; therewith the
Sire, therewith the son is nourished.
- 4 In him all living creatures have their being, and the three
heavens with triply-flowing waters.
Three reservoirs that sprinkle down their treasure shed their
sweet streams around him with a murmur.
- 5 May this my song to Sovran Lord Parjanya come near unto
his heart and give him pleasure.
May we obtain the showers that bring enjoyment, and God-
protected plants with goodly fruitage.
- 6 He is the Bull of all, and their impregner: he holds the life
of all things fixed and moving.
May this rite save me till my hundredth autumn. Preser-
ve us evermore, ye Gods, with blessings.

HYMN CII.

Parjanya

- SING forth and laud Parjanya, Son of Heaven, who sends th
gift of rain:
May he provide our pasturage.
- 2 Parjanya is the God who forms in kine, in mares, in plant
of earth,
And womankind, the germ of life.
- 3 Offer and pour into his mouth oblation rich in savoury juice
May he for ever give us food.

HYMN CIII.

Frogs

THEY who lay quiet for a year, the Brāhmans who fulfil their vows
The Frogs have lifted up their voice, the voice Parjanya hath
inspired.

3 *He is sterile*: sends no rain, like a barren cow that gives no milk
The Father's genial flow: 'The father is the sky, earth the mother, who re-
ceives the rain from the former, which, producing the means of offering liba-
tions and oblations, returns again to the parent heaven, as well as supports his
offspring—all living creatures.'—Wilson.

4 *Three reservoirs*: according to Sāyana, clouds in the east, west, and north

6 *The Bull of all*: the plants, understood.

3 *Into his mouth*: that is, Agni, who is the mouth by which the other Gods
consume the offerings that are made to them.

The hymn has been translated by Dr. Muir, *O. S. Texts*, V. 436, and by Pro-
fessor F. Max Müller in his *Ancient Sanskrit Literature*, pp. 494f., with
remarks: 'The hymn... which is called a panegyric of the frogs, is clearly
a satire on the priests; and it is curious to observe that the same animal
should have been chosen by the Vedic satirist to represent the priests, while
by the earliest satirist of Greece, was selected as the representative of the
Homeric heroes.' But see Oldenberg, *Die Religion des Veda*, p. 70. The
hymn evidently belongs to a late period of Vedic poetry.

What time on these, as on a dry skin lying in the pool's bed,
the floods of heaven descended,
The music of the Frogs comes forth in concert like the cows'
lowing with their calves beside them.

When at the coming of the Rains the water has poured upon
them as they yearned and thirsted,
One seeks another as he talks and greets him with cries of
pleasure as a son his father.

Each of these twain receives the other kindly, while they are
revelling in the flow of waters,
When the Frog moistened by the rain springs forward, and
Green and Spotty both combine their voices.

When one of these repeats the other's language, as he who
learns the lesson of the teacher,
Your every limb seems to be growing larger as ye converse
with eloquence on the waters.

One is Cow-bellow and Goat-bleat the other, one Frog is Green
and one of them is Spotty.

They bear one common name, and yet they vary, and, talking,
modulate the voice diversely.

As Brāhmans, sitting round the brimful vessel, talk at the
Soma-rite of Atirātra,

So, Frogs, ye gather round the pool to honour this day of all
the year, the first of Rain-time.

These Brāhmans with the Soma juice, performing their year-
long rite, have lifted up their voices;

And these Adhvaryus, sweating with their kettles, come forth
and show themselves, and none are hidden.

They keep the twelvemonth's God-appointed order, and never
do the men neglect the season.

With cries of pleasure: akkhalikṛitya: uttering the imitative exclama-
tion, *akkhalā*.

Your every limb: this abrupt change of person is not unfrequent in the
Rigveda.

Atirātra: a ceremony accompanied by three nocturnal recitations.

Year-long rite: 'Sāyana makes it refer to *Gavām ayanaṁ*, a sacrificial
rite, which commences and ends with the *atirātra*, and lasts a whole year.'—
tell, in Wilson's Translation, *sweating with their kettles*: 'There is a
reference on the word *gharminah*, having or bearing the vessel, or performin
rite so termed; or, suffering from *gharma*, heat, or the hot season.'—
son. *And none are hidden*: *gūhyā nā ké chit*: some take *nā* here as 'like':
come forth like persons who have been hidden.'—Muir. 'Pop out like her-
s.'—M. Müller.

The men: the priestlike frogs. *These who were heated kettles*: the frogs
had been heated and were hot by the hot weather.

- Soon as the Rain-time in the year returneth, these who were
heated kettles gain their freedom.
- 10 Cow-bellow and Goat-bleat have granted riches, and Green and
Spotty have vouchsafed us treasure.
The Frogs who give us cows in hundreds lengthen our lives
in this most fertilizing season.

HYMN CIV.

Indra-Soma

- INDRA and Soma, burn, destroy the demon foe, send downward,
O ye Bulls, those who add gloom to gloom.
Annihilate the fools, slay them and burn them up : chase them
away from us, pierce the voracious ones.
- 2 Indra and Soma, let sin round the wicked boil like as a caldron
set amid the flames of fire.
Against the foe of prayer, devourer of raw flesh, the vile fiend
fierce of eye, keep ye perpetual hate.
- 3 Indra and Soma, plunge the wicked in the depth, yea, cast
them into darkness that hath no support,
So that not one of them may ever thence return : so may your
wrathful might prevail and conquer them.
- 4 Indra and Soma, hurl your deadly crushing bolt down on the
wicked fiend from heaven and from the earth.
Yea, forge out of the mountains your celestial dart wherewith
ye burn to death the waxing demon race.

10 *Have granted riches* : as the earliest proclaimers of the advent of the
Rains which revive and fertilize the earth.

'It is possibly an echo of this production that we find in a description of
autumn in the *Harivamśa*, V 8803, where the poet compares the noise made
by a frog, after his rest of sixteen half months, along with his wives, to the
recitation of the *Rig-veda* by a *Brahman* surrounded by his pupils . . . On
this verse the late M. Langlois somewhat naively remarks as follows : *Dans*
nos mœurs l'un n'égalerait l'impertinence d'une comparaison dans laquelle
une grenouille serait assimilée à un respectable ecclésiastique. Les Indiens
à ce qu'il paraît, se voyaient dans telle espèce de rapprochement avec une
teinte d'impénétrable.'—*Müller, O. S. Texts*, V. 438. But see Bergaigne, *La Religion*
Védique, I. 292.

The hymn consists chiefly of imprecations directed against demons and
evil spirits, *Rākshasas* and *Yātudhānas*. The deities are various.

1 *The demon foe* : *rākshas* : the *Rākshasas*, fiends, demons, goblins, going
about at night, disturbing sacrifices and devout men, ensnaring and even
devouring human beings, and generally hostile to the human race.

2 *The vile fiend* : *kimidine* : explained by the Commentator as one who
goes about saying, *Kimidinim* or What now? A quidnunc, a vile and
treacherous spy and informer. The word is used as the name of a class of
evil spirits.

Indra and Soma, cast ye downward out of heaven your deadly
darts of stone burning with fiery flame,
Eternal, scorching darts; plunge the voracious ones within the
depth, and let them sink without a sound.

Indra and Soma, let this hymn control you both, even as the
girth encompasses two vigorous steeds—

The song of praise which I with wisdom offer you : do ye, as
Lords of men, animate these my prayers.

- 7 In your impetuous manner think ye both thereon : destroy
these evil beings, slay the treacherous fiends.

Indra and Soma, let the wicked have no bliss who evermore
assails us with malignity.

- 8 Whoso accuses me with words of falsehood when I pursue my
way with guileless spirit,

May he, the speaker of untruth, be, Indra, like water which
the hollowed hand compresses.

- 9 Those who destroy, as is their wont, the simple, and with their
evil natures harm the righteous,

May Soma give them over to the serpent, or to the lap of
Nirriti consign them.

- 10 The fiend, O Agni, who designs to injure the essence of our
food, kine, steeds, or bodies,

May he, the adversary, thief, and robber, sink to destruction,
both himself and offspring

- 11 May he be swept away, himself and children : may all the
three earths press him down beneath them.

May his fair glory, O ye Gods, be blighted, who in the day or
night would fain destroy us.

- 12 The prudent finds it easy to distinguish the true and false :
their words oppose each other.

Of these two that which is the true and honest, Soma protects,
and brings the false to nothing.

- 13 Never doth Soma aid and guide the wicked or him who falsely
claims the Warrior's title.

He slays the fiend and him who speaks untruly : both lie en-
tangled in the noose of Indra.

5 *Without a sound* : so suddenly that they have not time to cry out.

9 *To the serpent* : or to death by serpents' bites. *Nirriti* : Death and
Destruction.

13 *The Warrior's title* : the rank of a Kshatriya or prince of the military
order.

The first eleven stanzas are considered to be a malediction upon the
Rākshasas by the *Rishi*. To account for the change of tone [in 12—16],
Māyana gives an unusual version of the legend told in the *Mahābhārata* of

- 14 As if I worshipped deities of falsehood, or thought vain thoughts about the Gods, O Agni.
Why art thou angry with us, Jâtavedas? Destruction fall on those who lie against thee!
- 15 So may I die this day if I have harassed any man's life or if I be a demon.
Yea, may he lose all his ten sons together who with false tongue hath called me Yâtudhâna.
- 16 May Indra slay him with a mighty weapon, and let the vilest of all creatures perish,
The fiend who says that he is pure, who calls me a demon though devoid of demon nature.
- 17 She too who wanders like an owl at night-time, hiding her body in her guile and malice,
May she fall downward into endless caverns. May press-stones with loud ring destroy the demons.
- 18 Spread out, ye Maruts, search among the people: seize ye and grind the Râkshasas to pieces,
Who fly abroad, transformed to birds, at night-time, or sully and pollute our holy worship.
- 19 Hurl down from heaven thy bolt of stone, O Indra: sharpen it, Maghavan, made keen by Soma.
Forward, behind, and from above and under, smite down the demons with thy rocky weapon.
- 20 They fly, the demon dogs, and, bent on mischief, fain would they harm indomitable Indra.
Śakra makes sharp his weapon for the wicked: now let him cast his bolt at fiendish wizards.
- 21 Indra hath ever been the fiends' destroyer who spoil oblations of the Gods' invokeers:
Yea, Śakra, like an axe that splits the timber, attacks and smashes them like earthen vessels.

king *Kalmāshapāda* being transformed to a *Râkshasa*, and devouring the 100 sons of *Vasishtha*: here it is said that a *Râkshasa*, having devoured the *Rishi's* sons, assumed his shape, and said to him, "I am *Vasishtha*, thou art the *Râkshasa*;" to which *Vasishtha* replied by repeating this verse [stanza 12], declaratory of his discriminating between truth and falsehood.—Wilson

'The verses may, as Professor Max Müller supposes, have arisen out of *Vasishtha's* contest with *Visvāmitra* [see III. 53. 21, note], and it may have been the latter personage who brought those charges of heresy, and of murderous and demoniacal character against his rival'—Muir, *O. S. Texts*, I. 327, 328

15 *Yâtudhâna*: explained by *Sâyana* as = *Râkshasa*. The *Yâtudhâna* probably was rather the goblin or sorcerer while the *Râkshasa* was the violent and voracious ogre.

17 Here the malediction on evil spirits in general is resumed and continued to the end of the hymn. *She too*: the *Râkshasi*, or she fiend.

- 2 Destroy the fiend shaped like an owl or owlet, destroy him in the form of dog or cuckoo.
 Destroy him shaped as eagle or as vulture : as with a stone,
 O Indra, crush the demon.
- 3 Let not the fiend of witchcraft-workers reach us : may Dawn drive off the couples of Kimidins.
 Earth keep us safe from earthly woe and trouble : from grief that comes from heaven mid-air preserve us.
- 4 Slay the male demon, Indra ! slay the female, joying and triumphing in arts of magic.
 Let the fools' gods with bent necks fall and perish, and see no more the Sun when he arises.
- 5 Look each one hither, look around : Indra and Soma, watch ye well.
 Cast forth your weapon at the fiends ; against the sorcerers hurl your bolt.

23 *Kimidins* : or vile spirits. See note on stanza 2.

24 *Fools' gods* : *mūlradevāḥ* : explained by Śaṅkara as = *māraṇakṛtāḥ*, 'those who make killing their sport.' According to the St. Petersburg Lexicon, *mūlradevāḥ* = *mūladevāḥ*, a species of demons or goblins.

BOOK THE EIGHTH.

HYMN I.

Indra.

- GLORIFY naught besides, O friends; so shall no sorrow trouble you.
Praise only mighty Indra when the juice is shed, and say your lauds repeatedly :
- 2 Even him, eternal, like a bull who rushes down, men's Conqueror, bounteous like a cow ;
Him who is cause of both, of enmity and peace, to both sides most munificent.
 - 3 Although these men in sundry ways invoke thee to obtain thine aid,
Be this our prayer, addressed, O Indra, unto thee, thine exaltation every day.
 - 4 Those skilled in song, O Maghavan, among these men o'ercome with might the foeman's songs.
Come hither, bring us strength in many a varied form most near that it may succour us.
 - 5 O Caster of the Stone, I would not sell thee for a mighty price,
Not for a thousand, Thunderer ! nor ten thousand, nor a hundred, Lord of countless wealth !
 - 6 O Indra, thou art more to me than sire or niggard brother is.
Thou and my mother, O Good Lord, appear alike, to give me wealth abundantly.
 - 7 Where art thou ? Whither art thou gone ? For many a place attracts thy mind.
Haste, Warrior, Fort-destroyer, Lord of battle's din, haste, holy songs have sounded forth.
 - 8 Sing out the psalm to him who breaks down castles for his faithful friend,
Verses to bring the Thunderer to destroy the forts and sit on Kṛṇva's sacred grass.

2 *Bounteous like a cow* : the adjective is not in the text, but must be supplied in order to make the comparison intelligible. See *Vedische Studien*, I.

3. *To both sides* : to the singers and the institutors of sacrifice.

5 *A hundred* : meaning 'infinite,' according to the Commentator.

8 *For his faithful friend* : Ludwig takes Vāvatāra to be the name of a king who has been deserted by Indra and consequently defeated in battle. *Kṛṇva's sacred grass* : trimmed and prepared by Medhātithi and Medhyātithi, each of whom is a son of Kṛṇva.

- 9 The Horses which are thine in tens, in hundreds, yea, in thousands thine,
Even those vigorous Steeds, fleet-footed in the course, with those come quickly near to us.
- 10 This day I call Sabardughâ who animates the holy song,
Indra the richly-yielding Milch-cow who provides unfailing food in ample stream.
- 11 When Sûra wounded Etaṣa, with Vâta's rolling winged car
Indra bore Kutsa Ârjuneṣya off, and mocked Gandharva the unconquered One.
- 12 He without ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan, who maketh whole the injured part.
- 13 May we be never cast aside, and strangers, as it were, to thee
We, Thunder-wielding Indra, count ourselves as trees rejected and unfit to burn.
- 14 O Vṛitra-slayer, we were thought slow and unready for the fray,
Yet once in thy great bounty may we have delight, O Hero, after praising thee.
- 15 If he will listen to my laud, then may our Soma drops that flow
Rapidly through the strainer gladden Indra, drops due to the Tugryas' Strengtheners.
- 16 Come now unto the common laud of thee and of thy faithful friend.
So may our wealthy nobles' praise give joy to thee. Fain would I sing thine eulogy.
- 17 Press out the Soma with the stones, and in the waters wash it clean.

10 *Sabardughâ*: the general name of cows which supply the milk required for sacrificial purposes. See VI. 48. 11, note. Here Indra himself is intended, as is shown in the following line.

11 *Sûra*: Sûrya, the Sun-God. *Wounded*: 'harassed.' - Wilson. *Etaṣa*: a protégé of Indra. See Vol. I, Index. *Vâta*: the Wind-God. *Kutsa*: see Vol. I, Index. *Gandharva*: the Sun. The meaning of the stanza is somewhat obscure.

12 *Closed up the wound again*: healed *Etaṣa* who had been wounded by Sûrya.

13 *Count ourselves as trees*: or, 'count us not as trees,' the meaning of *nâ*, 'not' and 'like' being ambiguous.

15 *Due to the Tugryas' Strengtheners*: that belong to Indra the protector of the chiefs of the race of Tugra, who appear to have been the patrons of the Rishis of Kaṇva's family.

16 *Faithful friend*: see stanza 8.

- The men investing it with raiment made of milk shall milk it forth from out the stems.
- 3 Whether thou come from earth or from the lustre of the lofty heaven,
Wax stronger in thy body through my song of praise : fill full all creatures, O Most Wise.
-) For Indra press the Soma out, most gladdening and most excellent.
May Sakra make it swell sent forth with every prayer and asking, as it were, for strength.
-) Let me not, still beseeching thee with earnest song at Soma rites,
Anger thee like some wild beast. Who would not beseech him who hath power to grant his prayer ?
- ! The draught made swift with rapturous joy, effectual with its mighty strength,
All-conquering, distilling transport, let him drink : for he in ecstasy gives us gifts.
- ! Where bliss is not, may he, All-praised, God whom the pious glorify,
Bestow great wealth upon the mortal worshipper who sheds the juice and praises him.
- 3 Come, Indra, and rejoice thyself, O God, in manifold affluence.
Thou fillest like a lake thy vast capacious bulk with Soma and with draughts besides.
- ! A thousand and a hundred Steeds are harnessed to thy golden car.
So may the long-maned Bays, yoked by devotion, bring Indra to drink the Soma juice.
- 5 Yoked to thy chariot wrought of gold, may thy two Bays with peacock tails,
Convey thee hither, Steeds with their white backs, to quaff sweet juice that makes us eloquent.

17 *From out the stems* : see *Vedische Studien*, I. 133, 178. Sāyana explains the second line differently : ‘(for by so doing) the leaders (of the rain, the *maruts*) clothing (the sky with clouds) as with a vesture of the hide of the w, milk forth (the water) for the rivers.’—Wilson.

21 *Let him drink : pibatu* : supplied by the Scholiast ; there being no verb in the text.

22 *Where bliss is not* : that is, in defeat and trouble. But the meaning of *where* is uncertain. ‘At the sacrifice,’ is Sāyana’s explanation. Von Roth suggests ‘in the treasure-chamber.’ I adopt Ludwig’s interpretation.

23 *With draughts besides* : with thy fellow-topers (the *Maruts*).’—Wilson.

- 26 So drink, thou Lover of the Song, as the first drinker, of the juice.
This the outpouring of the savoury sap prepared is good and meet to gladden thee.
- 27 He who alone by wondrous deed is Mighty, Strong by his works,
May he come, fair of cheek; may he not stay afar, but come and turn not from our call.
- 28 Śuśhṇa's quick moving castle thou hast crushed to pieces with thy bolts.
Thou, Indra, from of old, hast followed after light, since we have had thee to invoke.
- 29 My praises when the Sun hath risen, my praises at the time of noon,
My praises at the coming of the gloom of night, O Vasu, have gone forth to thee.
- 30 Praise, yea, praise him. Of princes these are the most liberal of their gifts,
These, Paramajyā, Ninditāyva, Prapathī, most bounteous, (Medhyātthi).
- 31 When to the car, by fair, I yoked the horses longing for the way—
For skilled is Yadu's son in dealing precious wealth, he who is rich in herds of kine.
- 32 May he who gave me two brown steeds together with their cloths of gold,
May he, Āsanga's son Svanadratha, obtain all joy and high felicities

26 *As the first drinker*: 'According to the scholiast, *pūrvapāh* means 'Vāyu who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *graha* libation, called *Aindrabāyura*, which *Indra* and *Vāyu* share together.' - Wilson

28 *Castle*: of cloud. *Followed after light*: to find and bring it back.

30 *Praise him*: *Indra*, *Paramajyā*, *Ninditāyva*, and *Prapathī* appear to be the names of the chiefs who are praised for their liberality. Śāyana makes Āsanga the speaker: 'Praise me, for we are the most liberal givers: (praise me as one) who bears the best arms (*paramajyā*), follows the right path (*prapathī*), and outstrips a horse in speed (*ninditāyva*).'

31 *The horses*: presented by the prince. The sentence is incomplete. The Scholiast supplies at the end of the line *tadāntin evamān stūhi*, then praise me thus. *Yadu's son*: Āsanga, descendant of the ancient eponymous hero *Yadu*. See Vol. I, Index. *Rich in herds of kine*: *pasūh*, which appears to be in apposition with *yādrah*, is hardly intelligible here. Śāyana explains it as *paśumān*, having beasts or cattle, or as a derivative of *paś*, to see, and meaning one who sees what is subtle, *sūkshmasya drakṣtā*. Neither of these explanations has anything but Śāyana's name to recommend it, but I adopt the former as a makeshift.

Playoga's son *Āsanga*, by ten thousand, O Agni, hath surpassed the rest in giving.

For me ten bright-hued oxen have come forward like lotus-stalks from out a lake upstanding.

What time her husband's perfect restoration to his lost strength and manhood was apparent,

His consort *Śaṣvati* with joy addressed him, Now art thou well, my lord, and shalt be happy.

HYMN II.

Indra.

HERE is the Soma juice expressed; O Vasu, drink till thou art full:

Undaunted God, we give it thee.

Washed by the men, pressed out with stones, strained through the filter made of wool,

'Tis like a courser bathed in streams.

This juice have we made sweet for thee like barley, blending it with milk.

Indra, I call thee to our feast.

Beloved of all, Indra alone drinks up the flowing Soma juice Among the Gods and mortal men.

The Friend, whom not the brilliant-hued, the badly-mixt or bitter draught

Repels, the far extending God;

While other men than we with milk chase him as hunters chase a deer,

And with their kine inveigle him.

Ten bright-hued oxen: meaning ten thousand, according to Sāyana.

Āsanga, the King whose liberality, with that of his son (32), and perhaps grandsons (30), has been eulogized in the four preceding stanzas, had, the text says, been changed to a woman by the imprecation of the Gods and rewards restored to his manhood in consequence of his repentance and the recession of *Medhātithi* and *Medhyātithi* whom he richly rewarded. In this stanza *Śaṣvati* congratulates him on his restoration. Professors Ludwig and Sāyana have translated the stanza more literally.

O Vasu: or, Good Lord. 'Giver of dwellings,' according to Sāyana.

Strained through the filter made of wool: more literally, 'cleansed by the wool of the sheep,' the material of which the sieve, strainer, or filter used clearing and purifying the Soma juice was made.

Like barley: or, like the sacrificial cake made of barley-meal.

Alone drinks up: he alone is to receive the entire libation, which others only share among them.

Brilliant-hued: without sufficient mixture with milk to thicken it and change its colour. The meaning of this and the following stanza is: Indra offers our libations, imperfectly prepared as they may be, to the milk-offerings in which other men endeavour to attract him.

- 7 For him, for Indra, for the God, be pressed three draughts of
Some juice
In the Juice-drinker's own abode.
- 8 Three reservoirs exude their drops, filled are three beakers
the brim,
All for one offering to the God.
- 9 Pure art thou, set in many a place, and blended in the milk
with milk
And curd, to cheer the Hero best.
- 10 Here, Indra, are thy Soma-draughts pressed out by us, the
strong, the pure :
They crave admixture of the milk.
- 11 O Indra, pour in milk, prepare the cake, and mix the Soma
draught :
I hear them say that thou art rich.
- 12 Quaffed juices fight within the breast. The drunken praise
not by their wine,
The naked praise not when it rains.
- 13 Rich be the praiser of one rich, munificent and famed like thee.
High rank be his, O Lord of Bays.
- 14 Foe of the man who adds no milk, he heeds not any chanted
hymn
Or holy psalm that may be sung.
- 15 Give us not, Indra, as a prey unto the scornful or the proud :
Help, Mighty One, with power and might.
- 16 This, even this, O Indra, we implore : as thy devoted friends,
The Kanyas praise thee with their hymns.

8 *Three reservoirs* : or troughs used in the preparation of the Soma-libations. They are called severally, *droṇakalāṣa*, *pātubhrīt*, and *adhavanīya*.

9 *In the midst* : 'in the middle (of the day ?)'.—Hillebrandt.

12 This stanza breaks the connexion between stanzas 11 and 13, and is itself almost unintelligible. Wilson paraphrases, after Sāyana : 'The potations (of Soma) contend in thy interior (for thine exhilaration) like the ebullition caused by wine : thy worshippers praise thee (filled full of Soma) like the udder (of a cow with milk)'. Sāyana's explanation of *nagnāh*, naked man as worshippers, *stotrah*, 'who do not desert the verses of the Veda,' is obviously impossible. *Udhah*, udder, frequently means the rainy sky, and it may have this meaning here ; so that the sense of the passage may possibly be, as Ludwig suggests, that neither great wealth nor abject poverty tends to make a man devout. The rich man when he drinks his wine at home and the naked wretch exposed to the drenching rain are equally regardless of the gods.

13 *Rich be the praiser of the rich* : this appears to be the continuation of 'thou art rich' of stanza 11.

14 Indra will not accept worship without oblation.

Naught else, O Thunderer, have I praised in the skilled singer's
 eulogy :
 On thy laud only have I thought.
 The Gods seek him who presses out the Soma; they desire
 not sleep :
 They punish sloth unweariedly.
 Come hither swift with gifts of wealth—be not thou angry
 with us—like
 A great man with a youthful bride.
 Let him not, wrathful with us, spend the evening far from
 us to-day,
 Like some unpleasant son-in-law.
 For well we know this Hero's love, most liberal of the boons
 he gives,
 His plans whom the three worlds display.
 Pour forth the gift which Kaṇvas bring, for none more glorious
 do we know
 Than the Strong Lord with countless aids.
 O presser, offer Soma first to Indra, Hero, Śakra, him
 The Friend of man, that he may drink ;
 Who, in untroubled ways, is best provider, for his worshippers,
 Of strength in horses and in kine.
 Pressers, for him blend Soma juice, each draught most excel-
 lent, for him
 The Brave, the Hero, for his joy.
 The Vritra-slayer drinks the juice. May he who gives a hun-
 dred aids
 Approach, nor stay afar from us.
 May the strong Bay Steeds, yoked by prayer, bring hither
 unto us our Friend,
 Lover of Song, renowned by songs.
 Sweet are the Soma juices, come ! Blent are the Soma juices,
 come !
 Rishi-like, mighty, fair of cheek, come hither quickly to the
 feast.

⁹ A great man : the exact meaning of *mahān*, great, is not certain. Sāyana claims it by *guṇairadhikāḥ*, eminent on account of his good qualities. 'Be bashful, like the ardent husband of a new bride.'—Wilson. 'Like a rich man, newly married.'—Grassmann.

¹⁰ Like some unpleasant son-in-law : who sees that his company is unwelcome and consequently stays at home.

¹³ First to Indra : see VIII. 1. 26. Śakra : Indra, the Mighty One.

- 29 And lands which strengthen thee for great bounty and valour
and exalt
Indra who doeth glorious deeds,
30 And songs to thee who lovest song, and all those hymns
addressed to thee—
These evermore confirm thy might.
31 Thus he, sole doer of great deeds whose hand holds thunder,
gives us strength,
He who hath never been subdued.
- 32 Vṛitra he slays with his right hand, even Indra, great warrior
mighty power,
And much-invoked in many a place.
33 He upon whom all men depend, all regions, all achievements, he
Takes pleasure in our wealthy chiefs.
34 All this hath he accomplished, yea, Indra, most glorious
renowned,
Who gives our wealthy princes strength.
35 Who drives his chariot seeking spoil, even from afar, to him
he loves :
For swift is he to bring men wealth.
36 The Sage who, winning spoil with steeds, slays Vṛitra, He
with the men,
His servant's faithful succourer.
37 O Priyamedhas, worship with collected mind this Indra whom
The Soma hath full well inspired.
38 Ye Kāṇvas, sing the Mighty One, Lord of the Brave, who
loves renown,
All-present, glorified by song.
39 Strong Friend, who, with no trace of feet, restores the cattle
to the men
Who rest their wish and hope on him.
40 Shaped as a Ram, Stone-hurler! once thou camest hither to
the son
Of Kāṇva, wise Medhyātithi.

34 *All this hath he accomplished* : the slaughter of Vṛitra and other great deeds ; or, he made all these creatures.

36 *The Sage* : Indra. *With the men* : accompanied by the Maruts.

37 *Priyamedhas* : members of the family of one of the Rishis.

39 *With no trace of feet* : without tracking the lost cattle (the rays of light by their footsteps).

40 *Shaped as a Ram* : see I. 51. 1. The legend is told in the *Shāṅkhāyana Brāhmaṇa*, I. 1.

Vibhindu, thou hast helped this man, giving him thousands
four times ten,
And afterward eight thousand more.
And these twain pouring streams of milk, creative, daughters
of delight,
For wedlock sake I glorify.

HYMN III.

Indra.

- DRINK, Indra, of the savoury juice, and cheer thee with our
milky draught.
Be, for our weal, our Friend and sharer of the feast, and let
thy wisdom guard us well.
In thy kind grace and favour may we still be strong : expose
us not to foe's attack.
With manifold assistance guard and succour us, and bring us
to felicity.
May these my songs of praise exalt thee, Lord, who hast
abundant wealth.
Men skilled in holy hymns, pure, with the hues of fire, have
sung them with their lauds to thee.
He, with his might enhanced by Rishis thousandfold, hath
like an ocean spread himself.
His majesty is praised as true at solemn rites, his power where
holy singers rule.
Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as worshippers in battle-shock, we call, Indra that we
may win the spoil.
With might hath Indra spread out heaven and earth, with
power hath Indra lighted up the Sun.
In Indra are all creatures closely held ; in him meet the
distilling Soma-drops.
Men with their lauds are urging thee, Indra, to drink the
Soma first.
The Ribhus in accord have lifted up their voice, and Rudras
sung thee as the first.

41 *Vibhindu* : the prince, the institutor of the sacrifice.

42 The stanza is obscure, the meaning of *māh*, a feminine dual which Sāyana explains by *nirmātryau*, makers or creators, i. e. heaven and earth, being uncertain. Sāyana's paraphrase of the stanza is : ' I glorify these two (heaven and earth), the augmenters of water, the originators (of beings), the benefactors of the worshipper, on account of their generation (of the wealth so given to me).' Wilson

3 *With the hues of fire* : or, radiant as Agni.

7 *The Ribhus* : as deities connected with the seasons which are regulated by the Sun whom Indra has caused to shine.

- 8 Indra increased his manly strength at sacrifice, in the wild rapture of this juice.
And living men to-day, even as of old, sing forth their praises to his majesty.
- 9 I crave of thee that hero strength, that thou mayst first regard this prayer,
Wherewith thou holpest Bhrigu and the Yatis and Praskanya when the prize was staked.
- 10 Wherewith thou sentest mighty waters to the sea, that, Indra, is thy manly strength.
For ever unattainable is this power of him to whom the worlds have cried aloud.
- 11 Help us, O Indra, when we pray to thee for wealth and hero might.
First help thou on to strength the man who strives to win, and aid our laud, O Ancient One.
- 12 Help for us, Indra, as thou holpest Paura once, this man's devotions bent on gain.
Help, as thou gavest Ruṣama and Śyāvaka and Svarnara and Kṛipa aid.
- 13 What newest of imploring prayers shall, then, the zealous mortal sing?
For have not they who laud his might, and Indra-power won for themselves the light of heaven?
- 14 When shall they keep the Law and praise thee mid the Gods?
Who counts as Rishi and as sage?
When ever wilt thou, Indra Maghavan, come nigh to presser's or to praiser's call?
- 15 These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth, and give unfailing aid.
- 16 The Bhrigus are like Suns, like Kaṇvas, and have gained all that their thoughts were bent upon.
The living men of Priyamedha's race have sung exalting Indra with their lauds.

9 *Bhrigu* : see Vol. I., Index. *Yatis* : an ancient race of ascetics connected with the Bhrigus, and, according to one legend, said to have taken part in the creation of the world. *Praskanya* : a Rishi, son of Kaṇva, the seer of some hymns of Book I.

10 *The worlds* : all men, or all living creatures.

12 *Paura* : the son of King Puru. *Ruṣama*, *Śyāvaka*, *Svarnara*, and *Kṛipa* appear to have been princes especially favoured by Indra. Cf. stanza 2 of the following hymn.

Best slayer of the Vṛitras, yoke thy Bay Steeds, Indra, from afar.

Come with the High Ones hither, Maghavan, to us, Mighty, to drink the Soma juice.

For these, the bards and singers, have cried out to thee with prayer, to gain the sacrifice.

As such, O Maghavan, Indra, who lovest song, even as a lover hear my call.

Thou from the lofty plains above, O Indra, hurledst Vṛitra down.

Thou dravest forth the kine of guileful Mṛigaya and Arbuda from the mountain's hold.

Bright were the flaming fires, the Sun gave forth his shine, and Soma, Indra's juice, shone clear.

Indra, thou blewest the great Dragon from the air : men must regard that valorous deed.

The fairest courser of them all, who ruuneth on as 'twere to heaven.

Which Indra and the Maruts gave, and Pākasthâman Kaurayân,

To me hath Pākasthâman given, a ruddy horse, good at the pole,

Filling his girth and rousing wealth ;

Compared with whom no other ten strong coursers, harnessed to the pole,

Bear Tugrya to his dwelling-place.

Raiment is body, food is life, and healing ointment giveth strength.

As the free-handed giver of the ruddy steed, I have named Pākasthâman fourth.

HYMN IV.

Indra.

THOUGH, Indra, thou art called by men eastward and westward, north and south,

Thou chiefly art with Ânava and Turvaṣa, brave Champion ! urged by men to come.

17 *High Ones*: the Maruts.

18 *To gain the sacrifice*: to ensure it: proper performance and the blessings which flow from it.

19 *Mṛigaya*: see IV. 16. 13. *Arbuda*: see Vol. I., Index.

20 *The great Dragon*: or Serpent, Ahi.

21 *Kaurayân*: Kaurayâna, the son of Kuruyâna. Pākasthâman, whose reality is praised in stanzas 21—24, is not mentioned elsewhere.

23 *Tugrya*: Bhujyu, son of Tugra. See Vol. I., Index.

Ânava: descendant of the eponymous Anu. *Turvaṣa*: see Vol. I., Index.

- 2 Or, Indra, when with Ruma, Ruṣama, Śyāvaka, and Kṛipa
thou rejoicest thee,
Still do the Kaṇvas, bringing praises, with their prayers,
O Indra, draw thee hither: come.
- 3 Even as the wild-bull, when he thirsts, goes to the desert's
watery pool,
Come hither quickly both at morning and at eve, and with the
Kaṇvas drink thy fill.
- 4 May the drops gladden thee, rich Indra, and obtain bounty
for him who pours the juice.
Soma pressed in the mortar didst thou take and drink, and
hence hast won surpassing might.
- 5 With mightier strength he conquered strength, with energy
he crushed their wrath.
O Indra, Strong in youth, all those who sought the fray bend
and bowed down to thee like trees.
- 6 He who wins promise of thine aid goes girt as with a thou-
sand mighty men of war.
He makes his son preëminent in hero might: he serves with
reverential prayer.
- 7 With thee, the Mighty, for our Friend, we will not fear or fee
fatigue.
May we see Turvaṣa and Yadu: thy great deed, O Hero, must
be glorified.
- 8 On his left hip the Hero hath reclined himself: the proffered
feast offends him not.
The milk is blended with the honey of the bee: quickly come
hither, haste, and drink.
- 9 Indra, thy friend is fair of form and rich in horses, cars, and kine
He evermore hath food accompanied by wealth, and radiant
joins the company.
- 10 Come like a thirsty antelope to the drinking-place: drink
Soma to thy heart's desire.
Raining it down, O Maghavan, day after day, thou gainest thy
surpassing might.

2 *Ruṣama, Śyāvaka, and Kṛipa* have been mentioned in stanza 12 of the preceding hymn. *Ruma* was another of Indra's favourites.

3 *The wild-bull*: or *Gaura* (*Bos Gaurus*), a kind of buffalo.

7 *May we see Turvaṣa and Yadu*: enjoying happiness through thy favour.—*Sāyana*.

9 *Thy friend*: the man whom thou favourest. *Joins the company*: the assembly of his equals.

10 *Raining it down*: pouring down the transformed Soma in the shape of rain. See *Vedische Studien*, I. 88.

Priest, let the Soma juice flow forth, for Indra longs to drink thereof.

He even now hath yoked his vigorous Bay Steeds: the Vṛitra-slayer hath come near.

The man with whom thou fillest thee with Soma deems himself a pious worshipper.

This thine appropriate food is here poured out for thee: come, hasten forward, drink of it.

Press out the Soma juice, ye priests, for Indra borne upon his car.

The pressing-stones speak loud of Indra, while they shed the juice which, offered, honours him.

To the brown juice may his dear vigorous Bay Steeds bring Indra, to our holy task.

Hither let thy Car-steeds who seek the sacrifice bring thee to our drink-offerings.

Pūshan, the Lord of ample wealth, for firm alliance we elect. May he with wisdom, Śakra! Looser! Much-invoked! aid us to riches and to seed.

Sharpen us like a razor in the barber's hands; send riches thou who settest free.

Easy to find with thee are treasures of the Dawn for mortal man whom thou dost speed.

Pūshan, I long to win thy love, I long to praise thee, Radiant God.

Excellent Lord, 'tis strange to me, no wish have I to sing the psalm that Pajra sings.

My kine, O Radiant God, seek pasture where they will, my during wealth, Immortal One.

Be our protector, Pūshan! be, most liberal Lord, propitious to our gathering strength.

Rich was the gift Kurunga gave, a hundred steeds at morning rites.

Among the gifts of Turvaṣas we thought of him, the opulent, the splendid King.

What by his morning songs Kāṇva, the powerful, hath, with the Priyamedhas, gained—

5 *Pūshan*: may here be a name of Indra. *Looser*: of the chariot-horses as thou comest to sacrifices; or, according to Sāyana, liberator (from sin).

7 *Pajra*: one of the Pajras, a celebrated priestly family, with whom the *gvas* appear to have been on hostile terms.

9 *Kurunga*: this prince's name does not occur again.

The herds of sixty thousand pure and spotless kine, have I,
the Rishi, driven away.

- 21 The very trees were joyful at my coming : kine they obtained
in plenty, steeds in plenty.

HYMN V.

WHEN, even as she were present here, red Dawn hath ^{Aṣvins} shone
from far away,
She spreadeth light on every side.

- 2 Like Heroes on your will-yoked car far-shining, Wonder-
Workers ! ye
Attend, O Aṣvins, on the Dawn.

- 3 By you, O Lords of ample wealth, our songs of praise have
been observed :
As envoy have I brought the prayer.

- 4 Kaṇvas must praise the Aṣvins dear to many, making many
glad,
Most rich, that they may succour us.

- 5 Most liberal, best at winning strength, inciters, Lords of
splendour who
Visit the worshipper's abode.

- 6 So for devout Sudeva dew with fatness his unfailing mead,
And make it rich for sacrifice.

- 7 Hitherward running speedily with horses, as with rapid hawks,
Come, Aṣvins, to our song of praise :

- 8 Wherewith the three wide distances, and all the lights that
are in heaven
Ye traverse, and three times of night.

- 9 O Finders of the Day, that we may win us food of kine and
wealth,
Open the paths for us to tread.

- 10 O Aṣvins, bring us wealth in kine, in noble heroes, and in cars
Bring us the strength that horses give.

- 11 Ye Lords of splendour, glorified, ye Wonder-Workers borne on
paths
Of gold, drink sweets with Soma juice.

20 *Pure and spotless* : I follow Sāyana's interpretation of *nīrmajḍm*, but its correctness is at least doubtful. Von Roth suggests 'to the watering-place' as the meaning of the word, and Ludwig 'so that none remained behind.'

3 *Lords of ample wealth* : 'affluent in sacrifices,'—Wilson. See V. 74.
As *envoy* : as the messenger of the patron of the sacrifice.

8 *Times of night* : *yāmas*, night-watches of three hours each.

11 *Sweets* : or meath, *mādhv* ; here, perhaps, the milk.—Ludwig.

- To us, ye Lords of ample wealth, and to our wealthy chiefs
 extend
 Wide shelter, ne'er to be assailed.
- Come quickly downward to the prayer of people whom ye
 favour most :
 Approach not unto other folk.
- Ye Aṣvins whom our minds perceive, drink of this lovely
 gladdening draught,
 The meath which we present to you.
- Bring riches hither unto us in hundreds and in thousands,
 source
 Of plenteous food, sustaining all.
- Verily sages call on you, ye Heroes, in full many a place.
 Moved by the priests, O Aṣvins, come.
- Men who have trimmed the sacred grass, bringing oblations
 and prepared,
 O Aṣvins, are invoking you.
- May this our hymn of praise to-day, most powerful to bring
 you, be,
 O Aṣvins, nearest to your hearts.
- The skin filled full of savoury meath, laid in the pathway of
 your car—
 O Aṣvins, drink ye both therefrom.
- For this, ye Lords of ample wealth, bring blessing for our herd,
 our kine,
 Our progeny, and plenteous food.
- Ye too unclose to us like doors the strengthening waters of the
 sky,
 And rivers, ye who find the day.
- When did the son of Tugra serve you, Men? Abandoned in
 the sea,
 That with winged steeds your car might fly.
- Ye, O Nāsatyas, ministered to Kaṇva with repeated aid,
 When cast into the heated pit.

16 *By the priests* : *vdghādbhiḥ* : according to Sāyana, 'with horses.'

19 The Aṣvins appear to be invited to halt and drink the libations prepared for them by their worshippers, and not, as Sāyana explains, to drink from the skin suspended in their own car.—Ludwig.

22 *The son of Tugra* : Bhujyu, whose rescue by the Aṣvins has frequently been related and referred to. The meaning is, I do not honour you only when you are in distress, as others whom you have aided have done.

23 *Ministered to Kaṇva* : see I. 1'2. 5, and 118. 7.

- 24 Come near with those most recent aids of yours which merit
eulogy,
When I invoke you, Wealthy Gods.
- 25 As ye protected Kanva erst, Priyamedha and Upastuta,
Atri, Śmijāra, Aṣvins Twain!
- 26 And Ansu in decisive fight, Agastya in the fray for kine,
And, in his battles, Sobhari.
- 27 For so much bliss, or even more, O Aṣvins, Wealthy Gods,
than this,
We pray while singing hymns to you.
- 28 Ascend your car with golden seat, O Aṣvins, and with reins
of gold,
That reaches even to the sky.
- 29 Golden is its supporting shaft, the axle also is of gold,
And both the wheels are made of gold.
- 30 Thereon, ye Lords of ample wealth, come to us even from afar
Come ye to this mine eulogy.
- 31 From far away ye come to us, Aṣvins, enjoying plenteous food
Of Dāsas, O Immortal Ones.
- 32 With splendour, riches, and renown, O Aṣvins, hither come
to us,
Nāsatyas, shining brilliantly.
- 33 May dappled horses, steeds who fly with pinions, bring ye
hitherward
To people skilled in sacrifice.
- 34 The wheel delayeth not that car of yours accompanied by
song,
That cometh with a store of food.
- 35 Borne on that chariot wrought of gold, with coursers swift
fleet of foot,
Come, O Nāsatyas, swift as thought.

24 *Wealthy Gods*: the meaning of *vrishanvash* is uncertain: 'rich in show' is Śāyana's explanation, and 'excellent as steers' Prof. Ludwig's. I follow von Roth, but his interpretation is conjectural.

25 *Kanva, Priyamedha, Upastuta* and *Atri* have been mentioned in Book I. Śāyana takes *śmijāram* to be an epithet of Atri, 'repeating praises.'

26 *Ansu*: a worshipper so named.—Śāyana. *Agastya*: appears in I. 117.1 where he is said to have been the family-priest of Khela. The great Rishi Agastya is the seer of Hymns 166—191 of Book I. See also VII. 33.1 *Sobhari*: a Rishi, the seer of Hymns 19—22 of this Book.

31 *Plenteous food of Dāsas*: the meaning appears to be that even far as in the east the Dāsas or non-Āryan inhabitants sacrifice to the Aṣvins. Śāyana explains the stanza differently: 'Immortal Aṣvins, destroyers of the cities of the Dāsas, ye bring to us food from afar.'—Wilson.

- 6 O Wealthy Gods, ye taste and find the brisk and watchful wild
beast good.
Associate wealth with food for us.
- 7 As such, O Aṣvins, find for me my share of new-presented
gifts,
As Kaṣu, Chedi's son, gave me a hundred head of buffaloes,
and ten thousand kine.
- 8 He who hath given me for mine own ten Kings like gold to
look upon.
At Chaidya's feet are all the people round about, all those
who think upon the shield.
- 9 No man, not any, goes upon the path on which the Chedis
walk.
No other prince, no folk is held more liberal of gifts than they.

HYMN VI.

Indra.

- INDRA, great in his power and might, and like Parjanya rich
in rain,
Is magnified by Vatsa's lauds.
- 2 When the priests, strengthening the Son of Holy Law, present
their gifts,
Singers with Order's hymn of praise.
- 3 Since Kaṇvas with their lauds have made Indra complete the
sacrifice,
Words are their own appropriate arms.
- 4 Before his hot displeasure all the peoples, all the men, bow
down,
As rivers bow them to the sea.
- 5 This power of his shone brightly forth when Indra brought
together, like
A skin, the worlds of heaven and earth.

36 According to Sāyana the *watchful wild beast* is the Soma which must be chased or sought after by the Gods. Ludwig would read *svapatho*, with a transitive and causal meaning, instead of *svādatho*, i e, ye when ye appear in the morning *send to sleep* the wild beasts that have been awake all night. The stanza is obscure.

37 *Buffaloes*: or camels.

38 This stanza appears to be spoken by Kaṣu who is called Chaidya or son of Chedi. *Who think upon the shield*: who are practised in wearing armour of leather, according to Sāyana.

3 *Words are their own appropriate arms*: 'they declare all weapons needless.'—Wilson.

- 6 The fiercely-moving Vṛitra's head he severed with his thunder-bolt,
His mighty hundred-knotted bolt.
- 7 Here are—we sing them loudly forth—our thoughts among
the best of songs,
Even lightnings like the blaze of fire.
- 8 When hidden thoughts, spontaneously advancing, glow, and
with the stream
Of sacrifice the Kaṇvas shine.
- 9 Indra, may we obtain that wealth in horses and in herds of
cows,
And prayer that may be noticed first.
- 10 I from my Father have received deep knowledge of the Holy
Law:
I was born like unto the Sun.
- 11 After the lore of ancient time I make, like Kaṇva, beauteous
songs,
And Indra's self gains strength thereby.
- 12 Whatever Rishis have not praised thee, Indra, or have lauded
thee,
By me exalted wax thou strong.
- 13 When his wrath thundered, when he rent Vṛitra to pieces,
limb by limb,
He sent the waters to the sea.
- 14 Against the Dasyu Śushṇa thou, Indra, didst hurl thy during
bolt:
Thou, Dread One, hast a hero's fame.
- 15 Neither the heavens nor firmaments nor regions of the earth
contain
Indra, the Thunderer with his might.
- 16 O Indra him who lay at length staying thy copious waters
thou,
In his own footsteps, smotest down.
- 17 Thou hiddest deep in darkness him, O Indra, who had set his
grasp
On spacious heaven and earth conjoined.

10 *From my Father*: 'from Indra, the true protector,' according to Śāyana

12 *Have not praised thee*: have not praised thee yet, that is, will praise thee hereafter.—Ludwig.

16 *In his own footsteps*: or, in the (waters) at his feet. 'Into the rushing streams.'—Wilson.

17 *Conjoined*: like two bowls turned towards each other.

- 8 Indra, whatever Yatis and Bhrigus have offered praise to thee,
 Listen, thou Mighty, to my call.
 9 Indra, these spotted cows yield thee their butter and the
 milky draught,
 Aiders, thereby, of sacrifice;
 0 Which, teeming, have received thee as a life-germ, Indra, with
 their mouth,
 Like Sūrya who sustaineth all.
 1 O Lord of Might, with hymns of praise the Kanvas have
 increased thy power,
 The drops poured forth have strengthened thee.
 2 Under thy guidance, Indra, mid thy praises, Lord of Thunder,
 shall
 The sacrifice be suoo performed.
 3 Indra, disclose much food for us, like a stronghold with store
 of kine:
 Give progeny and heroic strength.
 4 And, Indra, grant us all that wealth of fleet steeds which
 shone bright of old
 Among the tribes of Nahushas.
 5 Hither thou seemest to attract heaven's fold which shines be-
 fore our eyes,
 When, Indra, thou art kind to us.
 6 Yea, when thou puttest forth thy power, Indra, thou governest
 the folk,
 Mighty, unlimited in strength.
 7 The tribes who bring oblations call to thee, to thee to give
 them help,
 With drops to thee who spreadest far.
 8 There where the mountains downward slope, there by the
 meeting of the streams
 The Sage was manifest with song.
 9 Thence, marking, from his lofty place downward he looks
 upon the sea,
 And thence with rapid stir he moves.

18 *Yatis*: 'pious sages.'—Wilson. Angirases, according to Sāyana.
 20 The stanza is unintelligible to me. Sāyana says that 'thee' means Indra
 the shape of the grass which his fertilizing energy causes to grow, and by
 eding on which the cows multiply. This energy of Indra's is all-supporting
 the sun. See Wilson's note. Ludwig proposes an alteration of the text.
 24 *Tribes of Nahushas*: or, perhaps, the neighbouring tribes.
 28 *The Sage*: Indra. 'Sāyana's conclusion of the purport of the verse is,
 that men ought to sacrifice in those places where *Indra* is said to be manifest-
 l.'—Wilson.
 29 *The sea*: the reservoir of Soma juice.

- 30 Then, verily, they see the light refulgent of primeval seed,
Kindled on yonder side of heaven.
- 31 Indra, the Kanvas all exalt thy wisdom and thy manly
power,
And, Mightiest ! thine heroic strength.
- 32 Accept this eulogy of mine, Indra, and guard me carefully :
Strengthen my thought and prosper it.
- 33 For thee, O Mighty, Thunder-armed, we singers through den-
tation have
Fashioned the hymn that we may live.
- 34 To Indra have the Kanvas sung, like waters speeding down
a slope :
The song is fain to go to him.
- 35 As rivers swell the ocean, so our hymns of praise make Indra
strong,
Eternal, of resistless wrath.
- 36 Come with thy lovely Bay Steeds, come to us from regions far
away :
O Indra, drink this Soma juice.
- 37 Best slayer of the Vritras, men whose sacred grass is read
trimmed
Invoke thee for the gain of spoil.
- 38 The heavens and earth come after thee as the wheel follows
Etaṣa :
To thee flow Soma-drops effused.
- 39 Rejoice, O Indra, in the light, rejoice in Śaryanāvān, be
Glad in the sacrificer's hymn.
- 40 Grown strong in heaven, the Thunder-armed hath bellowed
Vritra slayer, Bull,
Chief drinker of the Soma juice.
- 41 Thou art a Rishi born of old, sole Ruler over all by might :
Thou, Indra, guardest well our wealth.
- 42 May thy Bay Steeds with beauteous backs, a hundred, bring
thee to the feast,
Bring thee to these our Soma-draughts.
- 43 The Kanvas with their hymns of praise have magnified thee
ancient thought
That swells with streams of meath and oil.

30 *The light* : the Sun which is lighted up beyond the range of men's sight.
38 *As the wheel follows Etaṣa* : as the chariot of the Sun follows the horse
that draws it.
39 *Śaryanāvān* said to be a lake and district in Kurukshetra. See I. 8:
14, note.

- 4 Mid mightiest Gods let mortal man choose Indra at the sacrifice,
Indra, whose'er would win, for help.
- 5 Thy steeds, by Priyamedhas praised, shall bring thee, God
whom all invoke,
Hither to drink the Soma juice.
- 6 A hundred thousand have I gained from Parṣu, from
Tirindira,
And presents of the Yādavas.
- 7 Ten thousand head of kine, and steeds three times a hundred
they bestowed
On Pajra for the Sāma-song.
- 8 Kakuha hath reached up to heaven, bestowing buffaloes yoked
in fours,
And matched in fame the Yādavas.

HYMN VII.

Maruts.

- O MARUTS, when the sage hath poured the Trishṭup forth as
food for you,
Ye shine amid the mountain-clouds.
- 2 When, Bright Ones, fain to show your might ye have deter-
mined on your course,
The mountain-clouds have bent them down.
- 3 Loud roaring with the winds the Sons of Pṛiṣṇi have upraised
themselves :
They have poured out the streaming food.
- 4 The Maruts spread the mist abroad and make the mountains
rock and reel,
When with the winds they go their way ;
- 5 What time the rivers and the hills before your coming bowed
them down,
So to sustain your mighty force.

46 From Parṣu, from Tirindira : 'from Tirindira the son of Parṣu'—
Nilson Both names are Iranian (cf. Tiridates, Persa). See Weber's *Epische
n Vedischen Ritual*, pp. 36—38 (Sitzungsberichte der K. P. Akademie der
Wissenschaften, 1891, XXXVIII).

Yādavas : or Yadus, descendants of the hero Yadu.

47 Pajra : see VIII. 4. 17.

48 Kakuha : or, the lofty one, meaning Tirindira. Buffaloes : or camels.

1 The Trishṭup : according to one of Sāyana's three interpretations, the
oma offering at the midday libation accompanied by hymns in the Trishṭup
metre.

- 6 We call on you for aid by night, on you for succour in the day,
On you while sacrifice proceeds.
- 7 These, verily, wondrous, red of hue, speed on their courses
with a roar
Over the ridges of the sky.
- 8 With might they drop the loosened rein so that the Sun may
run his course,
And spread themselves with beams of light.
- 9 Accept, ye Maruts, this my song, accept ye this mine hymn
of praise,
Accept, Ribhukshans, this my call.
- 10 The dappled Cows have poured three lakes, meath for the
Thunder-wielding God,
From the great cask, the watery cloud.
- 11 O Maruts, quickly come to us when, longing for felicity,
We call you hither from the sky.
- 12 For, Rudras and Ribhukshans, ye, Most Bountiful, are in the
house,
Wise when the gladdening draught is drunk.
- 13 O Maruts, send us down from heaven riches distilling raptur-
ous joy,
With plenteous food, sustaining all.
- 14 When, Bright Ones, hither from the hills ye have resolved to
take your way,
Ye revel in the drops effused.
- 15 Man should solicit with his lauds happiness which belongs to
them,
So great a band invincible.
- 16 They who like fiery sparks with showers of rain blow through
the heaven and earth,
Milking the spring that never fails.
- 17 With chariots and tumultuous roar, with tempests and with
hymns of praise
The Sons of Priṣṇi hurry forth.
- 18 For wealth, we think of that whereby ye aided Yadu, Turvaṣa,
And Kaṇva who obtained the spoil.

8 *They drop the loosened rein*: they speed forward to prepare the way for the Sun.

9 *Ribhukshans*: Mighty Ones, according to Sāyana.

10 *The dappled Cows*: the Maruts. *Three lakes*: three large Soma receptacles, the *Dronakalaṣa*, the *Ādhavanīya*, and the *Pātabhṛt*. The meaning is, the Maruts have poured down abundant water from the rain-cloud.

- 9 May these our viands Bounteous Ones ! that flow in streams
like holy oil,
With Kâṇva's hymns, increase your might.
- 10 Where, Bounteous Lords for whom the grass is trimmed, are
ye rejoicing now ?
What Brahman is adoring you ?
- 11 Is it not there where ye of old, supplied with sacred grass,
for lauds
Inspired the strong in sacrifice ?
- 12 They brought together both the worlds, the mighty waters,
and the Sun,
And, joint by joint, the thunderbolt.
- 13 They sundered Vṛitra limb from limb and split the gloomy
mountain-clouds,
Performing an heroic deed.
- 14 They reinforced the power and strength of Trita as he fought,
and helped
Indra in battle with the foe.
- 15 They deck themselves for glory, bright, celestial, lightning in
their hands,
And helms of gold upon their heads.
- 16 When eagerly ye from far away came to the cavern of the Bull,
He bellowed in his fear like Heaven.
- 17 Borne by your golden-footed steeds, O Gods, come hither to
receive
The sacrifice we offer you.
- 18 When the red leader draws along their spotted deer yoked to
the car.
The Bright Ones come, and shed the rain.
- 19 Sushoma, Śaryanâvân, and Ârjika full of homes, have they,
These Heroes, sought with downward car.

9 With Kâṇva's hymns : hymns of the Rishi Punarvatsa, a descendant of ṇva

11 The strong in sacrifice : the *Maghavan*s, wealthy worshippers.

12 Trita : a Vedic deity, perhaps Agni in his third form, generally associated with Indra, Vāyu, and the Maruts. See. Vol. I., Index. *In battle with the* : or, to overcome Vṛitra.

16 The cavern of the Bull : perhaps, the hollow of the rain-cloud ; 'the coming of the rainy (firmament).'—Wilson.

18 Leader : or side-horse.

19 Śaryanâvân : has occurred before (see I. 84. 14, and VIII. 6. 39) as the name of a lake. Ârjika is said by Śâyana to be the name of a district, and takes *sushôma* (containing excellent Soma) to be an adjective qualifying it. c Zimmer, *Altindisches Leben*, p. 19.

- 30 When, Maruts, will ye come to him, the singer who invokes
you thus,
With favours to your suppliant?
- 31 What now? where have ye still a friend since ye left Indra all
alone?
Who counteth on your friendship now?
- 32 The Kaṇvas sing forth Agni's praise together with our
Maruts' who
Wield thunder and wear swords of gold.
- 33 Hither for new felicity may I attract the Impetuous Ones,
The Heroes with their wondrous strength.
- 34 Before them sink the very hills deeming themselves abysses;
yea,
Even the mountains bend them down.
- 35 Steeds flying on their tortuous path through mid-air carry
them, and give
The man who lauds them strength and life.
- 36 Agni was born the first of all, like Sūrya lovely with his light:
With lustre these have spread abroad.

HYMN VIII.

Aṣvina.

- WITH all the succours that are yours, O Aṣvins, hither come
to us:
Wonderful, borne on paths of gold, drink ye the meath with
Soma juice.
- 2 Come now, ye Aṣvins, on your car decked with a sun-bright
canopy,
Bountiful, with your golden forms, Sages with depth of
intellect.
- 3 Come hither from the Nahushas, come, drawn by pure hymns,
from mid-air.
O Aṣvins, drink the savoury juice shed in the Kaṇvas'
sacrifice.

31 *Left Indra all alone?*: This is merely a rhetorical question meaning, ye never did desert him. The Maruts alone stood by him when he fought with Vritra.

36 *With lustre these have spread abroad*: 'then they (the Maruts) stood round in their radiance' 'The Scholiast intimates that this verse refers to the ceremony called *Agnimādruta*, when *Agni* is first worshipped, then the *Maruts*.'—Wilson.

3 *From the Nahushas*: or, according to others, from the neighbouring people.

- 1 Come to us hither from the heavens, come from mid-air, well-loved by us :
Here Kaṇva's son hath pressed for you the pleasant meath of Soma juice.
- 5 Come, Aṣvins, to give ear to us, to drink the Soma, Aṣvins, come.
Hail, Strengtheners of the praise-song ! speed onward, ye Heroes, with your thoughts.
- 3 As, Heroes, in the olden time the Ṛishis called you to their aid,
So now, O Aṣvins, come to us, come near to this mine eulogy.
- 7 Even from the luminous sphere of heaven come to us, ye who find the light,
Carers for Vatsa, through our prayers and lauds, O ye who hear our call.
- 3 Do others more than we adore the Aṣvins with their hymns of praise ?
The Ṛishi Vatsa, Kaṇva's son, hath magnified you with his songs.
- 9 The holy singer with his hymns hath called you, Aṣvins, hitherward ;
Best Vṛitra-slayers, free from stain, as such bring us felicity.
- 0 What time, ye Lords of ample wealth, the Lady mounted on your car,
Then, O ye Aṣvins, ye attained all wishes that your hearts desired.
- 1 Come thence, O Aṣvins, on your car that hath a thousand ornaments :
Vatsa the sage, the sage's son, hath sung a song of sweets to you.
- 2 Cheerers of many, rich in goods, discoverers of opulence,
The Aṣvins, Riders through the sky, have welcomed this my song of praise.
- 3 O Aṣvins, grant us all rich gifts wherewith no man may interfere.
Make us observe the stated times : give us not over to reproach.
- 4 Whether, Nāsatyas, ye be nigh, or whether ye be far away,
Come thence, O Aṣvins, on your car that hath a thousand ornaments.

7 Carers for Vatsa : ye who favour and provide for Vatsa, the Ṛishi of Ymn VI. of this Book.

10 The Lady : Sūryā, Daughter of the Sun. See. I. 116. 17.

- 15 Vatsa the Rishi with his songs, Nâsatyas, hath exalted you:
Grant him rich food distilling oil, graced with a thousand ornaments.
- 16 Bestow on him, O Aṣvins, food that strengthens, and that drops with oil,
On him who praises you for bliss, and, Lords of bounty, prays for wealth.
- 17 Come to us, ye who slay the foe, Lords of rich treasure, to this hymn.
O Heroes, give us high renown and these good things of earth for help.
- 18 The Priyamedhas have invoked you with all succours that are yours,
You, Aṣvins, Lords of solemn rites, with calls entreating you to come.
- 19 Come to us, Aṣvins, ye who bring felicity, auspicious Ones,
To Vatsa who with prayer and hymn, lovers of song, hath honoured you.
- 20 Aid us, O Heroes, for those hymns for which ye helped Goṣarya erst,
Gave Vaṣa, Daṣavraja aid, and Kaṇva and Medhâtithi;
- 21 And favoured Trasadasyu, ye Heroes, in spoil-deciding fray:
For these, O Aṣvins, graciously assist us in acquiring strength.
- 22 O Aṣvins, may pure hymns of ours, and songs and praises, honour you:
Best slayers everywhere of foes, as such we fondly yearn for you.
- 23 Three places of the Aṣvins, erst concealed, are made apparent now.
Both Sages, with the flight of Law come hither unto those who live.

HYMN IX.

A-vins.

To help and favour Vatsa now, O Aṣvins, come ye hitherward.
Bestow on him a dwelling spacious and secure, and keep malignities away.

20 *Goṣarya*: said by Sâyana to be a name of Śiyu. See I. 116, 22. *Vaṣa* and *Daṣavraja* are known only as *protégés* of the Aṣvins.

21 *Trasadasyu*: see Vol. I., Index.

23 *Three places*: according to Sâyana, the three wheels of the Aṣvin's chariot are intended. The three places can only be heaven, firmament, and earth, hidden during the darkness of night and made visible by the coming of the Aṣvins and Dawn.

1 *Vatsa*: apparently another name of Śaṣakorṇa, called also Kaṇva or descendant of Kaṇva, the Rishi of the hymn.

- All manliness that is in heaven, with the Five Tribes, or in mid-air,
Bestow, ye Aṣvins, upon us.
- Remember Kāṇva first of all among the singers, Aṣvins, who
Have thought upon your wondrous deeds.
- Aṣvins, for you with song of praise this hot oblation is effused,
This your sweet Soma juice, ye Lords of ample wealth, through
which ye think upon the foe.
- Whatever ye have done in floods, in the tree, Wonder-Workers,
and in growing plants,
Therewith, O Aṣvins, succour me.
- What force, Nāsatyas, ye exert, whatever, Gods, ye tend and
heal,
This your own Vatsa gains not by his hymns alone : ye visit
him who offers gifts.
- Now hath the Rishi splendidly thought out the Aṣvins'
hymn of praise.
Let the Atharvan pour the warm oblation forth, and Soma
very rich in sweets.
- Ye Aṣvins, now ascend your car that lightly rolls upon its
way.
May these my praises make you speed hitherward like a cloud
of heaven.
- When, O Nāsatyas, we this day make you speed hither with
our hymns,
Or, Aṣvins, with our songs of praise, remember Kāṇva
specially.
- As erst Kakshivân and the Rishi Vyaṣva, as erst Dīrghatamas
invoked your presence,
Or, in the sacrificial chambers, Vainya Pṛithi, so be ye mind-
ful of us here, O Aṣvins.

3 *Thought upon* : or touched upon, handled.

4 *Think upon the foe* : plan the destruction of the demon of darkness.

5 *Whatever ye have done* : Professor Wilson paraphrases after Sâyana : reserve me with that (healing virtue) deposited by you in the waters, in trees, in the herbs.

7 *The Atharvan* : the priest who has special charge of the fire and the Soma. Follow Ludwig in taking *ātharvaṇi* as a nominative and not as a locative as yama does : 'he will sprinkle the sweet-flavoured Soma and the gharma (plait) on the Atharvan fire.'—Wilson.

10 *Kakshivân* : see I. 18. 1. *Vyaṣva* : see I. 112. 15. *Dīrghatamas* : see Vol. Index. *Vainya* : son of Vena. *Pṛithi* : the first anointed king.

- 11 Come as home-guardians, saving us from foemen, guarding
our living creatures and our bodies,
Come to the house to give us seed and offspring,
- 12 Whether with Indra ye be faring, Aṣvins, or resting in one
dwelling-place with Vāyu,
In concord with the Ribhus or Âdityas, or standing still in
Vishnu's striding-places.
- 13 When I, O Aṣvins, call on you to-day that I may gather
strength,
Or as all-conquering might in war, be that the Aṣvins' noblest
grace.
- 14 Now come, ye Aṣvins, hitherward: here are oblations set
for you;
These Soma-draughts to aid Yadu and Turvaṣa, these offered
you mid Kaiṇa's sons.
- 15 Whatever healing balm is yours, Nāsatyas, near or far away,
Therewith, great Sages, grant a home to Vatsa and to Vimada.
- 16 Together with the Goddess, with the Aṣvins' Speech have I
awoke.
Thou, Goddess, hast disclosed the hymn, and holy gift from
mortal men.
- 17 Awake the Aṣvins, Goddess Dawn! Up Mighty Lady of sweet
strains!
Rise, straightway, priest of sacrifice! High glory to the
gladdening draught!
- 18 Thou, Dawn, approaching with thy light shinest together
with the Sun,
And to this man-protecting home the chariot of the Aṣvins comes.
- 19 When yellow stalks give forth the juice, as cows from udders
pour their milk,
And voices sound the song of praise, the Aṣvins' worshippers
show first.
- 20 Forward for glory and for strength, protection that shall
conquer men,
And power and skill, most sapient Ones!

11 *Our living creatures*: our dependents and our cattle.

12 *Vishnu's striding-places*: from which he made his three great strides
through earth, firmament, and heaven.

13 *That*: the granting of my request.

15 *And to Vimada*: as ye did to Vimada.—Sāyana. See Vol. I., Index.

16 *The Goddess*: Dawn. *The Aṣvins' Speech*: Vāk or Speech who glorifies
the Aṣvins; i. e. the hymn that praises them.

19 *Yellow stalks*: of Soma plants.

20 *Forward for glory*: advance and come to give us glory, etc.

When, Aṣvins, worthy of our lauds, ye seat you in the father's house.

With wisdom or the bliss ye bring.

HYMN X.

Aṣvins.

WHETHER ye travel far away or dwell in yonder light of heaven,

Or in a mansion that is built above the sea, come thence, ye Aṣvins, hitherward.

2 Or if for Manu ye prepared the sacrifice, remember also Kaṇva's son.

I call Brihaspati, Indra, Viṣṇu, all the Gods, the Aṣvins borne by rapid steeds.

3 Those Aṣvins I invoke who work marvels, brought hither to receive,

With whom our friendship is most famed, and kinship passing that of Gods.

4 On whom the solemn rites depend, whose worshippers rise without the Sun :

These who foreknow the holy work of sacrifice, and by their Godhead drink the sweets of Soma juice.

5 Whether ye, Lords of ample wealth, now linger in the east or west,

With Druhyu, or with Anu, Yadu, Turvṣa, I call you hither ; come to me.

6 Lords of great riches, whether through the firmament ye fly or speed through heaven and earth,

Or with your Godlike natures stand upon your cars, come thence, O Aṣvins, hitherward.

HYMN XI.

Agni.

THOU, Agni, God mid mortal men, art guard of sacred rites, thou art

To be adored at sacrifice.

21 *In the father's house* : in the sacrificial hall of the father of the family, the wealthy householder who institutes the sacrifice. This stanza is a continuation of 19, although the connexion is interrupted by the intervening stanza.

1 *Above the sea* : above the ocean of air.

3 *To receive* : our oblations.

4 *Without the sun* : Sāyana explains *asāre* differently, connecting in with *sāri* instead of *sāra* : 'of whom there are worshippers in a place where there is no worship.'—Wilson.

5 *Druhyu* and the other names stand for the tribes called after these ancient chieftains. See Vol. I., Index.

The hymn is translated in Max Müller's *History of Ancient Sanskrit Literature*.

- 2 O Mighty Agni, thou must be glorified at our festivals,
Bearing our offerings to the Gods.
- 3 O Jâtavedas Agni, fight and drive our foes afar from us,
Them and their godless enmities.
- 4 Thou, Jâtavedas, seekest not the worship of a hostile man,
However nigh it be to thee.
- 5 We sages, mortals as we are, a lore the mighty name of thee,
Immortal Jâtavedas' name.
- 6 Sages, we call the Sage to help, mortals, we call the God to aid :
We call on Agni with our songs.
- 7 May Vatsa draw thy mind away even from thy loftiest dwelling-place,
Agni, with song that yearns for thee.
- 8 Thou art the same in many a place : mid all the people thou
art Lord.
In fray and fight we call on thee.
- 9 When we are seeking strength we call Agni to help us in
the strife,
The giver of rich gifts in war.
- 10 Ancient, adorable at sacrifices, Priest from of old, meet for our
praise, thou sittest.
Fill full and satisfy thy body, Agni, and win us happiness by
offering worship.

HYMN XII.

Indra.

- Joy, Mightiest Indra, known and marked, sprung most from
Soma-draughts, wherewith
Thou smitest down the greedy fiend, for that we long.
- 2 Wherewith thou holpest Adhriḡu, the great Daśagva, and
the God
Who stirs the sunlight, and the sea, for that we long.
 - 3 Wherewith thou dravest ferth like cars Sindhu and all the
mighty floods
To go the way ordained by Law, for that we long.

2 *Bearing our offerings to the Gods*: literally, 'the charioteer of solemn rites.'

1 *Joy*: *mādhya*: the rapturous exhilaration produced in Indra by drinking the Soma juice. *For that we long*: the short refrain or burden which generally concludes each stanza of each triplet of this hymn is sometimes rather loosely attached and cannot always be clearly brought out in the proper place in translation.

2 *Adhriḡu*: according to Sâyana a Rishi so named. See I 112. 20. *Daśagva*: one of the priestly family connected with, or identical with, the Angirases, 'the accomplisher of the ten (months' rite)'. - Wilson. Ludwig thinks that *Daśagva* here may mean the Sun. *The sea*: of air.

- 4 Accept this laud for aid, made pure like oil, thou Caster of the Stone,
Whereby even in a moment thou hast waxen great.
- 5 Be pleased, Song-lover, with this song: it flows abundant like the sea.
Indra, with all thy succours thou hast waxen great.
- 6 The God who from afar hath sent gifts to maintain our friendship's bond,
Thou, spreading them like rain from heaven, hast waxen great.
- 7 The beams that mark him have grown strong, the thunder rests between his arms,
When, like the Sun, he hath increased both Heaven and Earth.
- 8 When, Mighty Lord of Heroes, thou didst eat a thousand buffaloes,
Then grew and waxed exceeding great thine Indra-power.
- 9 Indra consumeth with the rays of Sūrya the malicious man:
Like Agni conquering the woods, he hath grown strong.
- 10 This newest thought of ours that suits the time approaches unto thee:
Serving, beloved in many a place, it metes and marks.
- 11 The pious germ of sacrifice directly purifies the soul.
By Indra's lauds it waxes great, it metes and marks.
- 12 Indra who wins the friend hath spread himself to drink the Soma-draught:
Like worshipper's dilating praise; it metes and marks.
- 13 He whom the sages, living men, have gladdened, offering up their hymns,
Hath swelled like oil of sacrifice in Agni's mouth.

8 *Didst eat a thousand buffaloes*: the buffaloes probably represent the clouds which the Sun dissipates or consumes.—Ludwig. 'When thou hast slain thousands of mighty foe.'—Wilson.

10 *It metes and marks*: defines and discriminates Indra's good qualities.—Sāyana.

11 *The germ of sacrifice* is probably the wish that prompts the offering.

Sāyana explains differently: 'The devout praiser of the adorable (Indra) purifies in due succession the offering (of the Soma); with sacred hymns he magnifies (the might of Indra; he veily proclaims the measure (of his merits)).'

12 *Worshipper's dilating praise*: I follow Sāyana: but the stanza is unintelligible to me. 'Indra, the benefactor of his friend (the worshipper), has enlarged himself to drink the Soma, in like manner as the pious praiser dilates and proclaims the measure of his merits.'—Wilson. The meaning of *मजि* (praise, according to Sāyana) is uncertain. Von Roth thinks that the two press-stones are meant, and other: explain it as the sword, knife, or axe used in sacrifice.

- 14 Aditi also hath brought forth a hymn for Indra, Sovran Lord:
The work of sacrifice for help is glorified.
- 15 The ministering priests have sung their songs for aid and eulogy:
God, thy Bays turn not from the rite which Law ordains.
- 16 If, Indra, thou drink Soma by Vishnu's or Trita Âptya's side,
Or with the Maruts take delight in flowing drops ;
- 17 Or, Sakra, if thou gladden thee afar or in the sea of air,
Rejoice thee in this juice of ours, in flowing drops.
- 18 Or, Lord of Heroes, if thou aid the worshipper who sheds the
juice,
Or him whose laud delights thee, and his flowing drops.
- 19 To magnify the God, the God, Indra, yea, Indra for your help,
And promptly end the sacrifice—this have they gained.
- 20 With worship, him whom men adore, with Soma, him who
drinks it most,
Indra with lauds have they increased—this have they gained.
- 21 His leadings are with power and might and his instructions
manifold :
He gives the worshipper all wealth : this have they gained.
- 22 For slaying Vritra have the Gods set Indra in the foremost
place.
Indra the choral bands have sung, for vigorous strength.
- 23 We to the Mighty with our might, with lauds to him who
hears our call,
With holy hymns have sung aloud, for vigorous strength.
- 24 Not earth, nor heaven, nor firmaments contain the Thunder-
wielding God :
They shake before his violent rush and vigorous strength.
- 25 What time the Gods, O Indra, set thee foremost in the furious
fight,
Then thy two beautiful Bay Steeds carried thee on.
- 26 When Vritra, stayer of the floods, thou slewest, Thunderer
with might,
Then thy two beautiful Bay Steeds carried thee on.
- 27 When Vishnu, through thine energy, strode wide those three
great steps of his,
Then thy two beautiful Bay Steeds carried thee on.
- 28 When thy two beautiful Bay Steeds grew great and greater
day by day,
Even then all creatures that had life bowed down to thee.

16 Trita Âptya : see VIII. 7. 24, note. Here he appears as the preparer of celestial Soma for Indra.

- 9 When, Indra, all the Marut folk humbly submitted them to thee,
Even then all creatures that had life bowed down to thee.
- 10 When yonder Sun, that brilliant light, thou settest in the
heaven above,
Even then all creatures that had life bowed down to thee.
- 11 To thee, O Indra, with this thought the sagelifts up this eulogy,
Akin and leading as on foot to sacrifice.
- 12 When in thine own dear dwelling all gathered have lifted up
the voice
Milk-streams at worship's central spot, for sacrifice,
- 13 As Priest, O Indra, give us wealth in brave men and good
steeds and kine
That we may first remember thee for sacrifice.

HYMN XIII.

Indra.

- INDRA, when Soma juices flow, makes his mind pure and meet
for lauds.
He gains the power that brings success, for great is he.
- 2 In heaven's first region, in the seat of Gods, is he who brings
success,
Most glorious, prompt to save, who wins the water-floods.
- 3 Him, to win strength, have I invoked, even Indra mighty for
the fray.
Be thou most near to us for bliss, a Friend to aid.
- 4 Indra, Song-lover, here for thee the worshipper's libation flows
Rejoicing in this sacred grass thou shinest forth.
- 5 Even now, O Indra, give us that which, pressing juice, we
crave of thee.
Bring us wealth manifold which finds the light of heaven.
- 6 What time the zealous worshipper hath boldly sung his songs
to thee,
Like branches of a tree up-grows what they desire.
- 7 Generate songs even as of old, give ear unto the singer's call:
Thou for the pious hast grown great at each carouse.

31 The second line is difficult. Wilson, following Sāyana, paraphrases the stanza: 'The wise (worshipper), Indra, offers thee this gratifying sincere praise along with pious rites at the sacrifice, as (a man places) a kinsman in (a prominent) position.'

32 *Milk-streams*: the sweetly-flowing hymns.

Wilson remarks: 'This is probably an ancient hymn, both by its repetitions and combination of simplicity and obscurity.'

7 *Generate songs*: by granting the prayers of the singers.

- 8 Sweet strains that glorify him play like waters speeding down
a slope,
Yea, him who in this song is called the Lord of Heaven ;
- 9 Yea, who alone is called the Lord, the single Ruler of the folk
By worshippers seeking aid : may he joy in the draught.
- 10 Praise him, the Glorious, skilled in song, Lord of the two
victorious Bays :
They seek the worshipper's abode who bows in prayer.
- 11 Put forth thy strength : with dappled Steeds come, thou of
mighty intellect,
With swift Steeds to the sacrifice, for 'tis thy joy.
- 12 Grant wealth to those who praise thee, Lord of Heroes,
Mightiest Indra : give
Our princes everlasting fame and opulence.
- 13 I call thee when the Sun is risen, I call thee at the noon of day :
With thy car-horses, Indra, come well-pleased to us.
- 14 Speed forward hither, come to us, rejoice thee in the milky
draught :
Spin out the thread of ancient time, as well is known.
- 15 If, Śakra, Vṛitra-slayer, thou be far away or near to us,
Or in the sea, thou art the guard of Soma juice.
- 16 Let songs we sing and Soma-drops expressed by us make
Indra strong :
The tribes who bring oblations find delight in him.
- 17 Him sages longing for his aid, with offerings brought in eager
haste,
Him, even as branches, all mankind have made to grow.
- 18 At the Trikadrukas the Gods span sacrifice that stirred the mind :
May our songs strengthen him who still hath strengthened us.
- 19 When, true to duty, at due times the worshipper offers lands
to thee,
They call him Purifier, Pure, and Wonderful.

14 *Spin out the thread of ancient times* : ' extend the ancient sacrifice.'—
Wilson.

The due performance of sacrifice is regarded as an unbroken thread reaching
through a succession of Rishis from ancient to modern times.

15 *In the sea* : in the firmament, or ocean of air.

17 *All mankind* : *kṣhantiḥ*. But see M. Müller, *Vedic Hymns*, I, 310.

18 *At the Trikadrukas* : according to Sāyaṇa these are the first three days
of the Abhiplava ceremony. According to some modern scholars they are
probably three peculiar Soma-vessels, or an oblation consisting of three offer-
ings of Soma. *Span sacrifice* : see above note on 14. *That stirred the mind* :
that urged others to follow the example.

19 *Him* : a change of person, Indra being meant.

- 0 That mind of Rudra, fresh and strong, moves conscious in the ancient ways,
With reference whereto the wise have ordered this.
- 1 If thou elect to be my Friend drink of this sacrificial juice,
By help whereof we may subdue all enemies.
- 2 O In Ira, Lover of the song, when shall thy praiser be most blest?
When wilt thou grant us wealth in herds of kine and steeds?
- 3 And thy two highly-lauded Bays, strong stallions, draw thy car who art
Untouched by age, most gladdening car for which we pray.
- 4 With ancient offerings we implore the Young and Strong
whom many praise.
He from of old hath sat upon dear sacred grass.
- 5 Wax mighty, thou whom many laud for aids which Rishis
have extolled.
Pour down for us abundant food and guard us well.
- 6 O Indra, Caster of the Stone, thou helpest him who praises thee:
From sacrifice I send to thee a mind yoked hymn
- 7 Here, yoking for the Soma draught these Horses, sharers of
thy feast,
Thy Bay Steeds, Indra, fraught with wealth, consent to come.
- 8 Attendants on thy glory, let the Rudras roar assent to thee,
And all the Marut companies come to the feast.
- 9 These his victorious followers hold in the heavens the place
they love,
Leagued in the heart of sacrifice, as well we know.
- 0 That we may long behold the light, what time the ordered
rite proceeds,
He duly measures, as he views, the sacrifice.
- 1 O Indra, strong is this thy car, and strong are these Bay
Steeds of thine :
- 0 Śatakratu, thou art strong, strong is our call.

20 *Have ordered this*: song of praise, or holy ceremony.—Ludwig.

26 *Mind-yoked*: made ready by the poet's mind, as a chariot—to which the hymn is frequently compared—is equipped for a journey.

28 *The Rudras*: the sons of Rudra, the Maruts.

29 *The heart*, literally navel, that is the central point, of *sacrifice*, is the receptacle on which oblations are placed, or the *uttaravedi* or north altar.

31 *Strong*: *vrishā* as has been noticed before (see I. 177 2. 3) some of the Vedic poets delight in the repetition of this word and derivatives from the same root. Sayana explains *vrishā*: as 'showerer of benefits,' and Ludwig translates it by 'stierkräftig,' strong as a bull. The original meaning of the word is male, masculine, and, hence, strong.

- 32 Strong is the press-stone, strong thy joy, strong is the flowing
Soma juice:
Strong is the rite thou furtherest, strong is our call.
- 33 As strong I call on thee the Strong, O Thunderer with thy
thousand aids :
For thou hast won the hymn of praise. Strong is our call.

HYMN XIV.

Indra.

- If I, O Indra, were, like thee, the single Sovran of all wealth,
My worshipper should be rich in kine.
- 2 I should be fain, O Lord of Power, to strengthen and enrich
the sage,
Were I the Lord of herds of kine.
- 3 To worshippers who press the juice thy goodness, Indra, is a
cow
Yielding in plenty kine and steeds.
- 4 None is there, Indra, God or man, to hinder thy munificence,
The wealth which, lauded, thou wilt give.
- 5 The sacrifice made Indra strong when he unrolled the earth,
and made
Himself a diadem in heaven.
- 6 Thine aid we claim, O Indra, thine who after thou hast waxen
great
Hast won all treasures for thine own.
- 7 In Soma's ecstasy Indra spread the firmament and realms of
light,
When he cleft Vala limb from limb.
- 8 Showing the hidden he drove forth the cows for the Angirases,
And Vala he cast headlong down.
- 9 By Indra were the luminous realms of heaven established
and secured,
Firm and immovable from their place.
- 10 Indra, thy laud moves quickly like a joyous wave of water
floods :
Bright shine the drops that gladden thee.
- 11 For thou, O Indra, art the God whom hymns and praises
magnify :
Thou blessest those who worship thee.
- 12 Let the two long-maned Bay Steeds bring Indra to drink the
Soma juice,
The Bountiful to our sacrifice.

With waters' foam thou torest off, Indra, the head of Namuchi,
Subduing all contending hosts.

The Dasyus, when they fain would climb by magic arts and
mount to heaven,

Thou, Indra, castest down to earth.

As Soma-drinker conquering all, thou scatteredst to every side
Their settlement who poured no gifts.

HYMN XV.

Indra.

SING forth to him whom many men invoke, to him whom
many laud :

Invite the powerful Indra with your songs of praise.

Whose lofty might—for doubly strong is he—supports the
heavens and earth,

And hills and plains and floods and light with manly power.

Such, Praised by many ! thou art King : alone thou smitest
Vritras dead,

To gain, O Indra, spoils of war and high renown.

We sing this strong and wild delight of thine which conquers
in the fray,

Which, Caster of the Stone ! gives room and shines like gold.

Wherewith thou also foundest lights for Âyu and for Manu's
sake :

Now joying in this sacred grass thou beamest forth.

This day too singers of the hymn praise, as of old, this might
of thine :

Win thou the waters day by day, thralls of the strong.

That lofty Indra-power of thine, thy strength and thine
intelligence,

Thy thunderbolt for which we long, the wish makes keen.

O Indra, Heaven and Earth augment thy manly power and
thy renown :

The waters and the mountains stir and urge thee on.

3 Vishnu the lofty ruling Power, Varuna, Mitra sing thy praise :
In thee the Maruts' company have great delight.

13 With waters' foam : with a thunderbolt in the form of foam, according to a later legend. See Lanman, *Sanskrit Reader*, p. 375, who takes Namuchi to be a waterspout in a lake, and 'with foam' to mean 'accompanied by foam.'

4 Wild delight : Soma juice, the cause of thy rapture.

5 For Âyu and for Manu's sake : that is for man. Âyu was the son of Urdhvas and Urvast.

6 Thralls of the strong : controlled and imprisoned by Vritra.

7 The wish : our wishes expressed in prayer and praise.

- 10 O Indra, thou wast born the Lord of men, most liberal of thy gifts :
 Excellent deeds for evermore are all thine own.
- 11 Ever, alone, O highly-praised, thou sendest Vritras to their rest :
 None else than Indra executes the mighty deed.
- 12 Though here and there, in varied hymns, India, men call on thee for aid,
 Still with our heroes fight and win the light of heaven.
- 13 Already have all forms of him entered our spacious dwelling-place :
 For victory stir thou Indra, up, the Lord of Might.

HYMN XVI.

Indra

- PRaise Indra whom our songs must laud, sole Sovran of mankind, the Chief
 Most liberal who controlleth men.
- 2 In whom the hymns of praise delight, and all the glory-giving songs,
 Like the floods' longing for the sea.
- 3 Him I invite with eulogy, best King, effective in the fight,
 Strong for the gain of mighty spoil.
- 4 Whose perfect ecstasies are wide, profound, victorious, and give
 Joy in the field where heroes win.
- 5 Him, when the spoils of war are staked, men call to be their advocate :
 They who have Indra win the day.
- 6 Men honour him with stirring songs, and magnify with solemn rites :
 Indra is he who giveth ease.
- 7 Indra is Priest and Rishi, he is much invoked by many men,
 And mighty by his mighty powers.
- 8 Meet to be lauded and invoked, true Hero with his deeds of might,
 Victorious even when alone.

13 *All forms of him* : the various qualities of Indra have been celebrated.
Stir thou : the Rishi addresses himself. *Lord of Might* : *śāchīpatim* : in later literature, lord or husband of Śachi or his might personified and regarded as his consort.

7 *Priest* : *brahmā*, meaning, according to Sāyana, greater than all. See VI 45 7, 'The Brahman who accepts the prayer,' that is, Indra regarded as a priest. *Rishi* : according to Sāyana, 'the beholder of all the Āryan race.'

The men, the people magnify that Indra with their Sâma songs,
 With hymns and sacred eulogies :
 Him who advances them to wealth, sends light to lead them
 in the war,
 And quells their foemen in the fray.
 May he, the saviour much-invoked, may Indra bear us in a
 ship
 Safely beyond all enemies.
 As such, O Indra, honour us with gifts of booty, further us,
 And lead us to felicity.

HYMN XVII.

Indra.

COME, we have pressed the juice for thee ; O Indra, drink
 this Soma here :
 Sit thou on this my sacred grass.
 O Indra, let thy long maned Bays, yoked by prayer, bring
 thee hitherward :
 Give ear and listen to our prayers.
 We Soma-bearing Brahmins call thee Soma-drinker with thy
 friend,
 We, Indra, bringing Soma juice.
 Come unto us who bring the juice, come unto this our eulogy,
 Fair visored ! drink thou of the juice.
 I pour it down within thee, so through all thy members let it
 spread :
 Take with thy tongue the pleasant drink.
 Sweet to thy body let it be, delicious be the savoury juice :
 Sweet be the Soma to thine heart.
 Like women, let this Soma-draught, invested with its robe,
 approach,
 O active Indra, close to thee.
 Indra, transported with the juice, vast in his bulk, strong in
 his neck
 And stout arms, smites the Vṛitras down.
 O Indra, go thou forward, thou who rulest over all by might :
 Thou Vṛitra-slayer slay the fiends.
 Long be thy grasping-hook wherewith thou givest ample wealth
 to him
 Who sheds the juice and worships thee.

With thy friend : Indra's companion, the thunderbolt. 'With suitable
 e.'—Wilson.

Like women : dressed in white garments and moving slowly. *Its robe* :
 milk that colours it.

- 11 Here, Indra, is thy Soma-draught, made pure upon the sacred grass :
Run hither, come and drink thereof.
- 12 Famed for thy radiance, worshipped well ! this juice is shed for thy delight :
Thou art invoked, *Ākhaṇḍala* !
- 13 To *Kuṇḍapāyya*, grandson's son, grandson of *Śringavarīṣh* ! to thee,
To him have I addressed my thought.
- 14 Strong pillar thou, Lord of the home ! armour of Soma-offerers :
The drop of Soma breaketh all the strongholds down, and
Indra is the *Rishis'* Friend.
- 15 Holy *Prīḍākusaṇu*, winner of the spoil, one 'eminent o'er many men,
Lead on the wild horse Indra with his vigorous grasp forward
to drink the Soma juice.

HYMN XVIII.

Āditya

Now let the mortal offer prayer to win the unexampled grace
Of these *Ādityas* and their aid to cherish life.

12 *Famed for thy radiance, worshipped well* : the words thus rendered, *āchigo* and *āchīpājana*, have not been satisfactorily explained by the Commentator, and their meaning is still uncertain. According to *Sāyana*, the former may mean 'thou whose cattle are strong,' or 'thou whose radiance is renowned,' and the latter 'thou of renowned adoration' or 'whose hymns are renowned.' See Wilson's note. *Thou art invoked, Ākhaṇḍala* ! : or, 'Thou O Destroyer, art invoked.' This appellation of Indra does not occur again in the *Rigveda*. See Muir, *O. S. Texts*, IV. 190.

13 *Kuṇḍapāyya* and *Śringavarīṣh* appear here to be names of men. According to *Sāyana*, *kuṇḍapāyya* is the name of a particular Soma ceremony, and the offspring of *Śringavarīṣh* is Indra himself. '(Indra), who wast the offspring of *Śringavarīṣh*, of whom the *kuṇḍapāyya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.' See Wilson's note who observes that 'the construction is loose, and the explanation not very satisfactory.'

14 *Lord of the home* : apparently the householder who institutes the sacrifice is addressed. *he vāstoshpate grihapate*.—*Sāyana*. *The Rishis' Friend* : *mūnim sakhā*, the friend of the *Munis*, sages, saintly men or ascetics ; of the *Rishis*, according to *Sāyana*.

15 *Prīḍākusaṇu* : I follow Ludwig in taking this to be the name of the institutor of the sacrifice. According to *Sāyana* who explains it as 'lifting up the head or back like a serpent,' or 'to be propitiated, as a serpent is, with gems, charms, medicaments, etc.,' it is an epithet of Indra ; and the leader forward of Indra in the second line is the worshipper, understood. *Gressmann* banishes the last three stanzas to his Appendix as not originally forming part of the hymn.

1 *Ādityas* : see I. 14. 3.

- For not an enemy molests the paths which these Âdityas tread :
Infallible guards, they strengthen us in happiness.
- Now soon may Bhaga, Savitar, Varuna, Mitra, Aryaman
Give us the shelter widely spread which we implore.
- With Gods come thou whose fostering care none checks, O
Goddess Aditi :
Come, dear to many, with the Lords who guard us well.
- For well these Sons of Aditi know to keep enmities aloof :
Unrivalled, giving ample room, they save from woe.
- Aditi guard our herd by day, Aditi, free from guile, by night,
Aditi, ever strengthening, save us from grief !
- And in the day our hymn is this : May Aditi come nigh to help,
With loving-kindness bring us weal and chase our foes.
- And may the Aṣvins, the divine Pair of Physicians, send us
health :
May they remove iniquity and chase our foes.
- May Agni bless us with his fires, and Sûrya warm us
pleasantly :
May the pure Wind breathe sweet on us, and chase our foes.
- Drive ye disease and strife away, drive ye away malignity :
Âdityas, keep us ever far from sore distress.
- Remove from us the arrow, keep famine, Âdityas ! far away :
Keep enmities afar from us, Lords of all wealth !
- Now, O Âdityas, grant to us the shelter that lets man go free,
Yea, even the sinner from his sin, ye Bounteous Gods !
- Whatever mortal with the power of demons fain would
injure us,
May he, impetuous, suffer harm by his own deeds.
- May sin o'ertake our human foe, the man who speaketh evil
things,
Him who would cause our misery, whose heart is false.
- Gods, ye are with the simple ones, ye know each mortal in
your hearts :
Ye, Vasus, well discriminate the false and true.
- Fain would we have the sheltering aid of mountains and of
water-floods :
Keep far from us iniquity, O Heaven and Earth.
- So with auspicious sheltering aid do ye, O Vasus, carry us
Beyond all trouble and distress, borne in your ship.

⁴ With the Lords : *sâribhîḥ* ; that is, the Gods.

¹³ With the power of demons : ' from his diabolical nature.'—Wilson.

- 18 Âdityas, ye Most Mighty Ones, grant to our children and their seed
 Extended term of life that they may live long days.
- 19 Sacrifice, O Âdityas, is your inward monitor : be kind,
 For in the bond of kindred we are bound to you.
- 20 The Maruts' high protecting aid, the Aṣvins, and the God who saves,
 Mitra and Varuṇa for weal we supplicate.
- 21 Grant us a home with triple guard, Aryaman, Mitra, Varuṇa !
 Unthreatened, Maruts ! meet for praise, and filled with men.
- 22 And as we human beings, O Âdityas, are akin to death,
 Graciously lengthen ye our lives that we may live.

HYMN XIX.

Agni.

- SING praise to him, the Lord of Light. The Gods have made
 the God to be their messenger,
 And sent oblation to the Gods.
- 2 Agni, the Bounteous Giver, bright with varied flames, laud
 thou, O singer Sobhari —
 Him who controls this sacred food with Soma blent, who hath
 first claim to sacrifice.
- 3 Thee have we chosen skilfullest in sacrifice, Immortal Priest
 among the Gods,
 Wise finisher of this holy rite :
- 4 The Son of Strength, the blessed, brightly-shining One, Agni
 whose light is excellent.
 May he by sacrifice win us in heaven the grace of Mitra,
 Varuṇa, and the Floods.
- 5 The mortal who hath ministered to Agni with oblation, fuel,
 ritual lore,
 And reverence, skilled in sacrifice,

19 *Your inward monitor* : or near remembrancer, not suffering you to rest until you have rewarded men for their devotions. Ludwig says that the *hīlāḥ* of the text is really *hī ṭlāḥ*. For sacrifice, Âdityas, is your nearest dwelling place.

20 *The God who saves* : Indra, who is especially the tutelary God of Aryans.

21 *With triple guard*, or, triply defending or defended. According to Sâyana, protecting from heat, cold, and wet ; or three-storied.

22 *Akin to death* : born subject to death.

1 *The Gods* : in the first line are, according to Sâyana, the priests, i. e. those who praise : *dīḥyanti stuvantīti devā r̥itvijo* ; but the word may be taken in its ordinary signification.

5 *Ritual lore* : *vidēnu* here can hardly mean, as Sâyana explains it, 'by studying the Ved.' It may perhaps mean 'by knowledge of the proper use of the sacred formulas,' or as M. Muller says, 'by the bundle of grass' used in sacrifice. See *Anc. S. Literature*, p. 28, note, and p. 205.

- Verily swift to run are his fleet-footed steeds, and most resplendent fame is his.
 No trouble caused by Gods or wrought by mortal man from any side o'ertaketh him.
- May we by thine own fires be well supplied with fire, O Son of Strength, O Lord of Might :
 Thou as our Friend hast worthy men.
- Agni, who praises like a guest of friendly mind, is as a car that brings us gear.
 Also in thee is found perfect security: thou art the Sovran Lord of wealth.
- That man, moreover, merits praise who brings, auspicious Agni, sacrificial gifts :
 May he win riches by his thoughts.
- He for whose sacrifice thou standest up erect is prosperous and rules o'er men.
 He wins with coursers and with singers skilled in song : with heroes he obtains the prize.
- He in whose dwelling Agni is chief ornament, and, all-desired, loves his laud well,
 And zealously tends his offerings—
- His, or the lauding sage's word, his, Son of Strength ! who is most prompt with sacred gifts,
 Set thou beneath the Gods, Vasu, above mankind, the speech of the intelligent.
- He who with sacrificial gifts or homage bringeth very skilful Agni nigh,
 Or him who flashes fast with song,
- The mortal who with blazing fuel, as his laws command, adores the Perfect God,
 Blest with his thoughts in splendour shall exceed all men, as though he overpassed the floods.
- Give us the splendour, Agni, which may overcome each greedy fiend in our abode,
 The wrath of evil-hearted folk.

7 *Thou worthy men* : in us thy worshippers.

10 *With coursers and with singers* : is successful in chariot-races and is rewarded by the Gods for his sacrifices.

12 *Set thou beneath the Gods and above mankind*, is said to mean 'spread rough all the sky.' The meaning of this and the preceding stanza is somewhat obscurely expressed.

14 *The Perfect God* : *aditim*, explained by Sāyana as *akhaṇḍāntyam*, indivisible, complete.

- 16 That, wherewith Mitra, Varuna, and Aryaman, the Aśvins
 Bhaga give us light,
 That may we, by thy power finding best furtherance, worship
 O Indra, helped by thee.
- 17 O Agni, most devout are they, the sages who have set thee
 Sage exceeding wise,
 O God, for men to look upon :
- 18 Who have arranged thine altar. Blessed God, at morn, brought
 thine oblation, pressed the juice.
 They by their deeds of strength have won them mighty
 wealth, who have set all their hope in thee.
- 19 May Agni worshipped bring us bliss, may the gift, Blessed
 One, and sacrifice bring bliss :
 Yea, may our praises bring us bliss.
- 20 Show forth the mind that brings success in war with fiends,
 wherewith thou conquerest in fight.
 Bring down the many firm hopes of our enemies, and let us
 vanquish with thine aid.
- 21 I praise with song the Friend of man, whom Gods sent down
 to be herald and messenger,
 Best worshipper, bearer of our gifts.
- 22 Thou unto sharp-toothed Agni, Young and Radiant God,
 proclaimest with thy song the feast—
 Agni, who for our sweet strains moulds heroic strength when
 sacred oil is offered him,
- 23 While, served with sacrificial oil, now upward and now down-
 ward Agni moves his sword,
 As doth the Asura his robe.
- 24 The God, the Friend of man, who bears our gifts to heaven
 the God with his sweet-smelling mouth,
 Distributes, skilled in sacrifice, his precious things, Invoking
 Priest, Immortal God.
- 25 Son of Strength, Agni, if thou wert the mortal, bright as
 Mitra ! worshipped with our gifts !
 And I were the Immortal God,

16 *That* : radiance or splendour.

20 *Bring down the many firm hopes* : there is no substantive in the text and hopes, resolves, thoughts or something similar must be supplied.

21 *The Friend of man* : or *mdnurhitam* may mean 'him who was established by Manus.'

23 *His sword* : the flashing flame. *The Asura* : the Sun, according to Śāyana. *Robe* : outward form.

- 6 I would not give thee up, Vasu, to calumny or misery, O Bounteous One.
My worshipper should feel no hunger or distress, nor, Agni, should he live in sin.
- 7 Like a son cherished in his father's house, let our oblation rise unto the Gods.
- 8 With thine immediate aid may I, excellent Agni, ever gain my wish,
A mortal with a God to help.
- 9 O Agni, by thy wisdom, by thy bounties, by thy leading may I gather wealth.
Excellent Agni, thou art called my Providence : delight thou to be liberal.
- 0 Agni, he conquers by thine aid that brings him store of noble heroes and great strength,
Whose bond of friendship is thy choice.
- 1 Thy spark is black and crackling, kindled in due time, O Bounteous, it is taken up.
Thou art the dear Friend of the mighty Mornings : thou shinest in glimmerings of the night.
- 2 We Sobharis have come to him, for succour, who is good to help with thousand powers,
The Sovran, Trasadasyu's Friend.
- 3 O Agni, thou on whom all other fires depend, as branches on the parent stem,
I make the treasures of the folk, like songs, mine own, while I exalt thy sovran might.
- 4 The mortal whom, Âdityas, ye, Guileless, lead to the farther bank Of all the princes, Bounteous Ones !—
- 5 Whoe'er he be, Man-ruling Kings ! the Regent of the race of men—
May we, O Mitra, Varuṇa, and Aryaman, like him be furtherers of your law.
- 6 A gift of fifty female slaves hath Trasadasyu given me, Purukutsa's son,
Most liberal, kind, lord of the brave.

26 *In sin* : such as neglect of the Gods in consequence of poverty.

33 The meaning of the second line appears to be : 'I praise Agni better than other men. I overpower their hymns and secure for myself the rewards which they were intended to obtain.'

36 *Female slaves* : *vadhūnām* : *vadhū* means usually a bride, a wife, a woman in general, and here handmaids or female slaves, the wives or daughters of conquered Dāsas, appear to be meant. According to von Roth, mares or her female draught-animals are intended.

37 And *Syâva* too for me led forth a strong steed at *Suvâstu's* ford :

A herd of three times seventy kine, good lord of gifts, he gave to me.

HYMN XX.

Maruts,

LET none, Swift Travellers ! check you : come hither, like-spirited, stay not far away,
Ye benders even of what is firm.

2 Maruts, Ribhukshans, Rudras, come ye with your cars strong-fellied and exceeding bright.

Come, ye for whom we long, with food, to sacrifice, come ye with love to *Sobhari*.

3 For well we know the vigorous might of *Rudra's* Sons, the Maruts, who are passing strong,
Swift *Vishnu's* band, who send the rain.

4 Islands are bursting forth and misery is stayed : the heaven and earth are joined in one.

Decked with bright rings, ye spread the broad expanses out, when ye, Self-luminous, stirred yourselves.

5 Even things immovable shake and reel, the mountains and the forest trees at your approach,
And the earth trembles as ye come.

6 To lend free course, O Maruts, to your furious rush, heaven high and higher still gives way,
Where they, the Heroes mighty with their arms, display their gleaming ornaments on their forms.

7 After their Godlike nature they, the bull-like Heroes, dazzling and impetuous, wear
Great splendour as they show erect.

37 *Suvâstu* is in all probability the *Soastos* of *Arrian* (*Suwad* or *Swat*) near the *Kôphên* or *Kâbul* river. *Kine* : there is no substantive in the text. The stanza, which has no comment in the printed edition, is very obscure and can be only conjecturally translated. See *Ludwig's Translation and Commentary*, I. 427, and IV. 380.

4 *Sâyaṇa* seems to explain this verse, 'The islands fall asunder, the firmest (trees) experience distress ; they (the winds) distress heaven and earth ; the waters hurry onward, O bright weaponed, self-shining ones, when you agitate them.'—E. B. C.'s note in *Wilson's Translation*. The stanza is difficult. I have followed, generally, *Ludwig's* version. *Islands* : the higher unsubmerged grounds. *Misery* : caused by the preceding hot and dry weather. *Are joined in one* : as the heavy rain ob-scures the horizon. *Bright rings* : worn on the arms or the ankles or carried by the Maruts on their shoulders. See I. 166. 9.

7 *Bull-like* : the exact meaning of *vṛishapsavaḥ* is uncertain. *Show erect* : *âhrutapsavaḥ* is conjecturally translated.

- 8 The pivot of the Sobharis' chariot within the golden box is
balm'd with milk.
May they the Well-born, Mighty, kindred of the Cow, aid us
to food and to delight.
- 9 Bring, ye who sprinkle balmy drops, oblations to your vigorous
Marut company,
To those whose leader is the Bull.
- 10 Come hither, O ye Maruts, on your strong-horsed car, solid in
look, with solid naves.
Lightly like wing'd falcons, O ye Heroes, come, come to enjoy
our offerings.
- 11 Their decoration is the same: their ornaments of gold are
bright upon their arms;
Their lances glitter splendidly.
- 12 They toil not to defend their bodies from attack, strong He-
roes with their mighty arms.
Strong are your bows and strong the weapons in your cars,
and glory sits on every face.
- 13 Whose name extendeth like a sea, alone, resplendent, so that
all have joy in it,
And life-power like ancestral might.
- 14 Pay honour to these Maruts and sing praise to them, for of
the wheel-spokes of the car
Of these loud roarers none is last: this is their power, this
moves them to give mighty gifts.
- 15 Blest by your favouring help was he, O Maruts, at the earlier
flushings of the morn,
And even now shall he be blest.
- 16 The strong man to whose sacrifice, O Heroes, ye approach
that ye may taste thereof,
With glories and with war that winneth spoil shall gain great
bliss, ye Shakers of the world.
- 17 Even as Rudra's Sons, the brood of the Creator Dyaus, the
Asura, desire,
O Youthful Ones, so shall it be:

8 *Box*: the interior of the chariot. *With milk*: with fertilizing rain sent
by the Maruts. *The Cow*: Pishni.

9 *Ye who sprinkle balmy drops*: priests who offer libations. *Whose leader*
is the Bull: whom Indra leads. Or, it may be, whose chariot is drawn by
bulls, as in the following stanza.

10 *Solid in look*: or with bull-like, or strong look.

14 *None is last*: no part of their chariot wheel is behind the rest in speed.
This moves them to give mighty gifts: or, this (characteristic belongs to them)
through greatness of their gifts.

15 *He*: your worshipper.

- 18 And these the bounteous, worthy of the Maruts who move
onward pouring down the rain—
Even for their sake, O Youthful Ones, with kindest heart take
us to you to be your own.
- 19 O Sobhari, with newest song sing out unto the youthful puri-
fying Bulls,
Even as a plougher to his steers.
- 20 Who, like a celebrated boxer, overcome the challengers in every
fight:
They who, like shining bulls, are most illustrious—honour
those Maruts with thy song.
- 21 Allied by common ancestry, ye Maruts, even the Cows, alike
in energy,
Lick, all by turns, each other's head.
- 22 Even mortal man, ye Dancers breast-adorned with gold, attain
to brotherhood with you.
Mark ye and notice us, O Maruts; evermore your friendship
is secured to us.
- 23 O Maruts, rich in noble gifts, bring us a portion of the Maruts
medicine,
Ye Coursers who are Friends to us.
- 24 Haters of those who serve you not, bliss-bringers, bring us
bliss with those auspicious aids
Wherewith ye are victorious and guard Sindhu well, and suc-
cour Krivi in his need.
- 25 Maruts, who rest on fair trimmed grass, what balm soever
Sindhu or Asikni hath,
Or mountains or the seas contain,
- 26 Ye carry on your bodies, ye who see it all: so bless us graciously
therewith.
Cast, Maruts, to the ground our sick man's malady: replace
the dislocated limb.

18 *The bounteous*: the liberal institutors of sacrifice.

19 *Purifying bulls*: the strong Maruts who send the sweet rain.

21 *Allied by common ancestry*: as the offspring of Prisni. *The Cows*: the Maruts. *Lick...each other's head*: as they crowd together in their course. According to Sāyana, 'the cows severally lick up the quarters of the sky.'

22 *Ye Dancers*: ye who dance through the air.

24 *Krivi*: the eponymus of a warrior tribe in the Panjāb, in later time combined with, or identical with the Panchālas. Sāyana takes *Krivim* here to mean a well: 'with which you provided a well (for Gotama).'—Wilson.

25 *Asikni*: the Acesines of Quintus Curtius, the Vedic name of the Chandrabhāgā, the modern Chenāb.

26 *Replace the dislocated limb*: 're-establish his enfeebled frame.'—Wilson.

HYMN XXI.

Indra.

- WE call on thee, O Matchless One! We seeking help, possessing nothing firm ourselves,
 Call on thee wonderful in fight:
- 2 On thee for aid in sacrifice. This youth of ours, the bold,
 the mighty, hath gone forth.
 We therefore, we thy friends, Indra, have chosen thee, free-giver, as our Guardian God.
- 3 Come hither, for the drops are here, O Lord of corn-lands,
 Lord of horses, Lord of kine:
 Drink thou the Soma, Soma's Lord!
- 4 For we the kinless singers have drawn hither thee, O Indra,
 who hast numerous kin.
 With all the forms thou hast, come thou of bull-like strength,
 come near to drink the Soma juice.
- 5 Sitting like birds beside thy meath, mingled with milk, that
 gladdeneth and exalteth thee,
 Indra, to thee we sing aloud.
- 6 We speak to thee with this our reverential prayer. Why
 art thou pondering yet awhile?
 Here are our wishes; thou art liberal, Lord of Bays: we and
 our hymns are present here.
- 7 For not in recent times alone, O Indra, Thunder-armed, have
 we obtained thine aid.
 Of old we knew thy plenteous wealth.
- 8 Hero, we knew thy friendship and thy rich rewards: these,
 Thunderer, now we crave of thee.
 O Vasu, for all wealth that cometh of the kine, sharpen our
 powers, fair-visored God.
- 9 Him who of old hath brought to us this and that blessing,
 him I magnify for you,
 Even Indra, O my friends, for help:
- 0 Borne by Bay Steeds, the Lord of heroes. ruling men, for it
 is he who takes delight.
 May Maghavan bestow on us his worshippers hundreds of
 cattle and of steeds.
- 1 Hero, may we, with thee for Friend, withstand the man who
 pants against us in his wrath,
 In fight with people rich in kine.
- 2 May we be victors in the singer's battle-song, and meet the
 wicked, Much-invoked!

² *This youth of ours*: the noble who has instituted the sacrifice.

- With heroes smite the foe-man and show forth our strength
O Indra, further thou our thoughts.
- 13 O Indra, from all ancient time rivalless ever and companionless art thou :
Thou seekest comradeship in war.
- 14 Thou findest not the wealthy man to be thy friend : those
scorn thee who are flown with wine.
What time thou thunderest and gatherest, then thou, even as
a Father, art invoked.
- 15 O Indra, let us not, like fools who waste their lives at home
with friendship such as thine
Sit idly by the poured-out juice.
- 16 Giver of kine, may we not miss thy gracious gifts : let us not
rob thee of thine own.
Strip even the strong places of the foe, and bring : thy gifts
can never be made vain.
- 17 Indra or blest Sarasvati alone bestows such wealth, treasure
so great, or thou,
O Chitra, on the worshipper.
- 18 Chitra is King, and only kinglings are the rest who dwell
beside Sarasvati.
He, like Parjanya with his rain, hath spread himself with
thousand, yea, with myriad gifts.

HYMN XXII.

Aśvins

- HITHERWARD have I called to-day, for succour, that most
wondrous car
Which ye ascended, Aśvins, ye whose paths are red, swift to
give ear, for Sūrya's sake.
- 2 Car ever young, much longed-for, easily invoked, soon guided,
first in deeds of might,
Which waits and serves, O Sobhari, with benevolence, without
a rival or a foe.

13 *Thou seekest comradeship in war* : befriendest thy worshippers when they need thine assistance in battle.

14 *Gatherest* : the clouds. - M. Muller.

17 *Chitra* : the name of this king does not occur elsewhere in the R̥gveda.

18 *King* : *r̥d̥jā* *Kinglings* : *r̥jāk̥ṣh*. *Parjanya* : God of the rain cloud, regarded as the type of liberal beneficence.

1 *Ye whose paths are red* : *rudravartant* : this epithet of the Aśvins is variously explained ; 'having a path which causes weeping in battle, or 'whose paths are praised,'—Śaṅkara ; 'advancing on the path to battle'—Wilson ; 'proceeding on terrible roads.'—Muir ; 'going on Rudra's path'—Ludwig ; 'on your light path.'—Grassmann ; 'going on a reddish path'—Pischel. See *Vedische Studien*, I., pp. 15 and 55—60. *For Sūrya's sake* : who chose the Aśvins as her husbands. See I. 116. 17.

- 3 These Aṣvins with our homage, these Two Omnipresent Deities
Hitherward will we bring for kind help, these who seek the dwelling of the worshipper.
- 4 One of your chariot wheels is moving swiftly round, one speeds for you its onward course.
Like a milch-cow, O Lords of splendour, and with haste let your benevolence come to us.
- 5 That chariot of yours which hath a triple seat and reins of gold,
The famous car that traverseth the heaven and earth, thereon Nāsatyas, Aṣvins, come.
- 6 Ye with your plough, when favouring Manu with your help, ploughed the first harvest in the sky.
As such will we exalt you, Lords of splendour, now, O Aṣvins, with our prayer and praise.
- 7 Come to us, Lords of ample wealth, by paths of everlasting Law,
Whereby to high dominion ye with mighty strength raised Trikshi, Trasadasyu's son.
- 8 This Soma pressed with stones is yours, ye Heroes, Lords of plenteous wealth.
Approach to drink the Soma, come, drink in the worshipper's abode.
- 9 O Aṣvins, mount the chariot, mount the golden seat, ye who are Lords of plenteous wealth,
And bring to us abundant food.
- 10 The aids wherewith ye helped Paktha and Adhriḡu, and Bābhru severed from his friends,—
With those, O Aṣvins, come hither with speed and soon, and heal whatever is diseased.
- 11 When we continually invoke the Aṣvins, the resistless, at this time of day,
We lovers of the song, with songs,

4 The movements of the two wheels are not very intelligibly described. See 30. 19, and V. 73 3 *Like a milch-cow*: a common type of liberality.

6 *Ploughed the first harvest*: first ploughed the ground and sowed andaped: that is, taught, by example, men to do so. Cp. I. 117. 21: 'Ploughing and sowing barley, O ye Aṣvins, milking out food for men, ye wonder-workers, lasting away the Dasyu with your trumpet, ye have bestowed wide light on the Ārya.'

7 *Triḡshi*: see VI 46. 8.

10 *Paktha, Adhriḡu, and Bābhru* are said to have been kings.

- 12 Through these, ye Mighty Ones, come hither to my call which brings all blessings, wears all forms,—
Through which, All-present Heroes, lavishest of food ye strengthened Krivi, come through these.
- 13 I speak to both of these as such, these Aṣvins whom I reverence at this time of day :
With homage we entreat them both.
- 14 Ye who are Lords of splendour, ye whose paths are red, at eve, at morn, at sacrifice,
Give us not utterly as prey to mortal foe, ye Rudras, Lords of ample wealth.
- 15 For bliss I call the blissful car, at morn the inseparable Aṣvins with their car
I call, like Sobhari our sire.
- 16 Rapid as thought, and strong, and speeding to the joy, bringing your swiftly-coming help,
Be to us a protection even from far away, Lords of great wealth, with many aids.
- 17 Come, Wonder-Workers, to our home, our home, O Aṣvins, rich in cattle, steeds, and gold,
Chief drinkers of the Soma's juice !
- 18 Choice-worthy strength, heroic, firm and excellent, uninjured by the Rakshas foe,
At this your coming nigh, ye Lords of ample wealth and all good things, may we obtain.

HYMN XXIII.

Agni.

WORSHIP thou Jâtavedas, pray to him who willingly accepts,
Whose smoke wanders at will, and none may grasp his flame.

- 2 Thou, all men's friend, Viṣvamanas, exaltest Agni with thy song,
The Giver, and his flames with which no cars contend.
- 3 Whose resolute assault, to win vigour and food, deserves our praise,—

12 *Krivi* : see VIII. 20. 24.

14 *Ye Rudras* : ye red-hued or bright Gods.

17 *Rich in cattle* : proleptic ; which your coming will make rich.

The *Rishi* is Viṣvamanas the son of Vyaśva.

1 *Who willingly accepts* : *prativyām* : according to Śāyaṇa, 'disposed to encounter enemies'.

2 The second line is difficult, as the adjective *viśvaparḥasaḥ* stands without a substantive and may be either the accusative plural or the genitive singular : 'who is the giver of chariots to the unenvious (worshipper)'.—Wilson.

3 *Assault* : on the oblations which the fire consumes.

Through whose discovering power the priest obtaineth wealth.

Up springs the imperishable flame, the flame of the Refulgent One

Most bright, with glowing jaws and glory in his train.

Skilled in fair sacrifice, extolled, arise in Godlike loveliness, Shining with lofty splendour, with effulgent light.

Called straight to our oblations, come, O Agni, through our eulogies,

As thou hast been our envoy bearing up our gifts.

I call your Agni, from of old Invoking Priest of living men : Him with this song I laud and magnify for you.

Whom, wondrous wise, they animate with solemn rites and his fair form,

Kind as a friend to men who keep the holy Law.

Him, true to Law, who perfecteth the sacrifice, Law-loving ones !

Ye with your song have gratified in the place of prayer.

May all our sacrifices go to him the truest Angiras, Who is among mankind the most illustrious Priest.

Imperishable Agni, thine are all these high enkindled lights, Like horses and like stallions showing forth their strength.

So give us, Lord of Power and Might, riches combined with hero strength,

And guard us with our sons and grandsons in our frays.

Soon as the eager Lord of men is friendly unto Manu's race, Agni averteth from us all the demon host.

O Hero Agni, Lord of men, on hearing this new laud of mine, Burn down the Rākshasas, enchanters, with thy flame.

No mortal foe can e'er prevail by arts of magic over him Who serveth Agni well with sacrificial gifts.

Vyasva the sage, who sought the Bull, hath won thee, finder of good things :

As such may we enkindle thee for ample wealth.

Usanā Kāvya established thee, O Agni, as Invoking Priest : Thee, Jātavedas, Sacrificing Priest for man.

⁹ *Law-loving ones* : 'pious worshippers.'—Wilson. *Have gratified* : or *at gratify*.

¹⁶ *Who sought the Bull* : the strong Agni. According to Sāyana, 'the owner (of rain).'

¹⁷ *Usanā Kāvya* : see Vol. I., Index.

- 18 All Deities of one accord appointed thee their messenger:
Thou, God, through hearing, hadst first claim to sacrifice.
- 19 Him may the mortal hero make his own immortal messenger,
Far-spreading, Purifier, him whose path is black.
- 20 With lifted ladles let us call him splendid with his brilliant
flame,
Men's ancient Agni, wasting not, adorable.
- 21 The man who pays the worship due to him with sacrificial gifts
Obtains both plenteous nourishment and hero fame.
- 22 To Jâtavedas Agni, chief in sacrifices, first of all
With homage goes the ladle rich with sacred gifts.
- 23 Even as Vyaṣva did, may we with these most high and liberal
hymns
Pay worship unto Agni of the splendid flame.
- 24 Now sing, as Sthûrayûpa sang, with lauds to him who spread
eth far,
To Agni of the home, O Rishi, Vyaṣva's son.
- 25 As welcome guest of human kind, as offspring of the forest
kings,
The sages worship ancient Agni for his aid.
- 26 For men's oblations brought to him who is the mighty Lord
of all,
Sit, Agni, mid our homage, on the sacred grass.
- 27 Grant us abundant treasures, grant the opulence which many
crave,
With store of heroes, progeny, and high renown.
- 28 Agni, Most Youthful of the Gods, send evermore the gift of
wealth
Unto Varosushâman and to all his folk.
- 29 A mighty Conqueror art thou. O Agni, so disclose to us
Food in our herds of kine and gain of ample wealth.
- 30 Thou, Agni, art a glorious God : bring hither Mitra, Varuṇa,
Imperial Sovrans, holy-minded, true to Law.

18 *Through hearing* : and, by causing the Gods to hear, men's prayers.

24 *Sthûrayûpa* : said by Sâyana to be the name of a Rishi.

25 *Forest kings* : tall trees, or trees in general.

28 *Varosushâman* : I follow the St. Petersburg Lexicon in joining *varo* to *sushâmne* and taking the whole as one word and the name of a chief. Ludwig translates somewhat as follows : 'Agni, send quickly to the folk who know the goodly Sâman well, the gift of wealth, for ever, Youngest God ! to all.' But in a later volume of his work (III. p. 162) he comes to the conclusion that *Sushâman* is a proper name, and that *varo* (which may, he thinks, be an interjection) must not be combined with it.

HYMN XXIV.

Indra.

COMPANIONS, let us learn a prayer to Indra whom the thunder
arms,

To glorify your bold and most heroic Friend.

For thou by slaying Vṛitra art the Vṛitra-slayer, famed for
might.

Thou, Hero, in rich gifts surpassest wealthy chiefs.

As such, when glorified, bring us riches of very wondrous
fame,

Set in the highest rank, Wealth-giver, Lord of Bays !

Yea, Indra, thou discloseth that preëminent dear wealth of
men :

Boldly, O Bold One, glorified, bring it to us.

The workers of destruction stay neither thy right hand nor
thy left :

Nor hosts that press about thee, Lord of Bays, in fight.

O Thunder-armed, I come with songs to thee as to a stall
with kine :

Fulfil the wish and thought of him who sings thy praise.

Chief Vṛitra-slayer, through the hymn of Viṣvamanas think
of all,

All that concerneth us, Excellent, Mighty Guide.

May we, O Vṛitra-slayer, O Hero, find this thy newest boon,
Longed-for, and excellent, thou who art much invoked !

O Indra, Dancer, Much-invoked ! as thy great power is un-
surpassed,

So be thy bounty to the worshipper unchecked.

Most Mighty, most heroic One, for mighty bounty fill thee full.
Though strong, strengthen thyself to win wealth, Maghavan !

O Thunderer, never have our prayers gone forth to any God
but thee :

So help us, Maghavan, with thine assistance now.

For, Dancer, verily I find none else for bounty, saving thee,
For splendid wealth and power, thou Lover of the Song.

For Indra pour ye out the drops ; meath blent with Soma let
him drink :

With bounty and with majesty will he further us.

⁹ Dancer : of the dance of war. According to Sāyana, 'dancer, or who
uses to dance, i. e. agitator, exciter, from Indra's faculty of internal impulse
all beings.'—Wilson.

- 14 I spake to the Bay Coursers' Lord, to him who gives ability:
Now hear the son of Aśva as he praises thee.
- 15 Never was any Hero born before thee mightier than thou:
None certainly like thee in goodness and in wealth.
- 16 O ministering priest, pour out of the sweet juice what gladdens most:
So is the Hero praised who ever prospers us.
- 17 Indra, whom Tawny Coursers bear, praise such as thine
preëminent,
None by his power or by his goodness hath attained.
- 18 We, seeking glory, have invoked this Master of all power and
might
Who must be glorified by constant sacrifice.
- 19 Come, sing we praise to Indra, friends, the Hero who deserves
the laud,
Him who with none to aid o'ercomes all tribes of men.
- 20 To him who wins the kine, who keeps no cattle back, Celestial God,
Speak wondrous speech more sweet than butter and the meath.
- 21 Whose hero powers are measureless, whose bounty ne'er may
be surpassed,
Whose liberality, like light, is over all.
- 22 As Vyaśva did, praise Indra, praise the Strong unfluctuating
Guide,
Who gives the foe's possessions to the worshipper.
- 23 Now, son of Vyaśva, praise thou him who to the tenth time
still is new,
The very Wise, whom living men must glorify.
- 24 Thou knowest, Indra, Thunder-armed, how to avoid destructive
powers,
As one secure from pitfalls each returning day.

14 *Son of Aśva*: i. e. of Vyaśva, the Rishi Viṣvamanas.

20 *Who keeps no cattle back*: either literally who aids his worshippers win cattle in their raids and gives them all the booty; or, who sends forth the kine or rays of light that he has recovered from the powers of darkness. According to Sāyaṇa, 'who rejects no praise.'

23 *Who to the tenth time still is new*: continually renews his liberality us. This seems to be the meaning of the *daśamām nṛvaṃ* (tenth new) of text. Sāyaṇa explains differently: 'who is the tenth (of the pervading principles), the adorable.'

24 *Destructive powers*: the plural of Nirriti, Death or Destruction. adopt Ludwig's interpretation of the second line.

- 15 O Indra, bring that aid wherewith of old, Most Wondrous!
thou didst slay
His foes for active Kutsa : send it down to us.
- 16 So now we seek thee fresh in might, Most Wonderful in act !
for gain :
For thou art he who conquers all our foes for us.
- 17 Who will set free from ruinous woe, or Ârya on the Seven
Streams :
O valiant Hero, bend the Dâsa's weapon down.
- 18 As to Varosushâman thou broughtest great riches, for their
gain,
To Vyaşva's sons, Blest Lady, rich in ample wealth !
- 19 Let Nârya's sacrificial meed reach Vyaşva's Soma-bearing sons :
In hundreds and in thousands be the great reward.
- 20 If one should ask thee, Where is he who sacrificed ? Whither
lookest thou ?
Like Vala he hath passed away and dwelleth now on Gomati.

HYMN XXV.

Mitra-Varuṇa.

- I WORSHIP you who guard this All, Gods holiest among the
Gods,
You, faithful to the Law, whose power is sanctified.
- 2 So, too, like charioteers are they, Mitra and sapient Varuṇa,
Sons high-born from of old, whose holy laws stand fast.
- 3 These Twain, possessors of all wealth, most glorious, for
supremest sway
Aditi, Mighty Mother, true to Law, brought forth.

27 *Ârya on the Seven Streams* : from any Âryan enemy in the land of the seven Rivers, probably the Indus, the five rivers of the Panjâb, and the Jubbâ.

28 *Varosushâman* : see VIII. 23. 28. *Blest Lady* : Ushas or Dawn is addressed.

29 *Nârya's sacrificial meed* : Nârya appears to be the name of the institutor of the sacrifice.

30 Ludwig observes : 'This stanza clearly refers to the greatness of the reward given by Nârya, and its meaning is : here are so many cows (presented by Nârya) that one might think that, in consequence of the sacrifice, Vala had given up his cows [which he had stolen from the Gods, and hidden in a cave], and taken his departure.' Ushas says also, 'my cows are quite superfluous here, and I will drive them away to some other place.' The stanza is addressed to Ushas, and the second line is the answer she is to give to the question contained in the first. *Gomati* : some affluent of the Indus, which in later times lent its name to the Gomati, or Gumti, which flows through Oudh and falls into the Ganges.

2 *Charioteers* : furtherers of eternal Law. See VII. 66. 12.

- 4 Great Varuna and Mitra, Gods, Asuras and imperial Lords,
True to Eternal Law proclaim the high decree.
- 5 The offspring of a lofty Power, Daksha's Two Sons exceeding
strong,
Who, Lords of flowing rain, dwell in the place of food.
- 6 Ye who have gathered up your gifts, celestial and terrestrial
food,
Let your rain come to us fraught with the mist of heaven.
- 7 The Twain, who from the lofty sky seem to look down on
herds below,
Holy, imperial Lords, are set to be revered.
- 8 They, true to Law, exceeding strong, have sat them down
for sovran rule:
Princes whose laws stand fast, they have obtained their sway.
- 9 Pathfinders even better than the eye, with unobstructed sight,
Even when they close their lids, observant, they perceive.
- 10 So may the Goddess Aditi, may the Nāsatyas guard us well,
The Maruts guard us well, endowed with mighty strength.
- 11 Do ye, O Bounteous Gods, protect our dwelling-place by day
and night:
With you for our defenders may we go unharmed.
- 12 May we, unharmed, serve bountiful Vishṇu, the God who
slayeth none:
Self-moving Sindhu hear and be the first to mark.
- 13 This sure protection we elect, desirable and reaching far,
Which Mitra, Varuna, and Aryaman afford.
- 14 And may the Sindhu of the floods, the Maruts, and the Asvin
Pair,
Boon Indra, and boon Vishṇu have one mind with us.
- 15 Because these warring Heroes stay the enmity of every foe,
As the fierce water-flood repels the furious ones.
- 16 Here this one God, the Lord of men, looks forth exceeding far
and wide:
And we, for your advantage, keep his holy laws.
- 17 We keep the old accustomed laws, the statutes of supremacy,
The long-known laws of Mitra and of Varuna.

5 *Daksha's Two Sons*: or sons of power or energy, according to Śāyana. Daksha as a creative power, is frequently associated with Aditi. *Place of food*: heaven from which the food-producing rain comes.

12 *Sindhu*: the Indus. According to Śāyana, Vishṇu who causes wealth to flow to his worshippers.

- 8 He who hath measured with his ray the boundaries of heaven
and earth,
And with his majesty hath filled the two worlds full,
- 9 Sûrya hath spread his light aloft up to the region of the sky,
Like Agni all aflame when gifts are offered him.
- 10 With him who sits afar the word is lord of food that comes
from kine,
Controller of the gift of unempoisoned food.
- 11 So unto Sûrya, Heaven, and Earth at morning and at eve I
speak.
Bringing enjoyments ever rise thou up for us.
- 12 From Ukshanyâyana a bay, from Harayâna a white steed,
And from Sushâman we obtained a harnessed car.
- 13 These two shall bring me further gain of troops of tawny-
coloured steeds,
The carriers shall they be of active men of war.
- 14 And the two sages have I gained who hold the reins and bear
the whip,
And the two great strong coursers, with my newest song.

HYMN XXVI.

Aśvins.

- I CALL your chariot to receive united praise mid princely
men,
Strong Gods who pour down wealth, of never vanquished
might!
- 2 Ye to Varosushâman come, Nâsatyas, for this glorious rite,
With your protecting aid, Strong Gods, who pour down wealth.

20 Varuna has only to command and men have milk and wholesome food. Sayana explains differently: 'Raise your voice in the spacious hall of sacrifice him who is lord over food derived from cattle'—Wilson.

21 *Thou*: Sûrya, that is, according to Sayana, Mitra and Varuna in Sûrya's shape.

22 *Sushâman*: here without *Varo*, the prefix or interjection or whatever it may be. See VIII. 23. 28.

23 *These two*: horses.

24 *Two sages*: *vîpra*: the meaning is uncertain. According to Sayana the word is an epithet of 'coursers': 'sagacious.'—Wilson. Ludwig thinks that the grooms (probably enslaved enemies) are ironically called sages, or as he translates, Brâhmanas. Dr. Muir translates the stanza differently: 'I have celebrated at the same time with a new hymn, these two sages and mighty princes], strong, swift, and carrying whips.' But this rendering has little to commend it.

1 *Princely men*: the *Sûris* or institutors of the sacrifice.

2 *Varosushâman*: see VIII. 23. 28. *Who pour down wealth*: *vrishanvasâ*; see IV. 50. 10, note.

- 3 So with oblations we invoke you, rich in ample wealth, to-day,
When night hath passed, O ye who send us plenteous food.
- 4 O Aṣvins, Heroes, let your car, famed, best to travel, come to us,
And, for his glory, mark your zealous servant's lauds.
- 5 Aṣvins, who send us precious gifts, even when offended, think
of him :
For ye, O Rudras, lead us safe beyond our foes.
- 6 For, Wonder-Workers, with fleet steeds ye fly completely
round this All,
Stirring our thoughts, ye Lords of splendour, honey-hued.
- 7 With all-sustaining opulence, Aṣvins, come hitherward to us,
Ye rich and noble Heroes, ne'er to be o'erthrown.
- 8 To welcome this mine offering, O ye Indralike Nāsatyas, come
As Gods of best accord this day with other Gods.
- 9 For we, like Vyaśva, lifting up our voice like oxen, call on you
With all your loving kindness, Sages, come to us.
- 10 O Rishi, laud the Aṣvins well. Will they not listen to thy call
Will they not burn the Pāṇis who are nearer them ?
- 11 O Heroes, listen to the son of Vyaśva, and regard me here,
Varuṇa, Mitra, Aryaman, of one accord.
- 12 Gods whom we yearn for, of your gifts, of what ye bring
us, bestow
By princes' hands on me, ye Mighty, day by day.
- 13 Him whom your sacrifices clothe, even as a woman with her robe
The Aṣvins help to glory honouring him well.
- 14 Whoso regards your care of men as succour widest in its reach
About his dwelling go, ye Aṣvins, loving us.
- 15 Come to us ye who pour down wealth, come to the host
which men must guard :
Like shafts, ye are made meet for sacrifice by song.
- 16 Most fetching of all calls, the laud, as envoy, Heroes, call
to you :
Be it your own, O Aṣvin Pair.
- 17 Be ye in yonder sea of heaven, or joying in the home of fo
Listen to me, Immortal Ones.

5 Rudras : bright Gods.

6 Honey-hued : *mādhvarṇa* : 'of fascinating complexion.'—Wilson.

15 Like shafts : as arrows are sharpened for their work, so the Aṣvins prepared for the sacrifice by the Rishi's hymn. The word *vishudrūhā*, plained by Śāyana as two arrows, is difficult, and other readings and explanations have been suggested.

- 3 This river with his lucid flow attracts you, more than all the streams,—
Even Sindhu with his path of gold.
- 9 O Āsvins, with that glorious fame come hither, through our brilliant song,
Come ye whose ways are marked with light.
- 0 Harness the steeds who draw the car, O Vasu, bring the well-fed pair.
O Vāyu, drink thou of our meath: come unto our drink-offerings.
- 1 Wonderful Vāyu, Lord of Right, thou who art Tvashtar's son-in-law,
Thy saving succour we elect.
- 2 To Tvashtar's son-in-law we pray for wealth whereof he hath control:
For glory we seek Vāyu, men with juice effused.
- 3 From heaven, auspicious Vāyu, come; drive hither with thy noble steeds:
Come on thy mighty car with wide-extending seat.
- 4 We call thee to the homes of men, thee wealthiest in noble food,
And liberal as a press-stone with a horse's back.
- 5 So, glad and joyful in thine heart, do thou, God, Vāyu, first of all
Vouchsafe us water, strength, and thought.

HYMN XXVII.

Viṣvedevas.

CHIEF Priest is Agni at the laud, as stones and grass at sacrifice:

With song I seek the Maruts, Brahmanaspati, Gods for help much to be desired.

18 With his lucid flow: *śvetayāsvart*: taken by Sāyana as the name of a river.

21 Tvashtar's son-in-law: the Commentators give no satisfactory explanation. aranyū, Tvashtar's daughter, was the wife of Vivasvān, who cannot be identified with Vāyu. See Hillebrandt, *Vedische Mythologie*, I. p. 521.

24 The second line is difficult. The press-stone which produces the Soma juice which makes the Gods bountiful is regarded as a type of liberality; may be called *āṣvapriṣṭham*, literally, horse-backed, because it bears its ad of Soma stalks like a horse. 'Sharp-backed', 'with sharp ridges', as suggested by Pischel, gives a better meaning.

1 Chief Priest: according to Sāyana, *purōhitaḥ* here is taken in its primary sense of 'placed in front,' that is, set by the priests on the *uttaravedī* or northern altar or fire-receptacle. The laud: *ukīdā*: a kind of religious service consisting of the recitation of certain eulogistic verses.

- 2 I sing to cattle and to Earth, to trees, to Dawns, to Night, to plants.
O all ye Vasus, ye possessors of all wealth, be ye the furtherers of our thoughts.
- 3 Forth go, with Agni, to the Gods our sacrifice of ancient use,
To the Âdityas, Varuṇa whose Law stands fast, and the all-lightening Marut troop.
- 4 Lords of all wealth, may they be strengtheners of man, destroyers of his enemies.
Lords of all wealth, do ye, with guards which none may harm, preserve our dwelling free from foes.
- 5 Come to us with one mind to-day, come to us all with one accord,
Maruts with holy song, and, Goddess Aditi, Mighty One, to our house and home.
- 6 Send us delightful things, ye Maruts, on your steeds: come ye, O Mitra, to our gifts.
Let Indra, Varuṇa, and the Âdityas sit, swift Heroes, on our sacred grass.
- 7 We who have trimmed the grass for you, and set the banquet in array,
And pressed the Soma, call you, Varuṇa, like men, with sacrificial fires aflame.
- 8 O Maruts, Vishṇu, Aśvins, Pûshan, haste away with minds turned hitherward to me.
Let the Strong Indra, famed as Vṛitra's slayer, come first with the winners of the spoil.
- 9 Ye Guileless Gods, bestow on us a refuge strong on every side
A sure protection, Vasus, unassailable from near at hand or from afar.
- 10 Kinship have I with you, and close alliance, O ye Gods, destroyers of our foes.
Call us to our prosperity of former days, and soon to new felicity.
- 11 For now have I sent forth to you, that I may win a fair reward
Lords of all wealth, with homage, this my song of praise lil a milch-cow that faileth not.

2 *I sing to* : or I glorify, in order that I may win or propitiate them.

6 *Come ye, O Mitra* : Varuṇa and Aryaman being understood.

7 *Like men* : *manushvât* : or after the manner of Manus.

11 *Like a milch-cow that faileth not* : the meaning of *anydm* here is somewhat uncertain. Sâyana explains it by *adṛishṭapûrvaṁ*, unprecedented, Grassmann by 'a stream that never dries up.' I have adopted Ludwig's interpretation.

- 1 Excellent Savitar hath mounted up on high for you, ye sure
 and careful Guides.
 Bipeds and quadrupeds, with several hopes and aims, and
 birds have settled to their tasks.
- 2 Singing their praise with Godlike thought let us invoke each
 God for grace,
 Each God to bring you help, each God to strengthen you.
- 3 For of one spirit are the Gods with mortal man, co-sharers all
 of gracious gifts.
 May they increase our strength hereafter and to-day, provid-
 ing ease and ample room.
- 4 I laud you, O ye Guileless Gods, here where we meet to render
 praise.
 None, Varuṇa and Mitra, harms the mortal man who honours
 and obeys your laws.
- 5 He makes his house endure, he gathers plenteous food who
 pays obedience to your will.
 Born in his sons anow he spreads as Law commands, and pros-
 pers every way unharmed.
- 6 E'en without war he gathers wealth, and goes his way on
 pleasant paths,
 Whom Mitra, Varuṇa, and Aryaman protect, sharing the gift,
 of one accord.
- 7 E'en on the plain for him ye make a sloping path, an easy
 way where road is none :
 And far away from him the ineffectual shaft must vanish,
 shot at him in vain.
- 8 If ye appoint the rite to-day, kind Rulers, when the Sun as-
 cends,
 Lords of all wealth, at sunset or at waking-time, or be it at
 the noon of day,
 Or, Asuras, when ye have sheltered the worshipper who goes
 to sacrifice, at eve,
 May we, O Vasus, ye possessors of all wealth, come then into
 the midst of you.
- 9 If ye to-day at sunrise, or at noon, or in the gloom of eve,
 Lords of all riches, give fair treasure to the man, the wise
 man who hath sacrificed,
 Then we, imperial Rulers, claim of you this boon, your wide
 protection, as a son.
 May we, Âdityas, offering holy gifts, obtain that which shall
 bring us greater bliss.

HYMN XXVIII.

Viṣvedevas.

THE Thirty Gods and Three besides, whose seat hath been the sacred grass,
From time of old have found and gained.

- 2 Varuṇa, Mitra, Aryaman, Agnis, with Consorts, sending boons,
To whom our Vashaṭ! is addressed :
- 3 These are our guardians in the west, and northward here, and
in the south,
And on the east, with all the tribe.
- 4 Even as the Gods desire so verily shall it be. None minisheth
this power of theirs,
No demon, and no mortal man.
- 5 The Seven carry seven spears ; seven are the splendours they
possess,
And seven the glories they assume.

HYMN XXIX.

Viṣvedevas.

ONE is a youth brown, active, manifold : he decks the golden
one with ornament.

- 2 Another, luminous, occupies the place of sacrifice, Sage, among
the Gods.
- 3 One brandishes in his hand an iron knife, firm, in his seat
amid the Deities.
- 4 Another holds the thunderbolt, wherewith he slays the Vṛitras,
resting in his hand.

1 *Thirty Gods and Three* : see I. 139. 11.

2 *Agnis* : Agni in his various forms and under different names. *With Consorts* : with the Gṇās, Celestial Dames, wives of the Gods. *Vashaṭ!* : the exclamation made when the oblation is offered.

4 *No demon and no mortal man* : or no mortal who presents no offerings to the Gods.

5 *The Seven* : the Maruts, seven, or seven times nine, or seven times seven in number. Śaṅkara mentions the legend of their birth, which will be found in the *Rāmāyaṇa*, Book I., Cantos 46, 47. The meaning is merely that the Maruts carry lances, that is, their lightnings, and are splendidly adorned. See I. 37. The connexion of this stanza with the preceding is not obvious.

1 *One* : Soma. 'The yellow Soma juice is itself an ornament to the gold of the finger (Atharvaveda, XVIII. 3. 18, *hiranyapīṭhā*) of the priest.'—Ludwig. According to others, Soma as the Moon is intended, who 'decorates (himself) with golden ornaments.'—Wilson.

2 *Another, luminous* : Agni.

3 *One brandishes* : Tvashtar, as the Artificer of the Gods.

4 *Another holds the thunderbolt* : Indra.

- 5 Another bears a pointed weapon : bright is he, and strong,
with healing medicines.
- 6 Another, thief-like, watches well the ways, and knows the
places where the treasures lie.
- 7 Another with his mighty stride hath made his three steps
thither where the Gods rejoice.
- 8 Two with one Dame ride on with wingèd steeds, and journey
forth like travellers on their way.
- 9 Two, highest, in the heavens have set their seat, worshipped
with holy oil, Imperial Kings.
- 10 Some, singing lauds, conceived the Sâma-hymn, great hymn
whereby they caused the Sun to shine.

HYMN XXX.

Viṣvedevas.

Not one of you, ye Gods, is small, none of you is a feeble
child :

All of you, verily, are great.

- 2 Thus be ye lauded, ye destroyers of the foe, ye Three-and-
Thirty Deities,
The Gods of man, the Holy Ones.
- 3 As such defend and succour us, with benedictions speak to us :
Lead us not from our fathers' and from Manu's path into the
distance far away.
- 4 Ye Deities who stay with us, and all ye Gods of all mankind,
Give us your wide protection, give shelter for cattle and for
steed.

HYMN XXXI.

Various Deities.

THAT Brahman pleases Indra well, who worships, sacrifices, pours
Libation, and prepares the meal.

5 Another : Rudra. See I. 43. 4.

6 Another : Pūṣap. See I. 42.

7 Another with his mighty stride : Viṣṇu. Thither : to his station in the
height of heaven.

8 Two with one Dame : the Aṣvins with Sūryā. See I. 116. 17.

9 Two, highest : Mitra and Varuṇa.

10 Some, singing lauds : the Angirases, or, according to Sâyana, the Atris.

2 Three and-Thirty Deities : see i. 139. 11. The Gods of man : or, God
whom Manu worshipped, which interpretation is supported by stanza 3.

4 Who stay with us : or are present at this sacrifice.

1 Brahman : here any pious worshipper, not one of the regular professional
priests, but the institutor of sacrifice who during the ceremony may be re-
spected as their chief. Prepares the meal : *paṇupurod'g'ṛdīkam pachati* : Sâyana;
bakes the cake which is an essential part of the animal sacrifice, etc.

- 2 Śakra protects from woe the man who gives him sacrificial cake
And offers Soma blent with milk.
- 3 His chariot shall be glorious, sped by Gods, and mighty shall he be,
Subduing all hostilities.
- 4 Each day that passes, in his house flows his libation, rich in milk,
Exhaustless, bringing progeny.
- 5 O Gods, with constant draught of milk, husband and wife with one accord
Press out and wash the Soma juice.
- 6 They gain sufficient food: they come united to the sacred grass,
And never do they fail in strength.
- 7 Never do they deny or seek to hide the favour of the Gods:
They win high glory for themselves.
- 8 With sons and daughters by their side they reach their full extent of life,
Both decked with ornaments of gold.
- 9 Serving the Immortal One with gifts of sacrificial meal and wealth,
They satisfy the claims of love and pay due honour to the Gods.
- 10 We claim protection from the Hills, we claim protection of the Floods,
Of him who stands by Viṣṇu's side.
- 11 May Pūshan come, and Bhaga, Lord of wealth, All-bounteous, for our weal:
Broad be the path that leads to bliss:
- 12 Aramati, and, free from foes, Viśva with spirit of a God,
And the Ādityas' peerless might.
- 13 Seeing that Mitra, Aryaman, and Varuṇa are guarding us,
The paths of Law are fair to tread.

9 *The Immortal One: amṛitāya*: Agni, or the Immortal (host), that is, the Gods in general. According to Śāyana, 'that they may obtain immortality (in their sons and descendants).' *They satisfy*: this *pāda* is considered by some, on metrical and other grounds, to be an interpolation. According to Pischel (*Vedische Studien*, I p. 178), the half-line refers to the beating and preparation of the rough stalks of the Soma plant.

10 *Of him who stands by Viṣṇu's side*: of Viṣṇu and his associate Indri—Ludwig.

12 *Aramati*: the Genius of Devotion. *Viśva*: Dyaus!—Ludwig. 'All the worshippers,' according to Śāyana.

- 4 I glorify with song, for wealth, Agni the God, the first of you.
We honour as a well-loved Friend the God who prospereth our fields.
- 5 As in all frays the hero, so swift moves his car whom Gods attend.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
- 6 Ne'er are ye injured, worshipper, presser of juice, or pious man.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
- 7 None in his action equals him, none holds him far or keeps him off.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.
- 8 Such strength of heroes shall be his, such mastery of fleet-foot steeds.
The man who, sacrificing, strives to win the heart of Deities will conquer those who worship not.

HYMN XXXII.

Indra.

KANVAS, tell forth with song the deeds of Indra, the Impetuous,

Wrought in the Soma's wild delight.

Strong God, he slew Anarṣani, Sribinda, Pipru, and the fiend Abisva, and loosed the floods.

Thou broughtest down the dwelling-place, the height of lofty Arbuda.

That exploit, Indra, must be famed.

Bold, to your famous Soma I call the fair-visored God for aid,
Down like a torrent from the hill.

Rejoicing in the Soma-draughts, Hero, burst open, like a fort,
The stall of horses and of kine.

If my libation gladdens, if thou takest pleasure in my laud,
Come with thy Godhead from afar.

Who prospereth our fields: kshetrasādhyaṃ: Sīvaṇa explains *kshetra* modern Hindi *khet*, a field), as sacrifice: 'the bountiful perfecter of the rice.'—Wilson.

The Impetuous: riṣṭāhīnaḥ: 'the drinker of the stale Soma.'—Wilson.

The fiend: the Dāsa, or savage. All the names are names of demons of ghāt, of whom Pipru has been mentioned frequently in preceding Books.

Arbuda: see I 51. 6; II. 11. 20; 14. 4.

Like a torrent from the hill: 'as (a traveller invokes) the water from a hill.'—Wilson.

- 7 O Indra, Lover of the Song, the singers of thy praise are we:
O Soma-drinker, quicken us.
- 8 And, taking thy delight with us, bring us still undiminished
food:
Great is thy wealth, O Maghavan.
- 9 Make thou us rich in herds of kine, in steeds, in gold: let
us exert
Our strength in sacrificial gifts.
- 10 Let us call him to aid whose hands stretch far, to whom high
laud is due,
Who worketh well to succour us.
- 11 He, Śatakratu, even in fight acts as a Vṛitra-slayer still:
He gives his worshippers much wealth.
- 12 May he, this Śakra, strengthen us, Boon God who satisfieth
our needs,
Indra, with all his saving helps.
- 13 To him, the mighty stream of wealth, the Soma-presser
rescuing Friend,
To Indra sing your song of praise;
- 14 Who bringeth what is great and firm, who winneth glory in
his wars,
Lord of vast wealth through power and might.
- 15 There liveth none to check or stay his energies and gracious
deeds:
None who can say, He giveth not.
- 16 No debt is due by Brahmanas now, by active men who press
the juice:
Well hath each Soma-draught been paid.
- 17 Sing ye to him who must be praised, say lauds to him who
must be praised,
Bring prayer to him who must be praised.
- 18 May he, unchecked, strong, meet for praise, bring hundreds
thousands forth to light,
Indra who aids the worshipper.
- 19 Go with thy Godlike nature forth, go where the folk
calling thee:
Drink, Indra, of the drops we pour.

11 *Śatakratu*: Lord of a Hundred Powers.

12 *Śakra*: the Mighty.

16 The Brahmanas or worshippers have, by offering libations, discharged their obligations to the Gods, and the Gods have repaid them, or will repay them for their offerings.

18 *Hundreds, thousands*: countless treasures for us to enjoy.

-) Drink milky draughts which are thine own, this too which
was with Tugrya once,
This is it, Indra, that is thine.
Pass him who pours libations out in angry mood or after sin :
Here drink the juice we offer thee.
Over the three great distances, past the Five Peoples go thy way,
O Indra, noticing our voice.
Send forth thy ray like Sûrya : let my songs attract thee
hitherward
Like waters gathering to the vale.
Now to the Hero fair of cheek, Adhvaryu, pour the Soma forth :
Bring of the juice that he may drink :
Who cleft the water-cloud in twain, loosed rivers for their
downward flow,
And set the ripe milk in the kine.
He, meet for praise, slew Vṛitra, slew Ahisuvā, Ūṛṇavābha's son,
And pierced through Arbuda with frost.
To him your matchless Mighty One, unconquerable Conqueror,
Sing forth the prayer which Gods have given :
Indra, who in the wild delight of Soma juice considers
All holy Laws among the Gods.
Hither let these thy Bays who share thy banquet, Steeds with
golden manes,
Convey thee to the feast prepared.
Hither, O thou whom many laud, the Bays whom Priyamedha
praised
Shall bring thee to the Soma-draught.

HYMN XXXIII.

Indra.

We compass thee like waters, we whose grass is trimmed and
Soma pressed.
Here where the filter pours its stream, thy worshippers round
thee, O Vṛitra-slayer, sit.

²⁰ Which was with Tugrya : like that which thy favourite Bhujyu (see Vol. Index) formerly offered thee.

²² The three great distances : the space in front of thee, behind thee, and thy side. Noticing our voice : hearing and attending to our invocations. Come to us who are thy true worshippers, and pass by others who worship thee in the hope of being avenged upon their enemies or of obtaining pardon : some sin.

²⁶ Ūṛṇavābha's son : Aurnavābha : a demon of drought. See II. 11. 18. With frost : making the piercing cold of winter his weapon.

¹ The filter : or woollen strainer through which the Soma juice is run to purify it.

- 2 Men, Vasu! by the Soma, with lauds call thee to the foremost place:
When comest thou athirst unto the juice as home, O Indra, like a bellowing bull?
- 3 Boldly, Bold Hero, bring us spoil in thousands for the Kanva's sake:
O active Maghavan, with eager prayer we crave the yellow-hued with store of kine.
- 4 Medhyâtithi, to Indra sing, drink of the juice to make thee glad,
Close-knit to his Bay Steeds, bolt-armed, beside the juice is he: his chariot is of gold.
- 5 He who is praised as strong of hand both right and left, most wise and bold:
Indra who, rich in hundreds, gathers thousands up, honoured as breaker-down of forts.
- 6 The bold of heart whom none provokes, who stands in bearded confidence;
Much-lauded, very glorious, overthrowing foes, strong Helper like a bull with might.
- 7 Who knows what vital power he wins, drinking beside the flowing juice?
This is the fair-cheeked God who, joying in the draught breaks down the castles in his strength.
- 8 As a wild elephant rushes on, this way and that way, mad with heat,
None may compel thee, yet come hither to the draught: thou movest mighty in thy power.
- 9 When he, the Mighty, ne'er o'erthrown, steadfast, made ready for the fight,
When Indra Maghavan lists to his praiser's call, he will not stand aloof, but come.
- 10 Yea, verily, thou art a Bull, with a bull's rush, whom none may stay:

2 *As home*: as familiar to thee as thine own home.

3 *The yellow-hued*: there is no substantive, but gold must be intended.

6 *In bearded confidence*: a conjectural paraphrase. *Śmadgushu* (in his beard) is said by Sāyaṇa to mean here 'in combats,' that is, perhaps, as Ludwig suggests, among ranks of men bristling with spears. But this can hardly be the meaning of the word which 'is probably an idiomatic expression for the fierce look of a warrior who challenges the foe.'—Ludwig. So, in the Edd Thórr, when about to meet a foe, is said to have 'raised his beard's voice.' See Grimm, *Teutonic Mythology*, I. 177 (English Translation).

8 *Mad with heat*: that is, *mad*, or as phonetically spelt, *must*.

10 *Thou art a Bull*: *vytsahd*: or strong and mighty. As has been observed before (VIII. 13. 31, note), some of the Vedic poets delight in the repetition of this word and its derivatives.

Thou, Mighty One, art celebrated as a Bull, famed as a Bull both near and far.

- 1 Thy reins are very bulls in strength, bulls' strength is in thy golden whip.

Thy car, O Maghavan, thy Bays are strong as bulls: thou, Śatakratu, art a Bull.

- 2 Let the strong presser press for thee. Bring hither, thou straight-rushing Bull.

The mighty makes the mighty run in flowing streams for thee whom thy Bay Horses bear.

- 3 Come, thou most potent Indra, come to drink the savoury Soma juice.

Maghavan, very wise, will quickly come to hear the songs, the prayer, the hymns of praise.

- 4 When thou hast mounted on thy car let thy yoked Bay Steeds carry thee

Past other mens' libations, Lord of Hundred Powers, thee, Vritra-slayer, thee our Friend.

- 5 O thou Most Lofty One, accept our laud as nearest to thine heart.

May our libations be most sweet to make thee glad, O Soma-drinker, Heavenly Lord.

Neither in thy decree nor mine, but in another's he delights,—
The man who brought us unto this.

Indra himself hath said, The mind of woman brooks not discipline,

Her intellect hath little weight.

His pair of horses, rushing on in their wild transport, draw his car:

High-lifted is the stallion's yoke.

Cast down thine eyes and look not up. More closely set thy feet. Let none

See what thy garment veils, for thou, a Brahman, hast become a dame.

11 *Golden whip*: the lightning, with which Indra lashes the clouds, his reins.

12 *The mighty makes the mighty run*: the priest makes the Soma juice flow.

16 The last four stanzas of the hymn are not very intelligible, nor is their connexion with the preceding verses obvious. Stanzas 16 and 18 appear to be spoken by a woman and 17 by a man. Stanza 19 is said to be addressed to Indra to Āsanga son of Playoga who had been changed to a woman by the precession of the Gods, and who was afterwards restored to manhood.

HYMN XXXIV.

Indra

COME hither, Indra, with thy Bays, come thou to Kanva's eulogy.

Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

2 May the stone draw thee as it speaks, the Soma-stone with ringing voice.

Ye by command of yonder Dyaus, etc.

3 The stones' rim shakes the Soma here like a wolf worrying sheep.

Ye, etc.

4 The Kanvas call thee hitherward for succour and to win the spoil.

Ye, etc.

5 I set for thee, as for the Strong, the first draught of the juice shed.

6 Come with abundant blessings, come with perfect care to succour us.

7 Come, Lord of lofty thought, who hast infinite wealth and countless aids.

8 Adorable mid Gods, the Priest good to mankind shall bring thee near.

9 As wings the falcon, so thy Bays rushing in joy shall carry thee.

10 Come from the enemy to us, to Svâhâ! and the Soma-draught

11 Come hither with thine ear inclined to hear, take pleasure in our lauds.

12 Lord of well-nourished Horses, come with well-fed Steeds all in hue.

13 Come hither from the mountains, come from regions of sea of air.

The Rishi is Nipâtithi of the family of Kanva, but stanzas 16-18 ascribed in the Index to the thousand Vasurochishas who are said to have been a division of the family of Angiras.

1 The exact meaning of the second line, which is the burden of the fifteen stanzas, is obscure. *Ye* probably means Indra's horses, and *God bright by day*! (*divâvaso*) Indra himself; that is, ye, horses, and thou, Indra, gone to heaven. The Scholiast offers two different explanations, in one boldly altering two words of the text. See Wilson's Translation, note.

8 *The Priest good to mankind*: or, the Invoking Priest, Invoker or H established by Manu, namely Agni.

10 *Svâhâ*: an exclamation used in sacrifice; Ave! or Hail!

Disclose to us, O Hero, wealth in thousands both of kine and steeds

Bring riches hitherward to us in hundreds, thousands, myriads. Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

The thousand steeds, the mightiest troop, which we and Indra have received

From Vasurochis as a gift,

The brown that match the wind in speed, and bright bay coursers fleet of foot,

Like Suns, resplendent are they all.

Mid the Pârāvata's rich gifts, swift steeds whose wheels run rapidly,

I seemed to stand amid a wood.

HYMN XXXV.

Asvins.

With Agni and with Indra, Vishnu, Varuṇa, with the Âdityas, Rudras, Vasus, closely leagued ;

Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, drink the Soma juice.

With all the Holy Thoughts, all being, Mighty Ones! in close alliance with the Mountains, Heaven, and Earth ;

Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, drink the Soma juice.

With all the Deities, three times eleven, here, in close alliance with the Maruts, Bhrigus, Floods ;

Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, drink the Soma juice.

Accept the sacrifice, attend to this my call : come nigh, O ye Twain Gods, to all libations here.

Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, bring us strengthening food.

Accept our praise-song as a youth accepts a maid. Come nigh, O ye Twain Gods, to all libations here.

Accordant, of one mind with Sûrya and with Dawn, O Aṣvins, bring us strengthening food.

Vasurochis : *vâsurochishah* is probably the ablative singular, and not the inative plural, of the name of the institutor of the sacrifice. Wilson, wing Sayana, translates : 'We, the thousand Vasurochishas, and Indra leader), when we obtain vigorous herds of horses,—'

The *Pârāvata* is *Vasurochis*. The *Pârāvatas* are probably the *παρυφραί* tolemy, who were settled northwards of Arachosia — Ludwig.

A youth : literally two youths. 'As youths are delighted (by the voices maidens.' — Wilson.

- 6 Accept the songs we sing, accept the solemn rite. Come nigh
O ye Twain Gods, to all libations here.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins
bring us strengthening food.
- 7 Ye fly as starlings fly unto the forest trees; like buffaloes ye
seek the Soma we have shed.
Accordant, of one mind with Sûrya and with Dawn, come
thrice, O Aṣvins, to our home.
- 8 Ye fly like swans, like those who travel on their way; like
buffaloes ye seek the Soma we have shed.
Accordant, of one mind with Sûrya and with Dawn, come
thrice, O Aṣvins, to our home.
- 9 Ye fly to our oblation like a pair of hawks; like buffaloes ye
seek the Soma we have shed.
Accordant, of one mind with Sûrya and with Dawn, come
thrice, O Aṣvins, to our home.
- 10 Come hitherward and drink and satisfy yourselves, best
upon us progeny and affluence.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins
grant us vigorous strength.
- 11 Conquer your foes, protect us, praise your worshippers; best
upon us progeny and affluence.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins
grant us vigorous strength.
- 12 Slay enemies, animate men whom ye befriend; bestow upon
us progeny and affluence.
Accordant, of one mind with Sûrya and with Dawn, O Aṣvins
grant us vigorous strength.
- 13 With Mitra, Varuṇa, Dharma, and the Maruts in your com-
pany approach unto your praiser's call.
Accordant, of one mind with Sûrya and with Dawn, and with
the Âdityas, Aṣvins! come.
- 14 With Viṣṇu and the Angirases attending you, and with
Maruts come unto your praiser's call.
Accordant, of one mind with Sûrya and with Dawn, and with
the Âdityas, Aṣvins! come.
- 15 With Ribhus and with Vâjas, O ye Mighty Ones, leagued
the Maruts come ye to your praiser's call.
Accordant, of one mind with Sûrya and with Dawn,
with the Âdityas, Aṣvins! come.

8 Ye come eagerly to the Soma as thirsty *hansas* (swans, geese, or *ā*
goes) travellers, and buffaloes hasten to the water.

13 *Dharma*: Right, Justice, Law, Virtue or Duty personified.

- Give spirit to our prayer and animate our thoughts; slay ye the Rākshasas and drive away disease.
 Accordant, of one mind with Sūrya and with Dawn, the presser's Soma, Aṣvins! drink.
- Strengthen the Ruling Power, strengthen the men of war; slay ye the Rākshasas and drive away disease.
 Accordant, of one mind with Sūrya and with Dawn, the presser's Soma, Aṣvins! drink.
- Give strength unto the milch-kine, give the people strength, slay ye the Rākshasas and drive away disease.
 Accordant, of one mind with Sūrya and with Dawn, the presser's Soma, Aṣvins! drink.
- As ye heard Atri's earliest eulogy, so hear Śyāvâśva, Soma-presser, ye who reel in joy.
 Accordant, of one mind with Sūrya and with Dawn, drink juice, O Aṣvins, three days old.
- Further like running streams Śyāvâśva's eulogies who presses out the Soma, ye who reel in joy.
 Accordant, of one mind with Sūrya and with Dawn, drink juice, O Aṣvins, three days old.
- Seize, as ye grasp the reins, Śyāvâśva's solemn rites who presses out the Soma, ye who reel in joy.
 Accordant, of one mind with Sūrya and with Dawn, drink juice, O Aṣvins, three days old.
- Drive down your chariot hitherward: drink ye the Soma's savoury juice.
- Approach, ye Aṣvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.
- When sacrifice which tells our reverence hath begun, Heroes! to drink the gushing juice,
 Approach, ye Aṣvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.
- Sate you with consecrated drink, with juice effused, ye Deities.
 Approach, ye Aṣvins, come to us: I call you, eager for your aid. Grant treasures to the worshipper.

17 *The Ruling Power*: *kshatram* - hence *Kshatriya*, a man of the princely military order.

18 *The people*: *viśas*: hence *Vaiśya*, a man of the mercantile class or order.

19 *Atri's*: as he was the progenitor of the Rishi of the Hymn. See Vol. I., *lex*.

21 *Solemn rites*: that is, the oblations presented thereat.

24 *Consecrated drink*: libations offered with the sacrificial exclamation *ahâ! Ave! or Hail!*

HYMN XXXVI.

Indra.

- THOU helpst him whose grass is trimmed, who sheds the juice, O Śatakratu, drink Soma to make thee glad.
 The share which they have fixed for thee, thou, Indra, Victor o'er all hosts and space, begirt with Maruts, Lord of Heroes, winner of the floods.
- 2 Maghavan, help thy worshipper: let him help thee. O Śatakratu, drink Soma to make thee glad.
 The share which they have fixed for thee, etc.
- 3 Thou aidest Gods with food, and that with might aids thee. O Śatakratu, drink Soma to make thee glad.
- 4 Creator of the heaven, creator of the earth, O Śatakratu drink Soma to make thee glad.
- 5 Father of cattle, father of all steeds art thou. O Śatakratu drink Soma to make thee glad.
- 6 Stone-hurler, glorify the Atris' hymn of praise. O Śatakratu drink Soma to make thee glad.
- 7 Hear thou Śyāvāśva while he pours to thee, as erst thou heardest Atri when he wrought his holy rites.
 Indra, thou only gavest Trasadasyu aid in the fierce fight with heroes, strengthening his prayers.

HYMN XXXVII.

Indra.

- THIS prayer, and those who shed the juice, in wars with Vritra thou holpest, Indra, Lord of Strength, with all thy succours.
- O Vritra-slayer, from libation poured at noon, drink of the Soma juice, thou blameless Thunderer.
- 2 Thou mighty Conqueror of hostile armaments, O Indra, Lord of Strength, with all thy saving help.

1 *Which they have fixed*: which all the Gods have assigned. This half-verse is the refrain of stanzas 1—6. *And space, begirt*: or, and wide space, girt. *The floods*: the waters of heaven, the rain.

2 *Let him help thee*: according to Śāyana, 'protect thyself (by drinking the Soma).' 'The mutual relation between the God and his worshipper expressed, and the translation 'help thyself' is ridiculous.'—Ludwig.

3 *Food*: sacrificial food. *That*: food, especially in the shape of Soma.

7 *Trasadasyu*: an especial favourite of Indra and the Asvins, celebrated for his victories and liberality. See Index.

1 *O Vritra-slayer, etc.*: this half-verse is repeated as a refrain in the following stanzas.

- 3 Sole Ruler, thou art Sovran of this world of life, O Indra,
Lord of Strength, with all thy saving help.
- 4 Thou only sunderest these two consistent worlds, O Indra,
Lord of Strength, with all thy saving help.
- 5 Thou art the Lord supreme o'er rest and energy, O Indra,
Lord of Strength, with all thy saving help.
- 6 Thou helpest one to power, and one thou hast not helped, O
Indra, Lord of Strength, with all thy saving aid.
- 7 Hear thou Śyāvâśva while he sings to thee, as erst thou
heardest Atri when he wrought his holy rites.
Indra, thou only gavest Trasadasyu aid in the fierce fight
with heroes, strengthening his powers.

HYMN XXXVIII.

Indra-Agni.

YE Twain are Priests of sacrifice, winners in war and holy
works :

Indra and Agni, mark this well.

- 2 Ye bounteous riders on the car, ye Vṛitra-slayers unsubdued :
Indra and Agni, mark this well.
- 2 The men with pressing-stones have pressed this meath of
yours which gives delight :
Indra and Agni, mark this well.
- 4 Accept our sacrifice for weal, sharers of praise ! the Soma
shed :
Indra and Agni, Heroes, come.
- 5 Be pleased with these libations which attract you to our
sacred gifts :
Indra and Agni, Heroes, come.
- 6 Accept this eulogy of mine whose model is the Gâyatri : Indra
and Agni, Heroes, come.

¹ *Consistent worlds* : there is no substantive in the text, and *lokau* (worlds) supplied by Sâyana.

² *Rest and energy* : or peace and war. 'Prosperity and gains.'—Wilson.

³ *To power* : *kshatrîya* : the rule exercised by princes.

⁴ Repeated from the preceding Hymn with the alteration of two words—*shutah*, singing, instead of *sunvadh*, pouring (libations), and *kshatrîgi* (nearly) powers instead of *brahmâni*, prayers, 'as if,' observes Dr. Muir, the former (*brahmâni*,) contained a reference to the functions of the priest, and the latter to those of the prince.—*O. S. Texts*, I. 263.

⁵ *Mark this well* : 'hear (the praise) of this (thy worshipper).'—Wilson.

⁶ *Bounteous* : *topîśa* : according to Sâyana, 'destroyers (of foes).'

⁷ *Whose model is the Gâyatri* : composed in Gâyatri metre.

- 7 Come with the early-faring Gods, ye who are Lords of genuine wealth :
Indra-Agni, to the Soma-draught !
- 8 Hear ye the call of Atris, hear Śyāvâśva as he sheds the juice :
Indra-Agni to the Soma-draught !
- 9 Thus have I called you to our aid as sages called on you of old :
Indra-Agni to the Soma draught !
- 10 Indra's and Agni's grace I claim, Sarasvatî's associates
To whom this psalm of praise is sung.

HYMN XXXIX.

Agni

- THE glorious Agni have I praised, and worshipped with the sacred food.
May Agni deck the Gods for us. Between both gathering places he goes on his embassy, the Sage. May all the others die away.
- 2 Agni, burn down the word within their bodies through our newest speech,
All hatreds of the godless, all the wicked man's malignities
Away let the destroyers go. May all the others die away.
- 3 Agni, I offer hymns to thee, like holy oil within thy mouth.
Acknowledge them among the Gods, for thou art the most excellent, the worshipper's blissful messenger. Let all the others die away.
- 4 Agni bestows all vital power even as each man supplicates.
He brings the Vasus strengthening gifts, and grants delight in rest and stir, for every calling on the Gods. Let all the others die away.
- 5 Agni hath made himself renowned by wonderful victories as He is the Priest of all the tribes, chosen with sacrificial mead
He urges Deities to receive. Let all the others die away.

7 *Early-faring Gods*: 'But Thou wast up at break of day.'—George Herbert

10 *Sarasvatî's associates*: according to Śâyana, 'to whom praise belongs.'

1 *Deck the Gods for us*: 'brighten the gods with the oblations at sacrifice.'—Wilson. *Both gathering-places*: heaven and earth. *All the others anyaké same*: meaning, according to Śâyana, all our enemies.

2 *All hatred of the godless*: *ardûr ardanâm* must be read instead of *ardvânâm*.—Ludwig.

5 *With sacrificial meads*: *dakshindbhîḥ*: his *dakshinds* or honoraria as Pri are the oblations which he receives as a God.

Agni knows all that springs from Gods, he knows the mystery of men.

Giver of wealth is Agni, he uncloses both the doors to us when worshipped with our newest gift. Let all the others die away.

Agni inhabiteth with Gods and men who offer sacrifice.

He cherisheth with great delight much wisdom, as all things that be, God among Gods adorable. May all the others die away.

Agni who liveth in all streams, Lord of the Sevenfold Race of men,

Him dweller in three homes we seek, best slayer of the Dasyus for Mandhâtara, first in sacrifice. Let all the others die away.

Agni the Wise inhabiteth three gathering-places, triply formed. Decked as our envoy let the Sage bring hither and conciliate the Thrice Eleven Deities. Let all the others die away.

Our Agni, thou art first among the Gods, and first mid living men.

Thou only rulest over wealth. Round about thee, as natural dams, circumfluous the waters run. Let all the others die away.

HYMN XL.

Indra-Agni.

INDRA and Agni, surely ye as Conquerors will give us wealth, Whereby in fight we may o'ercome that which is strong and firmly fixed, as Agni burns the woods with wind. Let all the others die away.

1 We set no snares to tangle you; Indra we worship and adore, Hero of heroes mightiest.

Once may he come unto us with his Steed, come unto us to win us strength, and to complete the sacrifice.

6 *That springs from Gods*: the past and the present, while *the mystery of men* is the future.—Ludwig. *Both the doors*: of wealth, or, perhaps of heaven also.

8 *Lord of the Sevenfold Race of men*: perhaps meaning, God of all men, *ke* *Vaiṣvânara*; or the reference may be to the seven priests: 'Who is ministered to by seven priests.'—Wilson. 'Acting as seven priests.'—M. Müller. *Mandhâtara*: said to be the same as *Mandhâta*, son of *Yuvanâśva*, and *Ṛishi* f. X. 134.

9 *Three gathering-places*: heaven, firmament, and earth.

10 *Round about thee, the waters run*: Cf. 'Him, pure, resplendent, offspring of the Waters, the waters pure have on all sides encompassed' II. 35. 3).

1 *Let all the others die away*: this refrain recurs in all stanzas of the hymn except the final.

2 *Once: kadāhit*: expressive of impatience.—Ludwig.

- 3 For, famous Indra-Agni, ye are dwellers in the midst of frays.
Sages in wisdom, ye are knit to him who seeketh you as friends. Heroes, bestow on him his wish.
- 4 Nabhâka-like, with sacred song Indra's and Agni's praise I sing,
Theirs to whom all this world belongs, this heaven and this mighty earth which bear rich treasure in their lap.
- 5 To Indra and to Agni send your prayers, as was Nabhâka's wont,—
Who oped with sideway opening the sea with its foundations seven—Indra all powerful in his might.
- 6 Tear thou asunder, as of old, like tangles of a creeping plant,
Demolish thou the Dâsa's might. May we with Indra's help divide the treasure he hath gathered up.
- 7 What time with this same song these men call Indra-Agni sundry ways,
May we with our own heroes quell those who provoke us to the fight, and conquer those who strive with us.
- 8 The Two refulgent with their beams rise and come downward from the sky.
By Indra's and by Agni's hest, flowing away, the rivers run which they released from their restraint.
- 9 O Indra, many are thine aids, many thy ways of guiding us,
Lord of the Bay Steeds, Hinva's Son. To a Good Hero come our prayers, which soon shall have accomplishment.
- 10 Inspire him with your holy hymns, the Hero bright and glorious,
Him who with might demolisheth even the brood of Śushṇa, and winneth for us the heavenly streams.
- 11 Inspire him worshipped with fair rites, the glorious Hero truly brave.
He brake in pieces Śushṇa's brood who still expected not the stroke, and won for us the heavenly streams. Let all the others die away.

4 *Nabhâka-like* : Nabhâka may have been the father of Nabhâka the Rishi of the hymn.

5 *Who oped* : 'who overspread (with their lustre).'
—Wilson. The Commentator does not explain the passage.

7 *This same song* : a hymn like our own, for victory in battle.

8 *The Two refulgent with their beams* : apparently the Sun and Moon. According to Sâyana, Indra and Agni are intended.

9 *Hinva's Son* : Hinva (the driver, impeller, instigator of actions), a father invented for Indra by the poet. *To a Good Hero* : to Indra. 'The meaning of the verse, even with the help of the scholiast, is far from intelligible.'—Wilson.

- 2 Thus have we sung anew to Indra-Agni, as sang our sires,
 Angirases, and Mandhâtâr.
 Guard us with triple shelter and preserve us: may we be
 masters of a store of riches.

HYMN XLI.

Varuṇa.

- To make this Varuṇa come forth, sing thou a song unto the
 band of Maruts wiser than thyself,—
 This Varuṇa who guardeth well the thoughts of men like
 herds of kine.
 Let all the others die away.
- 2 Him altogether praise I with the song and hymns our fathers
 sang, and with Nābhāka's eulogies,—
 Him dwelling at the rivers' source, surrounded by his Sisters
 Seven.
- 3 The nights he hath encompassed, and stablished the morns
 with magic art: visible over all is he.
 His dear Ones, following his Law, have prospered the Three
 Dawns for him.
- 4 He, visible o'er all the earth, stablished the quarters of the
 sky:
 He measured out the eastern place, that is the fold of Varuṇa:
 like a strong herdsman is the God.
- 5 He who supports the worlds of life, he who well knows the
 hidden names mysterious of the morning beams,
 He cherishes much wisdom, Sage, as heaven brings forth each
 varied form.
- 6 In whom all wisdom centres, as the nave is set within the
 wheel.
 Haste ye to honour Trita, as kine haste to gather in the fold,
 even as they muster steeds to yoke.

1 To make this Varuṇa come forth: Sāyana explains *prābhātaye* as an adjective = *prakṛiṣṭādhanāya*: 'to that opulent Varuṇa.'—Wilson. *Wiser*: more skilled in singing. *The thoughts*: holy thoughts and devotions. The refrain, Let all, etc., recurs at the end of every stanza.

2 Nābhāka's: that is, mine own Sisters Seven: the five rivers of the Panjāb, the Indus, and perhaps the Kubhā. See I 32, note.

3 His dear Ones: apparently the nights, which give place to the mornings. Three Dawns: according to Sāyana, morning, noon, and evening.

4 The fold: or, perhaps, the course, meaning the place from which he starts.

6 Trita: Varuṇa, here, apparently, identified with this ancient God who represents the expanse of heaven. According to Sāyana, (Varuṇa) 'who abides in the three worlds.'

- 7 He wraps these regions as a robe ; he contemplates the tribe
of Gods and all the works of mortal men.
Before the home of Varuṇa all the Gods follow his decree.
- 8 He is an Ocean far-removed, yet through the heaven to hi
ascends the worship which these realms possess.
With his bright foot he overthrew their magic, and went u
to heaven.
- 9 Ruler, whose bright far-seeing rays, pervading all three earth
have filled the three superior realms of heaven.
Firm is the seat of Varuṇa : over the Seven he rules as Kin
- 10 Who, after his decree, o'erspread the Dark Ones with a rol
of light ;
Who measured out the ancient seat, who pillared both th
worlds apart as the Unborn supported heaven. Let all th
others die away.

HYMN XLII.

Varu

- LORD of all wealth, the Asura propped the heavens, and me
sured out the broad earth's wide expanses.
He, King supreme, approached all living creatures. All the
are Varuṇa's holy operations.
- 2 So humbly worship Varuṇa the Mighty ; revere the wi
Guard of the World Immortal.
May he vouchsafe us triply-barred protection. O Earth a
Heaven, within your lap preserve us.

7 This stanza is very obscure, and my rendering is conjectural. The commentary is defective, and von Roth and Ludwig think that the correctness of one word in the text is doubtful. According to the slight alteration suggested by the latter scholar, 'under the lead' would stand instead of 'before the home.'

8 The first line of this stanza also is difficult. Wilson, following Sāyaṇa translates : 'He is the hidden ocean ; swift he mounts (the heaven) as (the sun) the sky ; when he has placed the sacrifice in those (regions of the firmament).'¹ Ludwig's interpretation, which I follow, requires *tirih* to be *nir* instead of *turih* (swift). *Their magic* : the magical arts of the fiends of darkness.

9 *Firm* : so Hesiod (Theog. V. 127) calls Ouranos = Varuṇa the *ἀσφαλές*, the firm seat of the Gods. See M. Müller, *Chips from a German Workshop*, IV. xx (new edition). *The Seven* : rivers, understood.

10 *The Dark Ones* : the nights, which Varuṇa turns into days. But *Chips*, IV. xxii. *The Unborn* : the primeval, everlasting, uncreated Divine Being. According to Sāyaṇa, the Sun.

1 *The Asura* : the High God, Varuṇa. 'The wise spirit.'—M. Müller.

2 *Of the World Immortal* : *amṛtasya* : according to Sāyaṇa, of *amṛtambrosia*.

- 3 Sharpen this song of him who strives his utmost, sharpen,
God Varuṇa, his strength and insight;
May we ascend the ship that bears us safely, whereby we may
pass over all misfortune.
- 4 Aṣvins, with songs the singer stones have made you hasten
hitherward,
Nāsatyas, to the Soma-draught. Let all the others die away.
- 5 As the sage Atri with his hymns, O Aṣvins, called you eagerly,
Nāsatyas, to the Soma-draught. Let all the others die away.
- 6 So have I called you to our aid, even as the wise have called
of old,
Nāsatyas, to the Soma-draught. Let all the others die away.

HYMN XLIII.

Agni.

THESE songs of mine go forth as lauds of Agni, the disposing Sage,
Whose worshipper is ne'er o'erthrown.

- 2 Wise Agni Jātavedas, I beget a song of praise for thee.
Who willingly receivest it.
- 3 Thy sharpened flames, O Agni, like the gleams of light that
glitter through,
Devour the forests with their teeth.
- 4 Gold-coloured, bannered with the smoke, urged by the wind,
aloft to heaven
Rise, lightly borne, the flames of fire.
- 5 These lightly kindled fiery flames are all around made visible,
Even as the gleamings of the Dawns.
- 6 As Jātavedas speeds along, the dust is black beneath his feet,
When Agni spreads upon the earth.
- 7 Making the plants his nourishment, Agni devours and wearies
not,
Seeking the tender shrubs again.
- 8 Bending him down with all his tongues, he flickers with his
fiery glow:
Splendid is Agni in the woods.
- 9 Agni, thine home is in the floods: into the plants thou
foremost way,
And as their Child art born anew.
- 10 Worshipped with offerings shines thy flame, O Agni, from
the sacred oil,
With kisses on the ladle's mouth.

3 The ship: a metaphorical expression for hymn and sacrifice. Cf. I. 46. 7;
10. 12; IX. 89. 2. Y 44. 2. 43. 10. 101. 2. 105. 9

- 11 Let us serve Agni with our hymns, Disposer, fed on ox and
cow,
Who bears the Soma on his back.
- 12 Yea, thee, O Agni, do we seek with homage and with due
Priest
Whose wisdom is most excellent.
- 13 O worshipped with oblations, pure Agni, we call on thee
erst
Did Bhrigu, Manus, Angiras.
- 14 For thou, O Agni, by the fire, Sage by the Sage, Good by the
Good,
Friend by the Friend, art lighted up.
- 15 So wealth in thousands, food with store of heroes give thou
the sage,
O Agni, to the worshipper.
- 16 O Agni, Brother, made by strength, Lord of red steeds at
brilliant sway,
Take pleasure in this laud of mine.
- 17 My praises, Agni, go to thee, as the cows seek the stall
meet
The lowing calf that longs for milk.
- 18 Agni, best Angiras, to thee all people who have pleasant hom
Apart, have turned as to their wish.
- 19 The sages skilled in holy song and thinkers with their thought
have urged
Agni to share the sacred feast.
- 20 So, Agni, unto thee the Priest, Invoker, strong in forays, pr
Those who spin out the sacrifice.
- 21 In many a place, the same in look art thou, a Prince o'er
the tribes :
In battles we invoke thine aid.

11 *Fed on ox and cow* : 'the eater of the ox, the eater of the marrow.' Wilson. *Who bears the Soma on his back* : *sómapriṣṭhāya* : 'on whose back the libation is poured.'—Wilson.

14 Sāyana refers to the *Āitareya Brāhmaṇa*, I. 16, 'which describes the fire produced by friction from the two *araṇis* [fire-sticks] is thrown into the *Āhavanīya* fire, in the *Atithyeshtī* ceremony. "In the verse *tvam hya* [For thou, O Agni] etc., the one *ripṛa* (a sage) means one Agni, the other is the other Agni; the one *san* (being, existing) means the one, the other (in *satā*) the other Agni.' (Haug's trans.).—Note by E. B. C. in Wilson's Translation. *Sān* and *satā* may also mean 'good.'

16 *Made by strength* : produced by violent agitation of the fire-stick.

Pray thou to Agni, pray to him who blazes served with sacred oil :
 Let him give ear to this our call.
 We call on thee as such, as one who hears, as Jâtavedas, one, Agni ! who beats away our foes.
 I pray to Agni, King of men, the Wonderful, the President Of holy Laws : may he give ear.
 Him like a bridegroom, him who stirs all people, like a noble horse,
 Like a fleet steed, we instigate.
 Slaying things deadly, burning up foes, Râkshasas, on every side,
 Shine, Agni, with thy sharpened flame.
 Thou whom the people kindle even as Manus did, best Angiras !
 O Agni, mark thou this my speech.
 O Agni, made by strength ! be thou born in the heavens or born in floods,
 As such we call on thee with songs.
 Yea, all the people, all the folk who have good dwellings, each apart,
 Send food for thee to eat thereof.
 O Agni, so may we, devout, gazed at by men, throughout our days
 Pass lightly over all distress.
 We venerate with cheerful hearts the cheerful Agni, dear to all,
 Burning, with purifying flame.
 So thou, O Agni rich in light, beaming like Sûrya with thy rays
 Boldly demolishest the gloom.
 We pray to thee for this thy gift, Victor ! the gift that faileth not,
 O Agni, choicest wealth from thee.

HYMN XLIV.

Agni.

PAY service unto Agni with your fuel, rouse your Guest with oil :
 In him present your offerings.
 Agni, do thou accept my laud, be magnified by this my song :
 Welcome my sweetly-spoken words.

In the heavens : as the Sun. In floods : in the waters of the firmament lightning.

Gazed at by men : objects of their admiration. 'Beholding men.'—Wilson. Sing (among men).—St. Petersburg Lexicon

- 3 Agni, envoy, I place in front ; the oblation-bearer I address
Here let him seat the Deities.
- 4 Agni, the lofty flames of thee enkindled have gone up on hi
Thy bright flames, thou Refulgent One.
- 5 Belovèd ! let my ladles full of sacred oil come near to thee
Agni, accept our offerings.
- 6 I worship Agni—may he hear !—the cheerful, the Invok
Priest
Of varied splendour, rich in light.
- 7 Ancient Invoker, meet for praise, belovèd Agni, wise and stro
The visitant of solemn rites.
- 8 Agni, best Angiras, accept straightway these offerings, and gi
The seasonable sacrifice.
- 9 Excellent God, with brilliant flames, enkindled bring t
hitherward,
Knowing the way, the Heavenly Host.
- 10 Him, Sage and Herald, void of guile, ensign of sacrifices, him
Smoke-bannered, rich in light, we seek.
- 11 O Agni, be our Guardian thou, God, against those who injure
Destroy our foes, thou Son of Strength.
- 12 Making his body beautiful, Agni the Sage hath waxen by
The singer and his ancient hymn.
- 13 I invoke the Child of Strength, Agni with purifying fla
At this well-ordered sacrifice.
- 14 So Agni, rich in many friends, with fiery splendour,
thysel
With Gods upon our sacred grass.
- 15 The mortal man who serves the God Agni within his
abole,
For him he causes wealth to shine.
- 16 Agni is head and height of heaven, the Master of the e
is he :
He quickeneth the waters' seed.
- 17 Upward, O Agni, rise thy flames, pure and resplendent,
ing high,
Thy lustres, fair effulgences.

14 *Rich in many friends* : 'thou who hast Mitra's splendour.'—Ludwi

15 *For him he causes wealth to shine* : or, 'To him he shines forth opul
'To him he gives riches.'—Wilson.

16 *The waters' seed* : as lightning, he impregnates the waters of the

For, Agni, thou as Lord of Light rulest o'er choicest gifts :
 may I,
 Thy singer, find defence in thee.
 O Agni, they who understand stir thee to action with their
 thoughts :
 So let our songs enhance thy might.
 We ever claim the friendship of Agni, the singing messenger,
 Of Godlike nature, void of guile.
 Agni who bears most holy sway, the holy Singer, holy Sage,
 Shines holy when we worship him.
 Yea, let my meditations, let my songs exalt thee evermore :
 Think, Agni, of our friendly bond.
 If I were thou and thou wert I, O Agni, every prayer of
 thine
 Should have its due fulfilment here.
 For Excellent and Lord of wealth art thou, O Agni, rich in
 light :
 May we enjoy thy favouring grace.
 Agni, to thee whose laws stand fast our resonant songs of
 praise speed forth
 As rivers hasten to the sea.
 Agni, the Youthful Lord of men, who stirreth much and
 eateth all,
 The Sage, I glorify with hymns.
 To Agni let us haste with lauds, the Guide of sacrificial rites,
 Armed with sharp teeth, the Mighty One.
 And let this man, good Agni, be with thee the singer of thy
 praise :
 Be gracious, Holy One, to him.
 For thou art sharer of our feast, wise, ever watchful as a
 Sage :
 Agni, thou shinest in the sky.
 O Agni, Sage, before our foes, before misfortunes fall on us,
 Excellent Lord, prolong our lives.

HYMN XLV.

Indra.

HITHERWARD! they who light the flame and straightway trim
 the sacred grass,
 Whose Friend is Indra ever young.

26 *Eateth all* : consumes the entire oblation.—Sāyana. But the meaning probably general.

27 *This man* : the Rishi or singer himself.

28 *In the sky* : or up to heaven.

- 2 High is their fuel, great their laud, wide is their splinter in the stake,
Whose Friend is Indra ever young.
- 3 Unquelled in fight the hero leads his army with the warrior chief
Whose Friend is Indra ever young.
- 4 The new-born Vritra-slayer asked his Mother, as he seized his shaft,
Who are the fierce? Who are renowned?
- 5 Savasi answered, He who seeks thine enmity will battle like
A stately elephant on a hill.
- 6 And hear, O Maghavan; to him who craves of thee to grantest all:
Whate'er thou makest firm is firm.
- 7 What time the Warrior Indra goes to battle, borne by his steeds,
Best of all charioteers is he.
- 8 Repel, O Thunder-armed, in all directions all attacks on us
And be our own most glorious God.
- 9 May Indra set our car in front, in foremost place to win the prize
He whom the wicked injure not.
- 10 Thine enmity may we escape, and, Śakra, for thy bounty,
In kine, may we come near to thee;
- 11 Softly approaching, Thunder armed! wealthy by hundreds
rich in steeds,
Unrivalled, ready with our gifts.
- 12 For thine exalted excellence gives to thy worshippers each
Hundreds and thousands of thy boons.
- 13 Indra, we know thee breaker-down even of strong foes
winner of spoil,
As one who conquers wealth for us.
- 14 Though thou art highest, Sage and Bold! let the drops of
thee when we come
To thee as to a trafficker.

2 *Splinter*: the first shaving, splinter, or strip of wood, cut from the
or sacrificial post, and used in the sacrifice.

4 As soon as he was born Indra showed his warlike disposition, and
what worthy opponents he should have.

5 *Savasi*, or, the Strong Dame; his mother Aditi. A stately elephant
follow *Sāvayā* who explains *āpauḥ* as *darganiyo gajaḥ*, a beautiful elephant
although in other places the word seems to mean beauty (I. 124 7), and
head (V. 80. 6). The allusion is to the size and strength of Vritra, Indra's
true antagonist.

14 *As to a trafficker*: as to one who knows the value of our worship
offerings and will give us something in return.

Bring unto us the treasure of the opulent man who, loth to
 give,
 Hath slighted thee for gain of wealth.
 Indra, these friends of ours, supplied with Soma, wait and
 look to thee,
 As men with fodder to the herd.
 And thee who art not deaf, whose ears are quick to listen, for
 our aid,
 We call to us from far away.
 When thou hast listened, make our call one which thou never
 wilt forget,
 And be our very nearest Friend.
 When even now, when we have been in trouble, we have
 thought of thee,
 O Indra, give us gifts of kine.
 O Lord of Strength, we rest on thee, as old men rest upon a
 staff :
 We long to have thee dwell with us.
 To Indra sing a song of praise, Hero of mighty valour, him
 Whom no one challenges to war.
 Hero, the Soma being shed, I pour the juice for thee to drink :
 Sate thee and finish thy carouse.
 Let not the fools, or those who mock, beguile thee when they
 seek thine aid :
 Love not the enemies of prayer.
 Here let them with rich milky draught cheer thee to great
 munificence :
 Drink as the wild-bull drinks the lake.
 Proclaim in our assemblies what deeds, new and ancient, far
 away
 The Vṛitra-slayer hath achieved.
 In battle of a thousand arms Indra drank Kadrû's Soma juice :
 There he displayed his manly might.
 True undeniable strength he found in Yadu and in Turvaṣa,
 And conquered through the sacrifice.

The enemies of prayer : according to Sâyaṇa those who hate Brâhman.

The wild-bull : the *gaura*.

Kadrû's Soma juice : Kadrû here is apparently the name of a Rishi or
 one of the officiating priests. The St. Petersburg Lexicon takes it to
 be from a *kadrû* or Soma-vessel.

Undeniable : *ahnavyādm*, according to Sâyaṇa, is the name of the enemy
 Turvaṣa and Yadu : 'he overcame Ahnavāya in battle.'—Wilson.

- 28 Him have I magnified, our Lord in common, Guardian of your folk,
Discloser of great wealth in kine ;
- 29 Ribhukshan, not to be restrained, who strengthened Tugra son in lauds,
Indra beside the flowing juice ;
- 30 Who for Triṣoka clave the hill that formed a wide receptacle
So that the cows might issue forth.
- 31 Whate'er thy plan or purpose be, whate'er, in transport, thou wouldst do,
Do it not, Indra, but be kind.
- 32 But little hath been heard of done upon the earth by one like thee :
Let thine heart, Indra, turn to us.
- 33 Thine then shall be this high renown, thine shall these lofty praises be,
When, Indra, thou art kind to us.
- 34 Not for one trespass, not for two, O Hero, slay us, nor for three,
Nor yet for many trespasses.
- 35 I fear one powerful like thee, the crusher-down of enemies,
Mighty, repelling all attacks.
- 36 O wealthy God, ne'er may I live to see my friend or son in need :
Hitherward let thy heart be turned.
- 37 What friend, O people, unprovoked, hath ever said unto friend,
He turns and leaves us in distress ?
- 38 Hero, insatiate enjoy this Soma juice so near to thee,
Even as a hunter rushing down.

29 *Ribhukshan* : Indra, Lord of the Ribhus. *Tugra's son* : Bhujyu. According to Sāyana, *tugryavṛdham* means 'augmenter of water.'

30 *The hill* is the massive rain-cloud, and *the cows* are streams of water.

31 *Do it not* : 'Sāyana understands this, "do it not, for thou hast done for us,—only make us happy." Could it be that the worshipper had a feeling of nemesis ? or would he monopolize all ?'—Note by E. B. C. in Wilson Translation.

32 'In the following verses (32—36) the poet seems to express disappointment at the inadequate manifestation of Indra's power, while he at the same time entreats his grace and forgiveness.'—*O. S. Texts*, V. p. 111.

37 This stanza is Indra's answer to the poet's complaint. The meaning seems to be : no friend without good cause calls his friend a traitor. What then have I done, or left undone, that thou shouldst say that I have forsaken thee ! See Ludwig's Commentary on the very difficult *jahā kah* or *jahāth*.

Hither I draw those Bays of thine yoked by our hymn, with
splendid car,
That thou mayst give unto the priests.
Drive all our enemies away, smite down the foes who press
around,
And bring the wealth for which we long :
O Indra, that which is concealed in strong firm place precipi-
tous :
Bring us the wealth for which we long :
Great riches which the world of men shall recognize as sent
by thee :
Bring us the wealth for which we long.

HYMN XLVI.

Indra.

WE, Indra, Lord of ample wealth, our Guide, depend on one
like thee,
Thou driver of the Tawny Steeds.
For, Hurler of the Bolt, we know thee true, the giver of our
food,
We know thee giver of our wealth.
O thou whose majesty the bards celebrate with their songs,
thou Lord
Of hundred powers and hundred aids.
Fair guidance hath the mortal man whom Aryaman, the Marut
host,
And Mitra, void of guile, protect.
Kine, steeds, and hero strength he gains, and prospers, by the
Âdityas sped,
Ever in wealth which all desire.
We pray to Indra for his gift, to him the Fearless and the
Strong,
We pray to him the Lord of wealth.
For verily combined in him are all the fearless powers of aid.
Him, rich in wealth, let swift Steeds bring to us, his Bays, to
Soma juice for his carouse :
Yea, that most excellent carouse, Indra, which slays most ene-
mies,
With Heroes wins the light of heaven, and is invincible in war :

¹⁰ This hymn appears to be composed of two or more originally separate hymns
Pischel, *Vedische Studien*, I. pp. 7—9). There are seventeen varieties of
re (see Index of Hymns). The hymn is difficult and obscure in parts,
re only conjectural translations can be given.

Powers of aid : or, succourers ; the Maruts may be intended.

- 9 Which merits fame, all-bountiful ! and, unsubdued, hath victory in deeds of might.
So come to our libations, Strongest ! Excellent ! May we obtain a stall of kine.
- 10 Responding to our wish for cows, for steeds, and chariots, as of old,
Be gracious, Greatest of the Great !
- 11 For, Hero, nowhere can I find the bounds of thy munificence,
Still do thou favour us, O Bolt-armed Maghavan : with strength hast thou rewarded hymns.
- 12 High, glorifier of his friend, he knows all generations, he whom many praise.
All races of mankind with ladles lifted up invoke that Mighty Indra's aid.
- 13 Be he our Champion and Protector in great deeds, rich in all wealth, the Vṛitra-slayer, Maghavan.
- 14 In the wild raptures of the juice sing to your Hero with high laud, to him the Wise,
To Indra, glorious in his name, the Mighty One, even as the hymn alloweth it.
- 15 Thou givest wealth to me myself, thou givest treasure, Excellent ! and the strong steed,
O Much-invoked, in deeds of might, yea, even now.
- 16 Him, Sovran Ruler of all precious things, who even had power o'er this fair form of his,
As now it taketh shape, and afterward,
- 17 We praise, so that the Mighty One may speed to you, Pourer of bounties, Traveller, prepared to go.
Thou favourest the Maruts known to all, by song and sacrifice.
With song and praise I sing to thee.
- 18 We in the sacrifice perform their will whose voice is lifted high,
The worship of those Thundering Ones who o'er the ridges of these mountains fly in troops.

13 This stanza may have been the conclusion of one of the original hymns.

14 As the hymn alloweth it : in due accordance with the metre.

16 Sāyana explains the latter part of the first line and the following part of the second as, 'who overcomes this obstructor (the enemy) as he wages war.' I follow Ludwig's interpretation who refers to III. 53. 8, 'Maghavan weareth every shape at pleasure, effecting magic changes in his body ;' and VI. 47. 18, 'Indra moves multifarious by his illusions.'

18 Their will : the pleasure of the Maruts.

O Indra, Mightiest, bring us that which crushes men of evil minds,
Wealth suited to our needs, O Stirrer of the thought, best
wealth, O thou who stirrest thought.

O Winner, noble winner, strong, wondrous, most splendid,
excellent,

Sole Lord of victory, bring all-overpowering wealth, joy-giving,
chief in deeds of might.

Now let the godless man approach who hath received reward
so great

As Vāsa Aśvya, when this light of morning dawned, received
from Prithuśravas, from Kanita's son.

Steeds sixty thousand and ten thousand kine, and twenty
hundred camels I obtained ;

Ten hundred brown in hue, and other ten red in three spots :
in all, ten thousand kine.

Ten browns that make my wealth increase, fleet steeds whose
tails are long and fair,

Turn with swift whirl my chariot wheel ;

The gifts which Prithuśravas gave, Kanita's son munificent.

He gave a chariot wrought of gold : the prince was passing
bountiful, and won himself most lofty fame.

Come thou to this great rite of ours, Vāyu ! to give us vigorous
light.

We have served thee that thou mightest give much to us, yea,
mightest quickly give great wealth.

Who with thrice seven times seventy horses comes to us,
invested with the rays of morn,

Through these our Soma-draughts and those who press, to
give, drinker of pure bright Soma juice.

Who hath inclined this glorious one, bounteous himself, to
give me gifts,

Borne on firm chariot with the prosperous Nahusha, wise, to
a man yet more devout.

¹ O winner : of wealth to be given to thy worshippers. 'O bountiful, bountiful.'—Wilson.

² Vāsa Aśvya : the Rishi of the hymn. See I. 112. 10. Prithuśravas : I 116. 21.

³ In all, ten thousand kine : the exact meaning is not very clear. The last is rendered differently in Wilson's Translation : 'a thousand brown',—and ten times ten thousand cows with three red patches.

⁴ Who : apparently Vāyu, but, according to Śāyana, Prithuśravas.

⁵ On firm chariot : literally, on a car made of the wood of the Araḍu tree (osanthos Indica). But Śāyana makes two proper names of the words, *Arādva* and *Aksha*.

- 28 Sole Lord in beauty meet for praise, O Vāyu, dropping fatness
down,
Hurried along by steeds, by camels, and by hounds, spread
forth thy train : even this it is.
- 29 So, as a prize dear to the strong, the sixty thousand have I gained,
Bulls that resemble vigorous steeds.
- 30 To me come oxen like a herd, yea, unto me the oxen come.
- 31 And in the grazing herd he made a hundred camels bleat for me,
And twenty hundred mid the white.
- 32 A hundred has the sage received, Dāsa Balbūtha's and Taru-
sha's gifts.
These are thy people, Vāyu, who rejoice with Indra for their
guard, rejoice with Gods for guards.
- 33 And now to Vāsa Aśvya here this stately woman is led forth,
Adorned with ornaments of gold.

HYMN XLVII.

Āditya

- GREAT help ye give the worshipper, Varuṇa, Mitra, Mighty Oues
No sorrow ever reaches him whom ye, Ādityas, keep from harm
Yours are incomparable aids, and good the succour they afford
- 2 O Gods, Ādityas, well ye know the way to keep all woes afar
As the birds spread their sheltering wings, spread your protec-
tion over us.
- 3 As the birds spread their sheltering wings let your protection
cover us.
We mean all shelter and defence, ye who have all things for
your own.
- 4 To whomsoever they, Most Wise, have given a home and
means of life,
O'er the whole riches of this man they, the Ādityas, have control
- 5 As drivers of the car avoid ill roads, let sorrows pass us by.
May we be under Indra's guard, in the Ādityas' favouring grace
- 6 For verily men sink and faint through loss of wealth which
ye have given.
Much hath he gained from you, O Gods, whom ye, Ādityas
have approached.

28 The *steeds, camels, and hounds* are apparently the fantastic forms of the clouds that fly before Vāyu or the wind.

31 *Mid the white* : herds of cows.

32 *Dāsa Balbūtha* : probably an aboriginal ally of Prithuvrasas. See Weber, *Episches im vedischen Ritual*, p. 30.

33 *This stately woman* : probably the wife of the conquered King.—Ludwig

1 *Yours are, etc.* : the refrain recurs in every verse of the hymn.

On him shall no fierce anger fall, no sore distress shall visit
him,
To whom, Âdityas, ye have lent your shelter that extendeth
far.

Resting in you, O Gods, we are like men who fight in coats of
mail.

Ye guard us from each great offence, ye guard us from each
lighter fault.

May Aditi defend us, may Aditi guard and shelter us,
Mother of wealthy Mitra and of Aryaman and Varuna.

The shelter, Gods, that is secure, auspicious, free from malady,
A sure protection, triply strong, even that do ye extend to us.

Look down on us, Âdityas, as a guide exploring from the
bank.

Lead us to pleasant ways as men lead horses to an easy ford.

Ill be it for the demons' friend to find us or come near to us.

But for the milch-cow be it well, and for the man who strives
for fame.

Each evil deed made manifest, and that which is concealed,
O Gods,

The whole thereof remove from us to Trita Âptya far away.

Daughter of Heaven, the dream that bodes evil to us or to
our kine,

Remove, O Lady of the Light, to Trita Âptya far away.

Even if, O Child of Heaven, it make a garland or a chain of
gold,

The whole bad dream, whate'er it be, to Trita Âptya we
consign.

To him whose food and work is this, who comes to take his
share therein,

To Trita, and to Dvita, Dawn ! bear thou the evil dream away.

13 *To Trita Âptya far away* : Trita Âptya is a divinity dwelling in the remotest part of the heavens to whom it was customary to wish away and consign any threatened calamity or unpleasantness. As Sâyana regards Trita Âptya as the Rishi of the hymn, he is compelled to force a different interpretation on the first half of the second line : '(let it not be found) in Trita Âptya, keep it far from us.'—Wilson.

14 *Daughter of Heaven* : Ushas or Dawn.

15 'The sense would then be 'even though parts of it be pleasant, we put the whole of the evil dream away.'—Macdonell, *Journal of R. A. S.*, July, 193. p. 461.

16 *To him* : to Trita whose business it is to receive these consignments.
Dvita : a similar being, sometimes associated with Trita. See V. 18. 2.

- 17 As we collect the utmost debt, even the eighth and sixteenth part,
 So unto Âptya we transfer together all the evil dream.
- 18 Now have we conquered and obtained, and from our trespasses are free.
 Shine thou away the evil dream, O Dawn, whereof we are afraid. Yours are incomparable aids, and good the succour they afford.

HYMN XLVIII.

Soma

- WISELY have I enjoyed the savoury viand, religious-thoughted,
 best to find out treasure,
 The food to which all Deities and mortals, calling it meath,
 gather themselves together.
- 2 Thou shalt be Aditi as thou hast entered within, appeaser of celestial anger.
 Indu, enjoying Indra's friendship, bring us—as a swift steed the car—forward to riches.
- 3 We have drunk Soma and become immortal; we have attained the light, the Gods discovered.
 Now what may foeman's malice do to harm us? What, O Immortal, mortal man's deception?
- 4 Absorbed into the heart, be sweet, O Indu, as a kind father to his son, O Soma,
 As a wise Friend to friend: do thou, wide-ruler, O Soma lengthen out our days for living.
- 5 These glorious drops that give me freedom have I drunk
 Closely they knit my joints as straps secure a car.
 Let them protect my foot from slipping on the way: yea, let the drops I drink preserve me from disease.
- 6 Make me shine bright like fire produced by friction: give us clearer sight and make us better.
 For in carouse I think of thee, O Soma, Shall I, as a rich man, attain to comfort?
- 7 May we enjoy with an enlivened spirit the juice thou givest, like ancestral riches.
 O Soma, King, prolong thou our existence as Sûrya makes the shining days grow longer.

1 *Meath*: *mádhu*: or, sweet.

2 *Within*: within my heart. *Indu*: Soma.

3 *We have drunk Soma*: see Muir, *O. S. Texts*, III. 264, 265.

5 *From slipping on the way*: 'may they keep us from a loosely-kind worship.'—Wilson.

King Soma, favour us and make us prosper : we are thy devotees ; of this be mindful.

Spirit and power are fresh in us, O Indu : give us not up unto our foeman's pleasure.

For thou hast settled in each joint, O Soma, aim of men's eyes and guardian of our bodies.

When we offend against thine holy statutes, as a kind Friend, God, best of all, be gracious.

May I be with the Friend whose heart is tender, who, Lord of Days ! when quaffed will never harm me—

This Soma now deposited within me. For this, I pray for longer life to Indra.

Our maladies have lost their strength and vanished : they feared, and passed away into the darkness.

Soma hath risen in us, exceeding mighty, and we are come where men prolong existence.

Fathers, that Indu which our hearts have drunken, Immortal in himself, hath entered mortals.

So let us serve this Soma with oblation, and rest securely in his grace and favour.

Associate with the Fathers thou, O Soma, hast spread thyself abroad through earth and heaven.

So with oblation let us serve thee, Indu, and so let us become the lords of riches,

Give us your blessing, O ye Gods, preservers. Never may sleep or idle talk control us.

But evermore may we, as friends of Soma, speak to the synod with brave sons around us.

On all sides, Soma, thou art our life-giver : aim of all eyes, light-finder, come within us.

Indu, of one accord with thy protections both from behind and from before preserve us.

HYMN XLIX.

Agni.

AGNI, come hither with thy fires ; we choose thee as Invoking Priest.

Let the extended ladle full of oil balm thee, best Priest, to sit on sacred grass.

¹ Aim of men's eyes : or, beholder of men.

² Immortal in himself : see note on I. 18. 4.

³ Soma : here the Moon-God, who is intimately connected with the Pitṛis fathers. See *Hymns of the Atharva-veda*, XVIII. 4. 72.

place at the end of this Book the eleven hymns, called the Vāḷakhilya, which are usually inserted after Hymn XLVIII. These hymns are not

- 2 For unto thee, O Angiras, O Son of Strength, move ladles in
the sacrifice.
To Agni, Child of Force, whose locks drop oil, we seek, for
most in sacrificial rites.
- 3 Agni, thou art Disposer, Sage, Herald, bright God ! and
worshipful,
Best offerer, cheerful, to be praised in holy rites, pure Lord
by singers with their hymns.
- 4 Most Youthful and Eternal, bring the longing Gods to me,
the guileless, for the feast.
Come, Vasu, to the banquet that is well-prepared : rejoice
thee, gracious, with our songs.
- 5 Famed art thou, Agni, far and wide, Preserver, righteous, and
a Sage.
The holy singers, O refulgent kindled God ! arrangers, call on
thee to come.
- 6 Shine, Most Resplendent ! blaze, send bliss unto the folk, and
to thy worshipper : Great art thou.
So may my princes, with good fires, subduing foes, rest in the
keeping of the Gods.
- 7 O Agni, as thou burnest down to earth even high-grown
underwood,
So, bright as Mitra is, burn him who injures us, him who plot
ill against thy friend.
- 8 Give us not as a prey to mortal enemy, nor to the wicked
friend of fiends.
With conquering guards, auspicious, unassailable, protect us,
O Most Youthful God.
- 9 Protect us, Agni, through the first, protect us through the
second hymn,
Protect us through three hymns, O Lord of Power and Might,
through four hymns, Vasu, guard thou us.

reckoned in the division of the *Rigveda* into *Mandalas* (Books) and *Anuvāka* (Chapters), and *Sāyana* does not notice them in his Commentary. See *Wilson's Translation*, V. p. 96, note by Cowell. See also *Max Muller's Veda Hymns I.* (Sacred Books of the East, Vol. XXXII.), pp. xlii—xlvi.

Eleven must be added to the number of this hymn and of all that follow in this Book to make them correspond with the numbers in *Max Muller's* edition of the text.

2 *Whose locks drop oil* : 'butter-haired,'—Wilson.

5 *The arrangers* : of the ritual of sacrifice.

6 *Princes* : wealthy patrons. According to *Sāyana*, the *Rishi's* own sons and others may be intended.

9 The numbers probably have reference to the four quarters of the sky.—Ludwig.

- 1) Preserve us from each fiend who brings the Gods no gift,
preserve thou us in deeds of strength :
For we possess in thee the nearest Friend of all, for service
of the Gods and weal.
- 2 O Holy Agni, give us wealth renowned with men and strength-
ening life.
Bestow on us, O Helper, that which many crave, more glorious
still by righteousness ;
- 3) Wherewith we may o'ercome our rivals in the war, o'erpower-
ing the foe's designs.
So wax thou by our food, O Excellent in strength. Quicken
our thoughts that find out wealth.
- 4 Agni is even as a bull who whets and brandishes his horns.
Well-sharpened are his jaws which may not be withstood : the
Child of Strength hath powerful teeth.
- 5 Not to be stayed, O Bull, O Agni, are thy teeth when thou
art spreading far and wide.
Make our oblations duly offered up, O Priest, and give us
store of precious things.
- 6 Thou liest in the wood : from both thy Mothers mortals kindle
thee.
Unweariedly thou bearest up the offerer's gifts, then shinest
bright among the Gods.
- 7 And so the seven priests, O Agni, worship thee, Free-giver,
Everlasting One.
Thou cleavest through the rock with heat and fervent glow.
Agni, rise up above the men.
- 8 For you let us whose grass is trimmed call Agni, Agni, rest-
less God.
Let us whose food is offered call to all the tribes Agni the
Invoking Priest of men.
- 9 Agni, with noble psalm that tells his wish he dwells, thinking
on thee who guardest him.
Speedily bring us strength of many varied sorts to be most
near to succour us.
- 10 Agni, Praise-singer! Lord of men, God! burner-up of Rākshasas,
Mighty art thou, the ever-present Household-Lord, Home-
friend and Guardian from the sky.

12 *Wherewith* : referring to the wealth which Agni is asked to give.

15 *In the wood* : in the pieces of wood used for the production of Agni.

16 *Seven priests* : minor Hotar priests, such as the Maitrāvaruṇa and others.

the rock : *ādrim*, explained by Śāyana as *megham*, the cloud.

17 *The restless God* : or, 'the irresistible.'—Wilson.

18 *He dwells* : that is, the pious institutor of sacrifice.

- 20 Let no fiend come among us, O thou rich in light, no spell of those who deal in spells.
To distant pastures drive faint hunger: far away, O Agni, chase the demons' friends.

HYMN L.

Indra

- BOTH boons,—may Indra, hitherward turned, listen to this prayer of ours,
And mightiest Maghavan with thought inclined to us come near to drink the Soma juice.
- 2 For him, strong, independent Ruler, Heaven and Earth have fashioned forth for power and might.
Thou seatest thee as first among thy peers in place, for thy soul longs for Soma juice.
- 3 Fill thyself full, O Lord of wealth, O Indra, with the juice we shed.
We know thee, Lord of Bay Steeds! victor in the fight, vanquishing e'en the invincible.
- 4 Changeless in truth, O Maghavan Indra, let it be as thou in wisdom willest it.
May we, O fair of cheek, win booty with thine aid, O Thunderer, swiftly seeking it.
- 5 Indra, with all thy saving helps give us assistance, Lord of power.
For after thee we follow even as glorious bliss, thee, Hero, finder-out of wealth.
- 6 Increaser of our steeds and multiplying kine, a golden well, O God, art thou,
For no one may impair the gifts laid up in thee. Bring me whatever thing I ask.
- 7 For thou,—come to the worshipper!—wilt find great wealth to make us rich.
Fill thyself full, O Maghavan, for gain of kine, full, Indra, for the gain of steeds.
- 8 Thou as thy gift bestowest many hundred herds, yea, many thousands dost thou give.
With singers' hymns have we brought the Fort-render near, singing to Indra for his grace.

20 *Spell of those who deal in spells: ydīrydumAvaidm: 'torment of the evil spirits.'*—Wilson.

1 *Both boons: Indra is asked to hear the prayer and to drink the Soma.*

Whether the simple or the sage, Indra, have offered praise to thee,
He, Śatakratu ! by his love hath gladdened thee, ambitious !
ever pressing on !

If he the Strong of arm, the breaker-down of forts, the great
Destroyer, hear my call,

We, seeking riches cry to Indra, Lord of wealth, to Śatakratu
with our lauds.

We count not then as sinners, nor as niggardly or foolish men,
When with the Soma juice which we have shed we make Indra,
the Mighty One, our Friend.

Him have we yoked in fight, the powerful Conqueror, debt-
claimer, not to be deceived.

Best charioteer, the Victor marks each fault, he knows the
strong to whom he will come near.

Indra, give us security from that whereof we are afraid.

Help us, O Maghavan, let thy succour give us this : drive
away foes and enemies.

For thou, O liberal Lord of bounty, strengthenest his ample
home who worships thee.

So Indra, Maghavan, thou Lover of the Song, we with pressed
Soma call on thee.

Indra is Vritra-slayer, guard, our best defender from the foe.
May he preserve our last and middlemost, and keep watch
from behind us and before.

Defend us from behind, below, above, in front, on all sides,
Indra, shield us well.

Keep far away from us the terror sent from heaven : keep
impious weapons far away.

Protect us, Indra, each to-day, each morrow, and each follow-
ing day.

Our singers, through all days, shalt thou, Lord of the brave,
keep safely both by day and night.

A crushing Warrior, passing rich is Maghavan, endowed with
all heroic might.

Thine arms, O Śatakratu, are exceeding strong, arms which
have grasped the thunderbolt.

9 The simple or the sage : 'the unskilled or the skilled.'—Wilson.

12 Marks each fault : the meaning of *bhrimdm* is uncertain : according to
adwig it is 'his supporter or feeder,' that is, the worshipper who presents
m with sacrificial food. Śāyana takes it with *vajinam* : 'the strong racer.'—
Wilson. The strong : the rich and powerful worshipper.

15 Our last and middlemost : *putram*, son, being understood, according to
yana. The expression probably means 'all of us.'

16 The terror sent from heaven : 'supernatural alarm.'—Wilson.

HYMN LI.

Indra

OFFER ye up as praise to him that wherein Indra takes delight.
The Soma-bringers magnify Indra's great energy with hymns.
Good are the gifts that Indra gives.

- 2 Sole among chiefs, companionless, impetuous, and peerless, he
Hath waxen great o'er many folk, yea, over all things born
in might.
- 3 Lord of swift bounty, he will win e'en with a steed of worth-
less sort.
This, Indra, must be told of thee who wilt perform heroic deeds.
- 4 Come to us hither: let us pay devotions that enhance thy
might,
For which, Most Potent! thou wouldst fain bless the man
here who strives for fame.
- 5 For thou, O Indra, makest yet more bold the spirit of the bold
Who with strong Soma serveth thee, still ready with his
reverent prayers.
- 6 Worthy of song, he looketh down as a man looketh into wells
Pleased with the Soma-bringer's skill he maketh him his mate
and friend.
- 7 In strength and wisdom all the Gods, Indra, have yielded unto
thee.
Be thou the Guard of all, O thou whom many praise.
- 8 Praised, Indra, is this might of thine, best for the service of
the Gods,
That thou with power dost slay Vritra, O Lord of Strength.
- 9 He makes the races of mankind like synods of the Beauteous
One.
Indra knows this his manifest deed, and is renowned.
- 10 Thy might, O Indra, at its birth, thee also, and thy mental
power,
In thy care, Maghavan rich in kine! they have increased
exceedingly.

1 *Good are, etc.*: the refrain is repeated in each verse.

2 *Chiefs*: *ṛṣibhiḥ*: men, meaning Gods, according to Sāyaṇa. *Folk*: of tribes.

3 *He will win e'en with a steed of worthless sort*: 'He.....wishes to bestow blessings (upon us) with his unurged courser.'—Wilson.

6 *He looketh down*: kindly on us as a thirsty man looks eagerly into a well.

9 *Like synods of the Beauteous One*: like assemblies that meet to honour him; but the meaning is obscure.

10 *They*: thy worshippers.

O Vritra-slayer, thou and I will both combine for winning
 spoil.
 Even malignity will consent, O Bolt-armed Hero, unto us.
 Let us extol this Indra as truthful and never as untrue.
 Dire is his death who pours no gifts : great light hath he who
 offers them. Good are the gifts that Indra gives.

HYMN LII.

Indra.

With powers of Mighty Ones hath he, Ancient, Belovèd, been
 equipped,
 Through whom the Father Manu made prayers efficacious
 with the Gods.

- 1 Him, Maker of the sky, let stones wet with the Soma ne'er
 forsake,
 Nor hymns and prayer that must be said.
- 2 Indra who knew full well disclosed the kine to the Angirases.
 This his great deed must be extolled.
- 3 Indra, promoter of the song, the sage's Strengtheners as of old,
 Shall come to bless and succour us at presentation of this
 laud.
- 4 Now after their desire's intent the pious singers with the cry
 Of Hail ! have sung loud hymns to thee, Indra, to gain a stall
 of kine.
- 5 With Indra rest all deeds of might, deeds done and yet to be
 performed,
 Whom singers know devoid of guile.
- 6 When the Five Tribes with all their men to Indra have sent
 out their voice,
 And when the priest hath strewn much grass, this is the Friend's
 own dwelling-place.
- 7 This praise is verily thine own : thou hast performed these
 manly deeds,
 And sped the wheel upon its way.

11 *Malignity* : or the malignant man. 'The niggard.'—Wilson.

12 *Dire is his death* : or, great is his destruction.

1 This difficult verse is variously interpreted both by Indian commentators and by European scholars. I follow partly Aufrecht's translation as given by R. Muir, and partly Ludwig's Commentary. See *O. S. Texts*, I. pp. 163—164; Ludwig's *Rigveda*, V. pp. 167—168 ; and Wilson's Translation, V. p. 107. *he Ancient, Belovèd* appears to be Soma and not Indra.

7 *The Friend's* : Indra's. The second line is very obscure. See Bergaigne, vi., and *Vedic Hymns*, I., p. 226. I adopt Ludwig's interpretation.

8 *The wheel* : the Sun.

- 9 At the o'erflowing of this Steer, boldly he strode for life, and took
Soma as cattle take their corn.
- 10 Receiving this and craving help, we, who with you are Daksha's sons,
Would fain exalt the Maruts' Lord.
- 11 Yea, Hero, with the singers we sing to the duly-coming Band.
Allied with thee may we prevail.
- 12 With us are raining Rudras, clouds accordant in call to battle,
at the death of Vritra,
The strong assigned to him who sings and praises. May Gods
with Indra at their head protect us.

HYMN LIII.

Indra

- MAY our hymns give thee great delight. Display thy bounty
Thunderer.
Drive off the enemies of prayer.
- 2 Crush with thy foot the niggard churls who bring no gifts
Mighty art thou :
There is not one to equal thee.
- 3 Thou art the Lord of Soma pressed, Soma unpressed is also
thine.
Thou art the Sovran of the folk.
- 4 Come, go thou forth, dwelling in heaven and listening to the
prayers of men :
Thou fillest both the heavens and earth.
- 5 Even that hill with rocky heights, with hundreds, thousands,
held within,
Thou for thy worshippers brakest through.
- 6 We call on thee both night and day to taste the flowing Soma
juice :
Do thou fulfil our hearts' desire.

9 *This Steer* : Soma ; that is, when abundant libations had been offered,
He : Indra.

10 *Daksha's sons* : of the same origin with you. 'Lords of food,' according
to Sāyana.

11 *Duly-coming Band* : of Maruts, led by Indra

12 *The strong* : perhaps the thunderbolt with which Indra aids the wor-
shipper.

3 *Unpressed* : in its natural state in the stalks of the plant. Or, as Ludwig
suggests, the Soma which Indra drinks in heaven may be meant. See VII.
26. 1.

5 *That hill* : the cloud with its countless treasures of rain.

6 *Night* : just before dawn.

Where is that ever-youthful Steer, strong-necked and never
yet bent down?

What Brahman ministers to him?

To whose libation doth the Steer, betake him with delight
therein?

Who takes delight in Indra now?

Whom, Vritra-slayer, have thy gifts and hero powers accom-
panied?

Who is thy dearest in the laud?

For thee among mankind, among the Pârus is this Soma shed.
Hasten thou hither : drink thereof.

This, growing by Sushomâ and by Śaryanâvân, dear to thee,
In Ārjikiya, cheers thee best.

Hasten thou hitherward, and drink this for munificence to-day,
Delightful for thine eager draught.

HYMN LIV.

Indra.

THOUGH, Indra, thou art called by men from east and west,
from north and south,

Come hither quickly with fleet steeds ;

If in the effluence of heaven, rich in its light, thou takest joy,
Or in the sea in Soma juice.

With songs I call thee, Great and Wide, even as a cow to
profit us,

Indra, to drink the Soma-draught.

Hither, O Indra, let thy Bays bear up and bring upon thy car
Thy glory, God ! and majesty.

Thou, Indra, wouldst be sung and praised as great, strong,
lordly in thy deeds :

Come hither, drink our Soma juice.

We who have shed the Soma and prepared the feast are call-
ing thee

To sit on this our sacred grass.

0 Among the Pârus : among men, or among Kings named Pârus.—Śâyapa.

1 Sushomâ : apparently a river which cannot now be identified. Ārjikiya :
probably a country or district. Śaryanâvân is said to be a lake in the district
Kuruk-hetra. See Vol. I., Index. For conjectures regarding Sushomâ and
Ārjikiya see Zimmer, *Altindisches Leben*, pp. 12, 13. Cf. VIII. 7. 29.

The effluence of heaven : or the place in heaven from which the Amrit
na. In the sea : of air ; the firmament.

As a cow : as the most useful of all animals.

- 7 As, Indra, thou art evermore the common Lord of all alike
As such we invoke thee now.
- 8 The men with stones have milked for thee this nectar of the
Soma juice :
Indra, be pleased with it, and drink.
- 9 Neglect all pious men with skill in sacred song : come hither
ward
With speed, and give us high renown.
- 10 Gods, may the mighty rest unharmed, the King who gives me
spotted kine,
Kine decked with golden ornaments.
- 11 Beside a thousand spotted kine I have received a gift of gold
Pure, brilliant, and exceeding great.
- 12 Durgaha's grandsons, giving me a thousand kine, munificent
Have won renown among the Gods.

HYMN LV.

Indra

- LOUD singing at the sacred rite where Soma flows we priests
invoke
With haste, that he may help, as the bard's Cherisher, Indra
who findeth wealth for you.
- 2 Whom with fair helm, in rapture of the juice, the firm resist-
less slayers hinder not :
Giver of glorious wealth to him who sing his praise, honouring
him who toils and pours :
- 3 Sakra, who like a curry-comb for horses or a golden goad,
Indra, the Vritra-slayer, urges eagerly the opening of the
stall of kine :

9 *All pious men* : all other worshippers.

10 *The King* : who instituted the sacrifice. According to Sâyana, Indra is meant ; but this is impossible.

12 *Durgaha's grandsons* : Sâyana explains *durgāhasya* by *duḥkham gāha-mānasya me*, of me plunged in grief, and *nāp itaḥ* (nepotes) as *arakhidasya*, unprotected : 'Unprotected as I am, and plunged in sorrow (my dependents) by the favour of the gods obtain food, and are blessed with abundance in a thousand cattle.' See Wilson's Translation, and Cowell's note.

1 *We priests invoke* : the construction is difficult. I follow Ludwig, and take *huvé*, an infinitive, as equivalent to the first person plural.

3 *Curry-comb for horses* : the purifier of his worshippers and well-skilled in horses, according to Sâyana. *Golden goad* : wonderful and golden-bodied, according to Sâyana. The meaning of *kṣjāḥ*, as well as of *mrikṣāḥ*, is uncertain, but both seem to signify instruments connected with horses.

Who for the worshipper scatters forth ample wealth, even though buried, piled in heaps :

May Indra, Lord of Bay Steeds, fair-helmed Thunderer, act at his pleasure, as he lists.

Hero whom many praise, what thou hast longed for, even of old, from men.

All that we offer unto thee, O Indra, now, sacrifice, laud, effectual speech.

To Soma, Much-invoked, Bolt-armed ! for thy carouse, Celestial, Soma-drinker ! come.

Thou to the man who prays and pours the juice hast been best giver of delightful wealth.

Here, verily, yesterday we let the Thunder-wielder drink his fill. So in like manner offer him the juice to-day. Now range you by the Glorious One.

Even the wolf, the savage beast that rends the sheep, follows the path of his decrees.

So graciously accepting, Indra, this our praise, with wondrous thought come forth to us.

What manly deed of vigour now remains that Indra hath not done ?

Who hath not heard his glorious title and his fame, the Vritra-slayer from his birth ?

How great his power resistless ! how invincible the Vritra-slayer's matchless might !

Indra excels all usurers who see the day, excels all traffickers in strength.

O Indra, Vritra-slayer, we, thy very constant worshippers, Bring prayers ne'er heard before to thee, O Much-invoked, O Thunder-armed, to be thy meed.

O thou of mighty acts, the aids that are in thee call forward many an eager hope.

Past the drink-offerings, Vasu, even of the good, hear my call, Strongest God, and come.

Verily, Indra, we are thine, we worshippers depend on thee.

For there is none but only thou to show us grace, O Maghavan. thou much invoked.

Buried : as gold, precious stones, etc.

The wolf : according to Sâyana, the robber. The reason of mentioning in this place is not obvious.

Who see the day : who live. According to Sâyana, who look upon the n their present life, but will be sunk in darkness after death.

- 14 From this our misery and famine set us free, from this dire
curse deliver us.
Succour us with thine help and with thy wondrous thought,
Most Mighty, finder of the way.
- 15 Now let your Soma juice be poured : be not afraid, O Kali's sons.
This darkening sorrow goes away ; yea, of itself it vanishes.

HYMN LVI.

Âdityas.

- Now pray we to these Kshatriyas, to the Âdityas for their aid,
These who are gracious to assist.
- 2 May Mitra bear us o'er distress, and Varuṇa and Aryaman,
Yea, the Âdityas, as they know.
- 3 For wonderful and meet for praise is these Âdityas' saving help
To him who offers and prepares.
- 4 The mighty aid of you, the Great, Varuṇa, Mitra, Aryaman,
We claim to be our sure defence.
- 5 Guard us, Âdityas, still alive, before the deadly weapon strike:
Are ye not they who hear our call ?
- 6 What sheltering defence ye have for him who toils in pouring
gifts,
Graciously bless ye us therewith.
- 7 Âdityas, Gods, from sorrow there is freedom, for the sinless,
wealth,
O ye in whom no fault is seen.
- 8 Let not this fetter bind us fast : may he release us for success ;
For strong is Indra and renowned.
- 9 O Gods who fain would lend your aid, destroy not us as ye
destroy
Your enemies who go astray.
- 10 And thee too, O Great Aditi, thee also, Goddess, I address,
Thee very gracious to assist.
- 11 Save us in depth and shallow from the foe, thou Mother of
Strong Sons :
Let no one of our seed be harmed.
- 12 Far-spread ! wide-ruling ! grant that we, unharmed by envy
may expand :
Grant that our progeny may live.

14 *From this our misery* : the hymn was 'seen' and employed in a time of
dearth and famine. *Finder of the way* : to prosperity.

15 *Kali's sons* : Kali is the Rishi or seer of the hymn.

1 *Kshatriyas* : royal princes.

11 *Of Strong Sons* : the Âdityas.

- 3 Those who, the Princes of the folk, in native glory, ne'er
deceived,
Maintain their statutes, void of guile—
- 14 As such, from mouth of ravening wolves, O ye Âdityas,
rescue us,
Like a bound thief, O Aditi.
- 15 Âdityas, let this arrow, yea, let this malignity depart
From us or e'er it strike us dead.
- 16 For, Bountiful Âdityas, we have evermore enjoyed your help,
Both now and in the days of old.
- 17 To every one, O ye Most Wise, who turneth even from sin to
you,
Ye Gods vouchsafe that he may live.
- 18 May this new mercy profit us, which, ye Âdityas, frees like one
Bound from his bonds, O Aditi.
- 19 O ye Âdityas, this your might is not to be despised by us :
So be ye graciously inclined.
- 20 Let not Vivasvân's weapon nor the shaft, Âdityas, wrought
with skill,
Destroy us ere old age be nigh.
- 21 On every side dispel all sin, Âdityas, all hostility,
Indigence, and combined attack.

HYMN LVII.

Indra.

- EVEN as a car to give us aid, we draw thee hither for our bliss,
Strong in thy deeds, checking assault, Lord, Mightiest Indra,
of the brave !
- 2 Great in thy power and wisdom, Strong, with thought that
comprehendeth all !
Thou hast filled full with majesty.
- 3 Thou very Mighty One, whose hands by virtue of thy greatness
grasp
The golden bolt that breaks its way.
- 4 Your Lord of might that ne'er hath bent, that ruleth over all
mankind,
I call, that he, as he is wont, may aid the chariots and the
men.

17 *Who turneth even from sin* : who comes to you for forgiveness.

20 *Vivasvân's weapon* : the deadly bolt of the Sun, or perhaps, metaphorically, of the sacrificer.

21 *Combined attack* : 'the closely drawn net.'—Wilson.

2 *Thou hast filled full* : the universe.

- 5 Whom, ever farthering, in frays that win the light, in both
the hosts
Men call to succour and to help.
- 6 Indra, the Strong, the measureless, worthy of praise, Most
Bountiful,
Sole Ruler even over wealth.
- 7 Him, for his ample bounty, him, this Indra do I urge to
drink,
Who, as his praise was sung of old, the Dancer, is the Lord
of men.
- 8 Thou Mighty One, whose friendship none of mortals ever hath
obtained :
None will attain unto thy might.
- 9 Aided by thee, with thee allied, in frays for water and for sun,
Bolt-armed ! may we win ample spoil.
- 10 So seek we thee with sacrifice and songs, chief Lover of the
Song,
As, in our battles, Indra, thou to Purumâyya gavest help.
- 11 O Thunderer, thou whose friendship and whose onward
guidance both are sweet,
Thy sacrifice must be prepared.
- 12 To us, ourselves, give ample room, give for our dwelling ample
room :
Give ample room to us to live.
- 13 We count the banquet of the Gods a spacious pathway for
the men,
And for the cattle, and the car.
- 14 Six men, yea, two and two, made glad with Soma juice, come
near to me
With offerings pleasant to the taste.
- 15 Two brown-hued steeds, Indrota's gift, two bays from Riksha's
son were mine,
From Aśvamedha's son two red.

7 *The Dancer* : in the dance of war.

10 *Purumâyya* : according to Sâyana, 'me (the Rishi) the possessor of much wisdom.'

13 Sacrifice to the Gods procures freedom and security for us and all who belong to us.

15 'These princes with their respective fathers are the six of V. 14. The sons of *Riksha* and *Aśvamedha* had originally commenced the sacrifice, but *Indrota* and his father *Atithigva* came to see it and added their gifts. The sons alone are mentioned : the son is the father's second self, *pitrī-putrayor abhedat*.'—Cowell's note in Wilson's Translation.

- 16 From Atithigva good car-steeds, from Ârksha rein-obeying
steeds,
From Âṣvamedha beauteous ones.
- 17 Indrota, Atithigva's son, gave me six horses matched with
mares :
And Pûtakratu gave besides.
- 18 Marked above all, amid the brown, is the red mare Vṛishanvatî,
Obedient to the rein and whip.
- 19 O bound to me by deeds of might, not even the man who loves
to blame
Hath found a single fault in you.

HYMN LVIII.

Indra.

- I SEND you forth the song of praise for Indu, hero-gladdener.
With hymn and plenty he invites you to complete the sacrifice.
- 2 Thou wishest for thy kine a bull, for those who long for his
approach,
For those who turn away from him, lord of thy cows whom
none may kill.
- 3 The dappled kine who stream with milk prepare his draught
of Soma juice :
Clans in the birth-place of the Gods, in the three luminous
realms of heaven.
- 4 Praise, even as he is known, with song Indra the guardian of
the kine,
The Son of 'Truth, Lord of the brave.

16 *Ârksha*: the son of *Riksha*. *Âṣvamedha*: the son of *Aṣvamedha*.

17 *Pûtakratu*: son of *Aṣvamedha*.

18 *Vṛishanvatî*: according to von Roth, 'perhaps, that may be found among stallions.'

19 *O bound to me*: this stanza is addressed to the princes who instituted the sacrifice and gave the rewards which have been mentioned.

1 *The song of praise*: *tristūbham*: used in a general sense for any hymn of praise. *Indu*: Soma. According to Sâyana, Indra is meant.

2 The stanza is difficult. I adopt Pischel's explanation of *nadâm* and *śatvîrām*.

3 *Clans*: *vīśah*: possibly the cows are meant. Eggeling translates: 'At his birth the well-like milking, speckled ones mix the Soma (draught), the clans of the gods in the three spheres of the heavens' (Sacred Books of the East, XLI. p. 307). Pischel observes: 'The connexion of the first three stanzas is probably this: Soma shall be celebrated by you in your song of praise in order that he may liberally reward you. What thou wishest for thyself is a bull for the cows, in order that they may be propagated and provide Indra with milk to be mixed with his Soma juice, while they serve the race of Gods in all the three realms of heaven.'—*Vedische Studien*, I. p. 197.

- 5 Hither his Bay Steeds have been sent, red Steeds are on the sacred grass
Where we in concert sing our songs.
- 6 For Indra Thunder-armed the kine have yielded mingled milk and meath,
What time he found them in the vault.
- 7 When I and Indra mount on high up to the Bright One's place and home,
We, having drunk of meath, will reach his seat whose Friends are three times seven.
- 8 Sing, sing ye forth your songs of praise, ye Priyamedhas, sing your songs :
Yea, let young children sing their lauds : as a strong castle praise ye him.
- 9 Now loudly let the viol sound, the lute send out its voice with might,
Shrill be the music of the string. To Indra is the hymn up-raised.
- 10 When hither speed the dappled cows, unflinching, easy to be milked,
Seize quickly, as it bursts away, the Soma juice for Indra's drink.
- 11 Indra hath drunk, Agni hath drunk : all Deities have drunk their fill.
Here Varuṇa shall have his home, to whom the floods have sung aloud as mother-kine unto their calves.
- 12 Thou, Varuṇa, to whom belong Seven Rivers, art a glorious God.
The waters flow into thy throat as 'twere a pipe with ample mouth.
- 13 He who hath made the fleet steeds spring, well-harnessed, to the worshipper,

6 *In the vault* : 'in the cavity of the Soma-vessel.'—von Roth; 'on the horizon.'—Ludwig; 'near at hand.'—Sāyaṇa.

7 *The Bright One's place* : the station of the Sun. *Whose Friends are three times seven* : Indra who is the friend of the Maruts. I follow Ludwig in combining the *trīṣ sapta śakhyuḥ* of the text into one compound word. Sāyaṇa's explanation is different : 'let us be united in the twenty-first sphere of the (universal) friend.'—See note in Wilson's Translation.

9 *The viol* : *gārgaraḥ* : 'a kind of musical instrument', says Sāyaṇa. *Godhā*, originally the leather guard worn by bowmen on the left arm, and *pīṅgā* (said to mean bowstring) are also, apparently, names of musical instruments.

12 Varuṇa's throat, or palate, is said to mean the sea, into which the seven rivers flow.

He, the swift Guide, is that fair form that loosed the horses
near at hand.

- 4 Indra, the very Mighty, holds his enemies in utter scorn.
He, far away, and yet a child, cleft the cloud smitten by his
voice.

- 15 He, yet a boy exceeding small, mounted his newly-fashioned
car.

He for his Mother and his Sire cooked the wild mighty buffalo.

- 16 Lord of the home, fair-helmeted, ascend thy chariot wrought
of gold.

We will attend the Heavenly One, the thousand-footed, red of
hue, matchless, who blesses where he goes.

- 17 With reverence they come hitherward to him as to a Sovran
Lord,

That they may bring him near for this man's good success, to
prosper and bestow his gifts.

- 18 The Priyamedhas have observed the offering of the men of old,
Of ancient custom, while they strewed the sacred grass, and
spread their sacrificial food.

HYMN LIX.

Indra.

He who, as Sovran Lord of men, moves with his chariots un-
restrained,

The Vṛitra-slayer, vanquisher of fighting hosts, preëminent,
is praised with song.

- 2 Honour that Indra, Puruṇman! for his aid, in whose sus-
taining hand of old

The splendid bolt of thunder was deposited, as the great Sun
was set in heaven.

- 3 No one by deed attains to him who works and strengthens
evermore:

No, not by sacrifice, to Indra praised of all, resistless, daring,
bold in might.

15 *His Mother and his Sire*: Earth and Heaven. The *buffalo* is the dark rain-cloud which Indra pierces with his lightning, or perhaps the demon Vala is intended.

16 *The Heavenly One*: the Sun, which is Indra's chariot. *Thousand-footed*: bright with countless rays of light.

17 *This man's*: who institutes the sacrifice.

2 *Puruṇman*: the Rishi of the hymn addresses himself. *Sustaining*: or *vidhartāri* may (with Ludwig) be taken as a nominative with *vājraḥ*, the bolt of thunder as a sustainer (of Order).

- 4 The potent Conqueror, invincible in war, him at whose birth
the Mighty Ones,
The Kine who spread afar, sent their loud voices out, heavens,
earths sent their loud voices out.
- 5 O Indra, if a hundred heavens and if a hundred earths were
thine—
No, not a thousand Suns could match thee at thy birth, not
both the worlds, O Thunderer.
- 6 Thou, Hero, hast performed thy hero deeds with might, yea,
all with strength, O Strongest One.
Maghavan, help us to a stable full of kine, O Thunderer, with
wondrous aids.
- 7 Let not a godless mortal gain this food, O thou whose life is
long !
But one who yokes the bright-hued steeds, the Etaṣas, even
Indra yoker of the Bays.
- 8 Urge ye the Conqueror to give, your Indra greatly to be
praised,
To be invoked in shallow waters and in depths, to be invoked
in deeds of might.
- 9 O Vasu, O thou Hero, raise us up to ample opulence.
Raise us to gain of mighty wealth, O Maghavan, O Indra, to
sublime renown.
- 10 Indra, thou justifiest us, and tramplest down thy slanderers.
Guard thyself, valiant Hero, in thy vital parts: strike down
the Dāsa with thy blows.
- 11 The man who brings no sacrifice, inhuman, godless, infidel,
Him let his friend the mountain cast to rapid death, the
mountain cast the Dasyu down.
- 12 O Mightiest Indra, loving us, gather thou up, as grains of corn
Within thine hand, of these their kine, to give away, yea,
gather twice as loving us.
- 13 O my companions, wish for power. How may we perfect Śara's
praise,
The liberal princely patron, never to be harmed ?

4 *The Kine*: the heavens and the earths.

7 *Etaṣas*: the horses of the Sun

10 *In thy vital parts*: literally, between thy thighs. 'Shelter us between thy thighs'—Wilson.

11 *His friend*: in which he hopes to find refuge: according to Śāyaṇa, Parvata (mountain) is a ṛishi, the friend of Indra.

12 *Their kine*: the property of the hostile aborigines.

13 *Śara's praise*: Śara must be the institutor of the sacrifice: according to Śāyaṇa he is Indra, 'the destroyer.'

- 14 By many a sage whose grass is trimmed thou art continually
praised,
That thou, O Śara, hast bestowed here one and here another
calf.
- 15 The noble, Śūradeva's son, hath brought a calf, led by the ear,
to three of us,
As a chief brings a goat to milk.

HYMN LX.

Agni.

- O AGNI, with thy mighty wealth guard us from all malignity,
Yea, from all hate of mortal man.
- 2 For over thee, O Friend from birth, the wrath of man hath
no control :
Nay, Guardian of the earth art thou.
- 3 As such, with all the Gods, O Son of Strength, auspicious in
thy flame,
Give us wealth bringing all things good.
- 4 Malignities stay not from wealth the mortal man whom, Agni,
thou
Protectest while he offers gifts.
- 5 Sage Agni, he whom thou dost urge, in worship of the Gods,
to wealth,
With thine assistance winneth kine.
- 6 Riches with many heroes thou hast for the man who offers gifts :
Lead thou us on to higher bliss.
- 7 Save us, O Jātavedas, nor abandon us to him who sins,
Unto the evil-bearded man.
- 8 O Agni, let no godless man avert thy bounty as a God :
Over all treasures thou art Lord.
- 9 So, Son of Strength, thou aidest us to what is great and
excellent,
Those, Vasu ! Friend ! who sing thy praise.
- 10 Let our songs come anear to him beauteous and bright with
piercing flame,
Our offerings, with our homage, to the Lord of wealth, to
him whom many praise, for help :

14 *Here one and here another* : *ekam-ekam* : meaning many.

15 *Śūradeva's son* : Śara. Sāyana explains *śūradevyañ* as cows won in battle. 'May Maghavan, taking them by the ears, lead the cows with their calves from our three (destructive enemies), as the owner leads a goat to drink'—Wilson.

2 *Guardian of the earth* : *kshāpāvan* : 'Lord of the night.'—Sāyana.

5 *Winneth kine* : literally, is a goer among cows : 'walks (lord) among crowds of cattle.'—Wilson.

- 11 To Agni Jâtavedas, to the Son of Strength, that he may give us precious gifts,
Immortal, from of old Priest among mortal men, the most delightful in the house :
- 12 Agni, made yours by sacrifice, Agni, while holy rites advance;
Agni, the first in songs, first with the warrior steed ; Agni to win the land for us.
- 13 May Agni who is Lord of wealth vouchsafe us food for friendship sake.
Agni we ever seek for seed and progeny, the Vasu who protects our lives.
- 14 Solicit with your chants, for help, Agni the God with piercing flame,
For riches famous Agni, Purumîḥa and ye men ! Agni to light our dwelling well.
- 15 Agni we laud that he may keep our foes afar, Agni to give us health and strength.
Let him as Guardian be invoked in all the tribes, the lighter-up of glowing brands.

HYMN LXI.

Agni.

PREPARE oblation : let him come ; and let the minister serve again
Who knows the ordering thereof.

- 2 Rejoicing in his friendship, let the priest be seated over man.
Beside the shoot of active power.
- 3 Him, glowing bright beyond all thought, they seek among the race of man ;
With him for tongue they seize the food.
- 4 He hath inflamed the twofold plain : life-giving, he hath climbed the wood,
And with his tongue hath struck the rock.

12 *With the warrior steed* : *ârvati* : the fierce and rapid fire that clears the jungle for the advance of the Âryan settlers.

14 *To light our dwelling well* : I follow Ludwig's explanation. *Sâya* takes *viditâye* as a proper name : 'a house for (me) Suditi.'—Wilson.

15 *The lighter-up of glowing brands* : *vâsturîṣhâṇām* : according to *Sâya* 'the giver of homes to us Rishis.'

The language of the hymn is intentionally obscure, and much of the translation (in which I generally follow Ludwig) must be regarded conjectural.

1 *Let him come* : Agni. *The minister* : or, the Adhvaryu.

2 *The shoot* : Agni, according to *Sâyana* : the stalks of the Soma-plants according to von Roth.

3 *They seek* : that is, the Gods.

4 *The twofold plain* : the expanses of earth and heaven. *Climbed the wood* : a forest conflagration is referred to.

- 5 Wandering here the radiant Calf finds none to fetter him, and seeks
The Mother to declare his praise.
- 6 And now that great and mighty team, the team of horses that are his,
And traces of his car, are seen.
- 7 The seven milk a single cow ; the two set other five to work,
On the stream's loud-resounding bank.
- 8 Entreated by Vivasvân's ten, Indra cast down the water-jar
With threefold hammer from the sky.
- 9 Three times the newly-kindled flame proceeds around the sacrifice :
The priests anoint it with the meath.
- 0 With reverence they drain the fount that circles with its wheel above,
Exhaustless, with the mouth below.
- 1 The pressing-stones are set at work : the meath is poured into the tank,
At the out-shedding of the fount.
- 2 Ye cows, protect the fount : the two Mighty Ones bless the sacrifice.
The handles twain are wrought of gold.
- 3 Pour on the juice the ornament which reaches both the heaven and earth :
Supply the liquid to the Bull.

5 *The radiant Calf* : Agni in the form of lightning *Here* : in the sky above us. *The Mother* : the cloud, which will praise him with a thunder-psalm.

7 *The seven* : officiating priests, or assistants. See II. 1. 2 *A single cow* : the text has only *ekâm* (unam). Sâyana supplies, cow, which he explains as the *harma*, pitcher or caldron used for heating milk, etc., in the Pravargya ceremony. *Loud-resounding bank* : with reference to the sacrificial exclamations, uttered by the officiating priests. *The two* : the Adhvaryu and the Pratiprasâtâ, his Assistant, direct the five others in the performance of the ceremony.

8 *Entreated by Vivasvân's ten* : according to Sâyana, the ten fingers of the worshipper. Ten priests are probably meant. *Indra* : Agni or Âditya may be meant.—Sâyana. *The water-jar* : the rainy cloud. *Hammer* : meaning, probably, the zigzag lightning. Sâyana explains it by *ragmînd*, with his ray.

10 *The fount* : *avatâm* : the *gharma* or *mahatvira*, the contents of which are poured into the fire. *Its wheel* : apparently, the circular rim on which it usually stands and which is now inverted that all the liquid may flow out. according to Hillebrandt (*Vedische Mythologie*, I. 325) *the fount* is the Moon.

12 *The two Mighty Ones* : Heaven and Earth. But as the meaning of *apsînd* is unknown, the sentence can be only conjecturally translated : '(The two kinds of milk) in the sacrifice are plentiful and fruit-giving.'—Wilson.

13 *The ornament* : the milk which is mingled with the Soma. *To the Bull* : Agni,

- 14 These know their own abiding-place : like calves beside the
mother cows
They meet together with their kin.
- 15 Devouring in their greedy jaws, they make sustaining food
in heaven,
To Indra, Agni light and prayer.
- 16 The Pious One milked out rich food, sustenance dealt in por-
tions seven,
Together with the Sun's seven rays.
- 17 I took some Soma when the Sun rose up, O Mitra, Varuna.
That is the sick man's medicine.
- 18 From where oblations must be laid, which is the Well-beloved's
home,
He with his tongue hath compassed heaven.

HYMN LXII.

Aṣvins.

- ROUSE ye for him who keeps the Law, yoke your steeds,
Aṣvins, to your car :
Let your protecting help be near.
- 2 Come, Aṣvins, with your car more swift than is the twinkling
of an eye :
Let your protecting help be near.
- 3 Aṣvins, ye overlaid with cold the fiery pit for Atri's sake :
Let your protecting help be near.
- 4 Where are ye? whither are ye gone? whither, like falcons,
have ye flown?
Let your protecting help be near.
- 5 If ye at any time this day are listening to this my call,
Let your protecting help be near.
- 6 The Aṣvins, first to hear our prayer, for closest kinship I
approach :
Let your protecting help be near.
- 7 For Atri ye, O Aṣvins, made a dwelling-place to shield him well.
Let your protecting help be near.

14 *These know* : the cows know, and come to, the place where they are to be milked for sacrificial purposes as well as they know their own stable.

15 *Devouring* : perhaps the flames ; but the stanza is obscure.

16 *The Pious One* : Agni. *Dealt in portions seven* : one for each priest.

18 *This Well-beloved's home* : 'the place which I, the eager offerer, choose.'
—Wilson. *Haryatā*, 'the well-beloved,' is perhaps the Soma.

1 *Who keeps the Law* : which enjoins sacrifice. The Rishi means himself.

3 *For Atri's sake* : see I. 116. 8.

- 3 Ye warded off the fervent heat for Atri when he sweetly spake :
Let your protecting help be near.
- 4 Erst Saptavadhri by his prayer obtained the trenchant edge
of fire :
Let your protecting help be near.
- 5 Come hither, O ye Lords of wealth, and listen to this call of
mine :
Let your protecting help be near.
- 6 What is this praise told forth of you as Elders in the ancient
way ?
Let your protecting help be near.
- 7 One common brotherhood is yours, Aṣvins, your kindred is the
same :
Let your protecting help be near.
- 8 This is your chariot, Aṣvins, which speeds through the regions,
earth and heaven :
Let your protecting aid be near.
- 9 Approach ye hitherward to us with thousands both of steeds
and kine :
Let your protecting help be near.
- 10 Pass us not by, remember us with thousands both of kine
and steeds ;
Let your protecting help be near.
- 11 The purple tinted Dawn hath risen, and true to Law hath made
the light :
Let your protecting help be near.
- 12 He looked upon the Aṣvins, as an axe-armed man upon a tree :
Let your protecting help be near.
- 13 By the black band encompassed round, break it down, bold
one, like a fort.
Let your protecting help be near.

9 *Saptavadhri* : see V. 78. 6. His release seems to have been effected by employing fire. But see Myriantheus, *Die Aṣvins*, pp. 88, 90.

11 'Why is this (repeated invocation) addressed to you as if you were decrept like old men ?'—Wilson.

12 *One common brotherhood* : as twin children of the consort of Vivasvân, the Sun.

17 The meaning is obscure. 'Aṣvins, the splendidly-brilliant (sun cleaves the darkness) as the woodman with his axe a tree.'—Wilson. 'He [the demon] looked at the Aṣvins.'—Grassmann.

18 The first line is said by Sāyana to be addressed to Saptavadhri. It seems to express self-encouragement before an attack upon a Dāsa enemy. But see Myriantheus, *Die Aṣvins*, p. 90.

HYMN LXIII.

Agni.

EXERTING all our strength with thoughts of power we glorify
in speech

Agni your dear familiar Friend, the darling Guest in every
home.

- 2 Whom, served with sacrificial oil like Mitra, men presenting gifts
Eulogize with their songs of praise;
- 3 Much-lauded Jātavedas, him who bears oblations up to heaven
Prepared in service of the Gods.
- 4 To noblest Agni, Friend of man, best Vṛitra-slayer, are we come,
Him in whose presence Riksha's son, mighty Śrutarvan, waxes
great;
- 5 To deathless Jātavedas, meet for praise, adored with sacred oil
Visible through the gloom of night;
- 6 Even Agni whom these priestly men worship with sacrificia
gifts,
With lifted ladles offering them.
- 7 O Agni, this our newest hymn hath been addressed from us to
thee,
O cheerful Guest, well-born, most wise, worker of wonders,
ne'er deceived.
- 8 Agni, may it be dear to thee, most grateful, and exceeding
sweet:
Grow mightier, eulogized therewith.
- 9 Splendid with splendours may it be, and in the battle with
the foe
Add loftier glory to thy fame.
- 10 Steed, cow, a lord of heroes, bright like Indra, who shall fill
the car,
Whose high renown ye celebrate, and people praise each glo
rious deed.
- 11 Thou whom Gopavana made glad with song, O Agni Angiras,
Hear this my call, thou Holy One.
- 12 Thou whom the priestly folk implore to aid the gathering c
the spoil,
Such be thou in the fight with foes.

1 I follow Ludwig in his interpretation of this stanza, the construction of which is difficult.

2 *Like Mitra*: or as a friend; or like the Sun.—Śāyana.

10 *Steed, cow*: there is no verb to govern these accusatives. Perhaps, it is, that is, the hymn, give, may be understood. Śāyana explains *gām*, cow by *gantāram*, goer. '(Worship) ye men, the bright (Agni) who goes like horse and fills our chariots (with spoil).'
—Wilson.

- 13 I, called to him who reels with joy, Śrutarvan, Riksha's son,
shall stroke
The heads of four presented steeds, like the long wool of fleecy
rams.
- 14 Four coursers with a splendid car, Śaviṣṭha's horses, fleet of foot,
Shall bring me to the sacred feast, as flying steeds brought
Tugra's son.
- 15 The very truth do I declare to thee, Parushnī, mighty flood.
Waters! no man is there who gives more horses than Śaviṣ-
ṭha gives.

HYMN LXIV.

Agni.

YOKE, Agni, as a charioteer, thy steeds who best invite the Gods :
As ancient Herald seat thyself.

- 2 And, God, as skilfullest of all, call for us hitherward the Gods :
Give all our wishes sure effect.
- 3 For thou, Most Youthful, Son of Strength, thou to whom
sacrifice is paid,
Art holy, faithful to the Law.
- 4 This Agni, Lord of wealth and spoil hundredfold, thousand-
fold, is head
And chief of riches and a Sage.
- 5 As craftsmen bend the felly, so bend at our general call : come
nigh,
Angiras, to the sacrifice.
- 6 Now, O Virūpa, rouse for him, Strong God who shines at early
morn,
Fair praise with voice that ceases not.
- 7 With missile of this Agni, his who looks afar, will we lay low
The thief in combat for the kine.
- 8 Let not the Companies of Gods fail us, like Dawns that float
away,
Like cows who leave the niggardly.

14 *Tugra's son* : Bhujyu. See Vol. I., Index.

15 *Parushnī* : now the Rāvi, the river on whose bank Śrutarvan offered
his sacrifice.

1 *Ancient Herald* : or, chief Invoker.

6 *Virūpa* : the Rishi of the hymn who addresses himself. *Who shines at
early morn* : or, aspiring heavenward.

7 *The thief* : the hymn is a prayer for aid in an expedition for the recovery
of stolen cattle.

8 *Like Dawns that float away* : 'like cows that bathe them in the stream,'
according to the explanation given in the St. Petersburg Lexicon. *Like cows
who leave the niggardly* : 'the kine abandon not a little (calf).'-Wilson.

- 9 Let not the sinful tyranny of any fiercely-hating foe
Smite us, as billows smite a ship.
- 10 O Agni, God, the people sing reverent praise to thee for
strength :
With terrors trouble thou the foe.
- 11 Wilt thou not, Agni, lend us aid in winning cattle, winning
wealth ?
Maker of room, make room for us.
- 12 In this great battle cast us not aside as one who bears a load :
Snatch up the wealth and win it all.
- 13 O Agni, let this plague pursue and fright another and not us :
Make our impetuous strength more strong.
- 14 The reverent or unwearied man whose holy labour he accepts,
Him Agni favours with success.
- 15 Abandoning the foeman's host pass hither to this company :
Assist the men with whom I stand.
- 16 As we have known thy gracious help, as of a Father, long ago,
So now we pray to thee for bliss.

HYMN LXV.

Indra.

- Not to forsake me, I invoke this Indra girt by Maruts, Lord
Of magic power who rules with might.
- 2 This Indra with his Marut Friends clave into pieces Vṛitra's
head
With hundred knotted thunderbolt.
- 3 Indra, with Marut Friends, grown strong, hath rent asunder
Vṛitra, and
Released the waters of the sea.
- 4 This is that Indra who, begirt by Maruts, won the light of
heaven
That he might drink the Soma juice.
- 5 Mighty, impetuous, begirt by Maruts, him who loudly roars,
Indra we invoke with songs.
- 6 Indra begirt by Maruts we invoke after the ancient plan,
That he may drink the Soma juice.
- 7 O liberal Indra, Marut-girt, much-lauded Śatakratu, drink
The Soma at this sacrifice.
- 8 To thee, O Indra, Marut-girt, these Soma juices, Thunderer !
Are offered from the heart with lauds.

3 *Of the sea : of the firmament or ocean of air.*

- 9 Driuk, Indra, with thy Marut Friends, pressed Soma at the morning rites,
Whetting thy thunderbolt with strength.
- 10 Arising in thy might, thy jaws thou shookest, Indra, having quaffed
The Soma which the mortar pressed.
- 11 Indra, both worlds complained to thee when uttering thy fearful roar,
What time thou smotest Dasyus dead.
- 12 From Indra have I measured out a song eight-footed with nine parts,
Delicate, faithful to the Law.

HYMN LXVI.

Indra.

- SCARCELY was Satakratu born when of his Mother he inquired,
Who are the mighty ? Who are famed ?
- 2 Then Savasi declared to him Aurnavâbha, Ahiṣuva :
Son, these be they thou must o'erthrow.
- 3 The Vṛitra-slayer smote them all as spokes are hammered in-
to naves :
The Dasyu-killer waxed in might.
- 4 Then Indra at a single draught drank the contents of thirty pails,
Pails that were filled with Soma juice.
- 5 Indra in groundless realms of space pierced the Gandharva through, that he
Might make the Brahmans' strength increase.

11 *Complained to thee*: in terror. *When uttering thy fearful roar*: the meaning of *krátshamānam*, rendered thus conjecturally, is uncertain.

12 *Eight-footed with nine parts*: the hymn consists of triplets, each of which contains nine Pādas, parts or half-lines, of eight feet or syllables each. That is, the metre is octo-syllabic (8 × 3), and the triplet contains three stanzas in that metre, or nine octosyllabic Pādas. *From Indra*: originating in him as its subject or inspirer. *Faithful to the Law*: closely connected with sacrifice.

1 Cp. VIII. 45. 4.

2 *Savasi*: or, the Mighty One, Indra's Mother. *Aurnavâbha*: or Ūrnavâbha's son. See VIII. 32. 26. *These*: and other fiends, as *tē*, these, is plural.

4 *Pails*: or bowls; literally, lakes. The meaning of the word *kṛnukā* in this stanza is uncertain. It appears to be an adjective qualifying *sarāni* pails or lakes. See note in Wilson's Translation.

5 *The Gandharva*: a heavenly being who dwells in the region of the air and guards the celestial Soma, that is, the rain. See I. 22. 14, and 163. 2. According to Sāyana, the Gandharva is the rain-cloud itself, which Indra shattered, and so released the fertilizing water.

- 6 Down from the mountains Indra shot hither his well-directed shaft :
He gained the ready brew of rice.
- 7 One only is that shaft of thine, with thousand feathers, hundred barbs,
Which, Indra, thou hast made thy friend.
- 8 Strong as the Ribhus at thy birth, therewith to those who praise thee, men
And women, bring thou food to eat.
- 9 By thee these exploits were achieved, the mightiest deeds abundantly :
Firm in thy heart thou settest them.
- 10 All these things Vishnu brought, the Lord of ample stride whom thou hadst sent--
A hundred buffaloes, a brew of rice and milk : and Indra slew the ravening boar.
- 11 Most deadly is thy bow, successful, fashioned well ; good is thine arrow, decked with gold.
Warlike and well equipped thine arms are, which increase sweetness for him who drinks the sweet.

HYMN LXVII.

Indra

- BRING us a thousand, Indra, as our guerdon for the Soma juice :
Hundreds of kine, O Hero, bring.
- 2 Bring cattle, bring us ornament, bring us embellishment and steeds,
Give us, besides, two rings of gold.

6 The stanza is similarly explained by Sâyana. Indra smote the rain from the clouds, and obtained food for men.

7 *One only* : Indra alone is the wielder of the thunderbolt.

10 *All these things* : the buffaloes or dark clouds, and the rice and milk fertilizing rain. *Slew* : the verb is supplied by Sâyana. *The ravening boar* Vritra. Cf. I. 61. 7. where the deed is similarly related. See Prof. A. A. Macdonell, *Journal R. A. Society*, 1895, p. 186.

11 *Which increase sweetness for him who drinks the sweet* : this is Ludwig's interpretation of two very difficult words which mean according to Wilson's Translation, 'destructively overthrowing, destructively piercing ;' according to the St. Petersburg Lexicon, 'like two bees delighting in sweetness ;' and according to Grassmann, 'sweetness loves thy two lips.'

1 *A thousand* : cows, understood.

2 *Two rings* : the meaning of *manâ* here is somewhat uncertain. See Müller, *India, What can it Teach us?* pp. 125, 126 ; Weber, *Episches im Vedischen Ritual*, p. 30 ; and Zimmer, *Altindisches Leben*, pp. 50, 51.

- 3 And, Bold One, bring in ample store rich jewels to adorn the ear,
For thou, Good Lord, art far renowned.
- 4 None other is there for the priest, Hero! but thou, to give
him gifts,
To win much spoil and prosper him.
- 5 Indra can never be brought low, Śakra can never be subdued:
He heareth and beholdeth all.
- 6 He spieth out the wrath of man, he who can never be deceived:
Ere blame can come he marketh it.
- 7 He hath his stomach full of might, the Vritra-slayer, Conqueror,
The Soma-drinker, ordering all.
- 8 In thee all treasures are combined, Soma! all blessed things
in thee,
Uninjured, easy to bestow.
- 9 To thee speeds forth my hope that craves the gift of corn, and
kine and gold,
Yea, craving horses, speeds to thee.
- 10 Indra, through hope in thee alone even this sickle do I grasp.
Fill my hand, Maghavan, with all that it can hold of barley
cut or gathered up.

HYMN LXVIII.

Soma.

- THIS here is Soma, ne'er restrained, active, all-conquering,
bursting forth,
Rishi and Sage by sapience.
- 2 All that is bare he covers o'er, all that is sick he medicines:
The blind man sees. the cripple walks.
- 3 Thou, Soma, givest wide defence against the hate of alien men,
Hatreds that waste and weaken us.
- 4 Thou by thine insight and thy skill, Impetuous One, from
heaven and earth
Drivest the sinner's enmity.
- 5 When to their task they come with zeal, may they obtain the
Giver's grace,
And satisfy his wish who thirsts.

8 Soma: here said to mean Indra himself.

10 'It would appear as if the field were a barren one and the poet sought from Indra a harvest which he had not sown.'—Wilson.

1 Bursting forth: according to Sāyaṇa, causing (fruit) to spring forth.

4 Impetuous One: *ṛijishin*: according to Sāyaṇa, 'possessed of the remains or dregs of the Soma juice offered in the third *savana*.'

5 They: the priests. The Giver's: bountiful Indra's. His wish: Indra's longing for Soma-libations.

- 6 So may he find what erst was lost, so may he speed the pious man,
And lengthen his remaining life.
- 7 Gracious, displaying tender love, unconquered, gentle in thy thoughts,
Be sweet, O Soma, to our heart.
- 8 O Soma, terrify us not; strike us not with alarm, O King :
Wound not our heart with dazzling flame.
- 9 When in my dwelling-place I see the wicked enemies of Gods
King, chase their hatred far away, thou Bounteous One
dispel our foes.

HYMN LXIX.

Indr.

- O SATAKRATU, truly I have made none else my Comforter.
Indra, be gracious unto us.
- 2 Thou who hast ever aided us kindly of old to win the spoil,
As such, O Indra, favour us.
- 3 What now ? As prompter of the poor thou helpest him who
sheds the juice.
Wilt thou not, Indra, strengthen us ?
- 4 O Indra, help our chariot on, yea, Thunderer, though it lag
behind :
Give this my car the foremost place.
- 5 Ho there ! why sittest thou at ease ? Make thou my chariot
to be first :
And bring the fame of victory near.
- 6 Assist our car that seeks the prize. What can be easier for
thee ?
So make thou us victorious.
- 7 Indra, be firm : a fort art thou. To thine appointed place
proceeds
The auspicious hymn in season due.
- 8 Let not our portion be disgrace. Broad is the course, the prize
is set,
The barriers are opened wide.
- 9 This thing we wish, that thou mayst take thy fourth, thy
sacrificial name.
So art thou held to be our Lord.

9 *The wicked enemies* : or, the enmities ; that is, when I see that the Gods are displeased with me.

4 The hymn is a prayer for success in a coming chariot race.

7 *To thine appointed place* : 'to thee the repeller (of enemies).'—Wilson.

9 *Thy fourth, thy sacrificial name* : the other three, according to Sâyana, the constellation-name, the secret name, and the revealed name.

10 Ekadyū hath exalted you, Immortals: both Goddesses and Gods hath he delighted.

Bestow upon him bounty meet for praises. May he, enriched with prayer, come soon and early.

HYMN LXX.

Indra.

INDRA, God of the mighty arm, gather for us with thy right hand

Manifold and nutritious spoil.

2 We know thee mighty in thy deeds, of mighty bounty, mighty wealth,

Mighty in measure, prompt to aid.

3 Hero, when thou art fain to give, neither may Gods nor mortal men

Restrain thee like a fearful Bull.

4 Come, let us glorify Indra, Lord supreme of wealth, Self-ruling King:

In bounty may he harm us not.

5 Let prelude sound and following chant: so let him hear the Sāman sung,

And with his bounty answer us.

6 O Indra, with thy right hand bring, and with thy left remember us:

Let us not lose our share of wealth.

7 Come nigh, O Bold One, boldly bring hither the riches of the churl

Who giveth least of all the folk.

8 Indra, the booty which thou hast with holy singers to receive, Even that booty win with us.

9 Indra, thy swiftly-coming spoil, the booty which rejoices all, Sounds quick in concert with our hopes.

HYMN LXXI.

Indra.

HASTE forward to us from afar, or, Vritra slayer, from anear, To meet the offering of the meath.

10 The Gods in general are the deities of this stanza. *Ekadyū* is the seer of the hymn. *He, enriched with prayer*: Indra, exalted by our hymn.

5 *Let prelude sound*: *prā stoshad ūpagAsishat*: let the *prastotar* and the *ud-gitar*, two of the officiating priests at the chanting of a Sāman, discharge their functions: the former singing the prelude and the latter the accompaniment.

8 *Win with us*: make us thy allies.

9 *Sounds in concert with our hopes*: answers to our expectation. Perhaps as Ludwig thinks, the word 'sounds' refers to the herd of cattle which probably constituted the spoil that is spoken of.

- 2 Strong are the Soma-draughts ; come nigh : the juices fill thee
with delight :
Drink boldly even as thou art wont.
- 3 Joy, Indra, in the strengthening food : let it content thy wish
and thought,
And be delightful to thine heart.
- 4 Come to us thou who hast no foe : we call thee down to hymns
of praise,
In heaven's sublimest realm of light.
- 5 This Soma here expressed with stones and dressed with milk
for thy carouse,
Indra, is offered up to thee.
- 6 Graciously, Indra, hear my call. Come and obtain the draught,
and sate
Thyself with juices blent with milk.
- 7 The Soma, Indra, which is shed in chalices and vats for thee,
Drink thou, for thou art Lord thereof.
- 8 The Soma seen within the vats, as in the flood the Moon is seen,
Drink thou, for thou art Lord thereof.
- 9 That which the Hawk brought in his claw, inviolate, through
the air to thee,
Drink thou, for thou art Lord thereof.

HYMN LXXII.

Vigvedevas.

- WE choose unto ourselves that high protection of the Mighty Gods
That it may help and succour us.
- 2 May they be ever our allies, Varuṇa, Mitra, Aryaman,
Far-seeing Gods who prosper us.
- 3 Ye furtherers of holy Law, transport us safe o'er many woes,
As over water-floods in ships.
- 4 Dear wealth be Aryaman to us, Varuṇa dear wealth meet for
praise :
Dear wealth we choose unto ourselves.
- 5 For Sovrans of dear wealth are ye, Âdityas, not of sinner's
wealth,
Ye sapient Gods who slay the foe.
- 6 We in our homes, ye Bounteous Ones, and while we journey
on the road,
Invoke you, Gods, to prosper us.

8 *The Moon* : in allusion to the double meaning of Soma, the plant and its juice, and the Moon.

9 *The Hawk* : see I. 80. 2, and 93. 6.

- 7 Regard us, Indra, Vishnu, here, ye Aṣvins and the Marut host,
Us who are kith and kin to you.
- 8 Ye Bounteous Ones, from time of old we here set forth our
brotherhood,
Our kinship in the Mother's womb.
- 9 Then come with Indra for your chief, at early day, ye Bounteous Gods :
Yea, I address you now for this.

HYMN LXXIII.

Agni.

- AGNI, your dearest Guest, I laud, him who is loving as a friend,
Who brings us riches like a car.
- 2 Whom as a far-foreseeing Sage the Gods have, from the olden
time,
Established among mortal men.
- 3 Do thou, Most Youthful God, protect the men who offer, hear
their songs,
And of thyself preserve their seed.
- 4 What is the praise wherewith, O God, Angiras, Agni, Son of
Strength,
We, after thine own wish and thought,
- 5 May serve thee, O thou Child of Power, and with what sacrifice's
plan ?
What prayer shall I now speak to thee ?
- 6 Our God, make all of us to dwell in happy habitations, and
Reward our songs with spoil and wealth.
- 7 Lord of the house, what plenty fills the songs which thou inspirest
now,
Thou whose hymn helps to win the kine ?
- 8 Him Wise and Strong they glorify, the foremost Champion in
the fray,
And mighty in his dwelling-place.
- 9 Agni, he dwells in rest and peace who smites and no one smites
again :
With hero sons he prospers well.

HYMN LXXIV.

Aṣvins.

To this mine invocation, O ye Aṣvins, ye Nāsatyas, come,
To drink the savoury Soma juice.

8 *In the Mother's womb* : as common children of Aditi the General Mother of all living beings

3 *And of thyself preserve their seed* : or, and guard our offspring and ourselves.

9 *He* : the faithful worshipper.

- 2 This laud of mine, ye Aṣvins Twain, and this mine invitation
hear,
To drink the savoury Soma juice.
- 3 Here Kṛiṣṇa is invoking you, O Aṣvins, Lords of ample wealth,
To drink the savoury Soma juice.
- 4 List, Heroes, to the singer's call, the call of Kṛiṣṇa lauding
you,
To drink the savoury Soma juice.
- 5 Chiefs, to the sage who sings your praise grant an inviolable
home,
To drink the savoury Soma juice.
- 6 Come to the worshipper's abode, Aṣvins, who here is lauding
you,
To drink the savoury Soma juice.
- 7 Yoke to the firmly jointed car the ass which draws you, Lords
of wealth,
To drink the savoury Soma juice.
- 8 Come hither, Aṣvins, on your car of triple form with triple seat,
To drink the savoury Soma juice.
- 9 O Aṣvins, O Nâsatyas, now accept with favouring grace my
songs,
To drink the savoury Soma juice.

HYMN LXXV.

Aṣvins.

YE Twain are wondrous strong, well-skilled in arts that heal,
both bringers of delight, ye both won Daksha's praise.

Viṣvaka calls on you as such to save his life. Break ye not
off our friendship, come and set me free.

- 2 How shall he praise you now who is distraught in mind? Ye
Twain give wisdom for the gain of what is good.

Viṣvaka calls on you as such to save his life. Break ye not
off our friendship, come and set me free.

5 *To drink*: so that ye may drink.

7 *The ass*: cf. I. 34. 9; 116. 2; and 162. 21.

8 *Of triple form with triple seat*: see I. 34. 2, 9.

The Rishi is Viṣvaka son of Kṛiṣṇa.

1 *Daksha's praise*: on the occasion mentioned in I. 116. 2; or when the Aṣvins won Sûryâ for their bride, I. 116. 17. *To save his life*: according to Sâyana, 'for the sake of his son' *Come and set me free*: 'flying loose (your reins and gallop hither).'—Wilson. 'Unyoke your horses.'—Grassmann.

2 *Distraught in mind*: referring either to Viṣvaka himself, or the man for whom he invokes the Aṣvins' aid. According to Sâyana, Vimanah (distraught in mind) here is the name of a Rishi.

- 3 Already have ye Twain, possessors of great wealth, prospered
Vishnâpû thus for gain of what is good.
Viṣvaka calls on you as such to save his life. Break ye not
off our friendship, come and set me free.
- 4 And that Impetuous Hero, winner of the spoil, though he is
far away, we call to succour us,
Whose gracious favour, like a father's, is most sweet. Break
ye not off our friendship, come and set me free.
- 5 About the holy Law toils Savitar the God: the horn of holy
Law hath he spread far and wide.
The holy Law hath quelled even mighty men of war.* Break
ye not off our friendship, come and set me free.

HYMN LXXVI.

Aṣvins.

- SPLENDID, O Aṣvins, is your praise. Come, fountain-like, to
pour the stream.
Of the sweet juice effused—dear is it, Chiefs, in heaven—drink
like two wild bulls at a pool.
- 2 Drink the libation rich in sweets, O Aṣvins Twain: sit, Heroes,
on the sacred grass.
Do ye with joyful heart in the abode of man preserve his life
by means of wealth.
- 3 The Priyamedha has bid you come with all the succours that are yours.
Come to his house whose holy grass is trimmed, to dear sacri-
fice at the morning rites.
- 4 Drink ye the Soma rich in meath, ye Aṣvins Twain: sit gladly
on the sacred grass.
So, waxen mighty, to our eulogy from heaven come ye as wild-
bulls to the pool.
- 5 Come to us, O ye Aṣvins, now with steeds of many a varied hue,
Ye Lords of splendour, wondrous, borne on paths of gold,
drink Soma, ye who strengthen Law.
- 6 For we the priestly singers, fain to hymn your praise, invoke
you for the gain of strength.
So, wondrous, fair, and famed for great deeds come to us,
through our hymn, Aṣvins, when ye hear.

3 *Vishnâpû*: the Rishi's son or grandson.

4 *That Impetuous Hero*: Indra. 'These two verses,' says Grassmann, 'are taken from another hymn. Verse 5 is addressed to Savitar, and verse 4, as it appears, to Indra. The refrain, which is altogether unsuitable here, has been added in order to connect the verses with the preceding hymn.'

2 *The libation*: *gharmâm*: the heated milk or other beverage, or the vessel in which it is heated.

3 *The Priyamedha*: Priyamedha and his family.

HYMN LXXVII.

Indra,

As cows low to their calves in stalls, so with our songs we glorify

This Indra, even your Wondrous God who checks attack, who joys in the delicious juice.

- 2 Celestial, bounteous Giver, girt about with might, rich, mountain-like, in precious things,

Him swift we seek for foodful booty rich in kine, brought hundredfold and thousandfold.

- 3 Indra, the strong and lofty hills are powerless to bar thy way. None stay that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.

- 4 A Warrior thou by strength, wisdom, and wondrous deed, in might excellest all that is.

Hither may this our hymn attract thee to our help, the hymn which Gotamas have made.

- 5 For in thy might thou stretchest out beyond the boundaries of heaven.

The earthly region, Indra, comprehends thee not. After thy Godhead hast thou waxed.

- 6 When, Maghavan, thou honourest the worshipper, no one is there to stay thy wealth.

Most liberal Giver thou, do thou inspire our song of praise, that we may win the spoil.

HYMN LXXVIII.

Indra,

To Indra sing the lofty hymn, Maruts! that slays the Vritras best. Whereby the Holy Ones created for the God the light divine that ever wakes.

- 2 Indra who quells the curse blew curses far away, and then in splendour came to us.

Indra, refulgent with thy Marut host! the Gods strove eagerly to win thy love.

- 3 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise. Let Satakratu, Vritra-slayer, kill the foe with hundred-knotted thunderbolt.

1 *As cows*: the cows who are milked for sacrificial purposes, whose calves are shut up during the ceremony

5 *The earthly region*: the *rajas* region, middle air, or firmament is frequently divided into two, one half belonging to the earth and the other to the sky. See Wallis, *Cosmology of the R̥gveda*, pp. 114, 115.

1 *Maruts*: here meaning the singers of the hymn of praise. 'Priests.'—Wilson. *The light divine*: the Sun, which the *Viśvedevas* generated or created for Indra.

- 4 Aim and fetch boldly forth, O thou whose heart is bold : great glory will be thine thereby.
In rapid torrent let the mother waters spread. Slay Vṛitra, win the light of heaven.
- 5 When thou, unequalled Maghavan, wast born to smite the Vṛitras dead,
Thou spreadest out the spacious earth and didst support and prop the heavens.
- 6 Then was the sacrifice produced for thee, the laud, and song of joy,
Thou in thy might surpassesest all, all that now is and yet shall be.
- 7 Raw kine thou filledst with ripe milk. Thou madest Sūrya rise to heaven.
Heat him as milk is heated with pure Sāma hymns, great joy to him who loves the song.

HYMN LXXIX.

Indra.

- MAY Indra, who in every fight must be invoked, be near to us.
May the most mighty Vṛitra-slayer, meet for praise, come to libations and to hymns.
- 2 Thou art the best of all in sending bounteous gifts, true art thou, lordly in thine act.
We claim alliance with the very Glorious One, yea, with the Mighty Son of Strength.
- 3 Prayers unsurpassed are offered up to thee the Lover of the Song.
Indra, Lord of Bay Steeds, accept these fitting hymns, hymns which we have thought out for thee.
- 4 For thou, O Maghavan, art truthful, ne'er subdued, and bringest many a Vṛitra low.
As such, O Mightiest Lord, Wielder of Thunder, send wealth hither to the worshipper.

7 *Raw kine*: cf. I. 62 9; 180 3; II. 40. 2; IV 3 9; VI. 72. 4; 17. 6; 44. 2; VIII. 32. 25. *Thou madest Sū-rya rise to heaven*: Sāyana relates a legend that when the Panis had carried off the cows of the Angirases and placed them in a mountain enveloped in darkness, Indra, at the prayer of the Rishis, set the sun in heaven in order that he might see and recover their cattle. *Heat him as milk is heated*: this line is difficult. '(Priests) excite (Indra) with your praises as men heat the *Gharma* with *Sāman*-hymns'—Wilson. *Gharma* means either the hot milk or other beverage offered in the Pravargya ceremony, or the vessel in which it is heated. *Great joy to him who loves the song*: or perhaps the meaning is, the Brihat-Sāman (one of the most important Sāma hymns, the first and second verses of R. V. VI 46), is dear to him who loves song.

3 *Fitting hymns*: *yójanā*: see Wilson's Translation and note.

- 5 O Indra, thou art far-renowned, impetuous, O Lord of Strength,
Alone thou slayest with the guardian of mankind resistless
never-conquered foes.
- 6 As such we seek thee now, O Asura, thee most wise, craving
thy bounty as our share.
Thy sheltering defence is like a mighty cloak. So may thy
glories reach to us.

HYMN LXXX.

Indra.

- Down to the stream a maiden came, and found the Soma by
the way.
Bearing it to her home she said, For Indra will I press thee
out, for Śakra will I press thee out.
- 2 Thou roaming yonder, little man, beholding every house in
turn,
Drink thou this Soma pressed with teeth, accompanied with
grain and curds, with cake of meal and song of praise.
- 3 Fain would we learn to know thee well, nor yet can we attain
to thee.
Still slowly and in gradual drops, O Indu, unto Indra flow.
- 4 Will he not help and work for us? Will he not make us
wealthier?
Shall we not, hostile to our lord, unite ourselves to Indra now
- 5 O Indra, cause to sprout again three places, these which
declare,—
My father's head, his cultured field, and this the part below
my waist.
- 6 Make all of these grow crops of hair, yon cultivated field o
urs,
My body, and my father's head.
- 7 Cleansing Apālā, Indra! thrice, thou gavest sunlike skin to
her,
Drawn, Śatakratu! through the hole of car, of wagon, and o
yoke.

5 *The guardian of mankind*: Indra's thunderbolt with which he slays the
demons of drought.

The Rishi is Apālā of the family of Atri.

1 *A maiden*: Apālā.

2 *Little man*: *vrakāḥ*: according to Śāyana, hero. Indra is intended
perhaps as Sūrya the Sun-God.

3 *Indu*: Soma.

4 *He*: Indra. *Hostile to our lord*: Apālā, it is said, was afflicted with
cutaneous disease and was consequently repudiated by her husband.

7 *Sunlike*: bright and clear. Śāyana says that Indra dragged her through
the wide hole of his chariot, the narrower hole of the cart and the small hole
of the yoke, and she cast off three skins. The first skin became a hedgehog.

HYMN LXXXI.

Indra.

- INVITE ye Indra with a song to drink your draught of Soma juice,
 All-conquering Satakratu, most munificent of all who live.
- 2 Lauded by many, much-invoked, leader of song, renowned of old :
 His name is Indra, tell it forth.
- 3 Indra the Dancer be to us the giver of abundant strength :
 May he, the mighty, bring it near.
- 4 Indra whose jaws are strong hath drunk of worshipping
 Sudaksha's draught,
 The Soma juice with barley mixt.
- 5 Call Indra loudly with your songs of praise to drink the Soma juice,
 For this is what augments his strength.
- 6 When he hath drunk its gladdening drops the God with vigour of a God
 Hath far surpassed all things that are.
- 7 Thou speedest down to succour us this ever-conquering God of yours,
 Him who is drawn to all our songs ;
- 8 The Warrior not to be restrained, the Soma-drinker ne'er o'erthrown,
 The Chieftain of resistless might.
- 9 O Indra, send us riches, thou Omniscient, worthy of our praise :
 Help us in the decisive fray.

the second an alligator, the third a chameleon. I suppose, with Prof. Aufrecht, that the hole or space of the chariot and cart represents the opening between the four wheels; the hole of the yoke seems to me to mean the opening through which the animal's head passed, corresponding to Homer's $\zeta\epsilon\upsilon\gamma\lambda\eta$, II. 19. 406.—Cowell.

For the legend from the Śiṭyāyana Brāhmaṇa, founded on the hints contained in this hymn and repeated by Śāyana in his Commentary, see also Wilson's Translation, Vol. V.

Prof. Aufrecht has published the text and commentary of this hymn in *Indische Studien*, IV. p. 1 sqq. See M. Müller's *Rig-veda Samhitā*, Vol. III., 2nd edition, p. 33 sqq.

3 *The Dancer*: active in battle, dancer of the war dance. *Near*: *abhijná*: or, up to our knees.

4 *Sudaksha's draught*: offered by a Rishi of that name.

7 According to Śāyana this stanza is addressed by the *Yajamdna* or sacrificer to the *Stotar* or praising priest, and he gives an imperative sense to the indicative, thou speedest down: 'Bring hither.'—Wilson.

- 10 Even thence, O Indra, come to us with food that gives a hundred powers,
With food that gives a thousand powers.
- 11 We sought the wisdom of the wise. Śakra, Kine-giver, Thunder-armed !
May we with steeds o'ercome in fight.
- 12 We make thee, Śatakratu, find enjoyment in the songs we sing,
Like cattle in the pasture lands.
- 13 For, Śatakratu, Thunder-armed, all that we craved, as men are wont,
All that we hoped, have we attained.
- 14 Those, Son of Strength, are come to thee who cherish wishes in their hearts :
O Indra, none excelleth thee.
- 15 So, Hero, guard us with thy care, with thy most liberal providence,
Speedy, and terrible to foes.
- 16 O Satakratu Indra, now rejoice with that carouse of thine
Which is most splendid of them all ;
- 17 Even, Indra, that carouse which slays the Vṛitras best, most widely famed,
Best giver of thy power and might.
- 18 For that which is thy gift we know, true Soma-driuker, Thunder-armed,
Mighty One, amid all the folk.
- 19 For Indra, Lover of Carouse, loud be our songs about the juice :
Let poets sing the song of praise.
- 20 We summon Indra to the draught, in whom all glories rest, in whom
The seven communities rejoice.
- 21 At the Trīkadrukas the Gods span sacrifice that stirs the mind :
Let our songs aid and prosper it. —

10 *Even thence*: from where thou art ; from heaven.

11 *Of the wise*: Indra. *Kine-giver*: *godare*: perhaps, 'burster open of the cow-stall'; 'cleaver of mountains.'—Wilson

12 *Like cattle*: as the cowherd refreshes his cattle—Śāyapa.

18 *Thy gift*: the wealth which thou givest. *Amid all the folk*: among all the worshippers who offer thee Soma.—Śāyapa.

20 *Seven communities*: *saptā sansāṁśah*: probably = all the folk, in stanza 18; 'the seven associated priests.'—Wilson.

21 *At the Trīkadrukas*: see VIII. 13. 18, and note.

- 2 Let the drops pass within thee as the rivers flow into the sea :
O Indra, naught excelleth thee.
- 3 Thou, wakeful Hero, by thy might hast taken food of Soma
juice,
Which, Indra, is within thee now.
- 4 O Indra, Vritra-slayer, let Soma be ready for thy maw,
The drops be ready for thy forms.
- 5 Now Śrutakaksha sings his song that cattle and the steed may
come,
That Indra's very self may come.
- 6 Here, Indra, thou art ready by our Soma juices shed for thee,
Śakra, at hand that thou mayst give.
- 7 Even from far away our songs reach thee, O Caster of the
Stone :
May we come very close to thee.
- 8 For so thou art the hero's Friend, a Hero, too, art thou, and
strong :
So may thine heart be won to us.
- 9 So hath the offering, wealthiest Lord, been paid by all the
worshippers :
So dwell thou, Indra, even with me.
- 10 Be not thou like a slothful priest, O Lord of spoil and wealth :
rejoice
In the pressed Soma blent with milk.
- 11 O Indra, let not ill designs surround us in the sunbeams' light :
This may we gain with thee for Friend.
- 12 With thee to help us, Indra, let us answer all our enemies :
For thou art ours and we are thine.
- 13 Indra, the poets and thy friends, faithful to thee, shall loudly sing
Thy praises as they follow thee.

HYMN LXXXII.

Indra.

- ŚŪRYA, thou mountest up to meet the Hero famous for his
wealth,
Who hurls the bolt and works for man :
- 2 Him who with might of both his arms brake nine-and-ninety
castles down,
Slew Vṛitra and smote Ahi dead.

24 *Thy forms* : thy various bodies or splendours.—Śāyana.

25 *Śrutakaksha* : the Rishi of the hymn.

30 *Priest : brahmā* : Brahman or praying priest.

31 *In the sunbeams' light* : as Indra stands in the closest relationship to the Sun.

2 *Nine-and-ninety castles* : cloud-castles of the demon Śambara.

- 3 This Indra is our gracious Friend. He sends us in a full
broad stream
Riches in horses, kine, and corn.
- 4 Whatever, Vṛitra-slayer! thou, Sūrya, hast risen upon to-day,
That, Indra, all is in thy power.
- 5 When, Mighty One, Lord of the brave, thou thinkest thus,
I shall not die,
That thought of thine is true indeed.
- 6 Thou, Indra, goest unto all Soma libations shed for thee,
Both far away and near at hand.
- 7 We make this Indra very strong to strike the mighty Vṛitra dead:
A vigorous Hero shall he be.
- 8 Indra was made for giving, set, most mighty, o'er the joyous
draught,
Bright, meet for Soma, famed in song.
- 9 By song as 'twere, the powerful bolt which none may parry
was prepared:
Lofty, invincible he grew.
- 10 Indra, Song-lover, lauded, make even in the wilds fair ways for us,
Whenever, Maghavan, thou wilt.
- 11 Thou whose commandment and behest of sovran sway none
disregards,
Neither audacious man nor God.
- 12 And both these Goddesses, Earth, Heaven, Lord of the beau-
teous helm! revere
Thy might which no one may resist.
- 13 Thou in the black cows and the red and in the cows with spot-
ted skin
This white milk hast deposited.
- 14 When in their terror all the Gods shrank from the Dragon's
furious might,
Fear of the monster fell on them.
- 15 Then he was my Defender, then, Invincible, whose foe is not
The Vṛitra-slayer showed his might.
- 16 Him your best Vṛitra-slayer, him the famous Champion of
mankind
I urge to great munificence,

8 *Was made*: was created by Prajāpati.—Sayana.

12 *Lord of the beautiful helm*: or, 'deity of the handsome jaw.'—Wilson.

13 *In the black cows*: cf. I. 62. 9.

14 *The Dragon's furious might*: the fierce attack of the demon Ahi. *Q.*
the monster: or, of the wild beast, Ahi.

16 *Champion*: I join *prā* to *śardham*, as suggested in the St Petersburg Lexicon

- 17 To come, Much-lauded ! Many-named ! with this same thought
that longs for milk,
Whene'er the Soma juice is shed.
- 18 Much-honoured by libations, may the Vritra-slayer wake for us :
May Śakra listen to our prayers.
- 19 O Hero, with what aid dost thou delight us, with what suc-
cour bring
Riches to those who worship thee ?
- 20 With whose libation joys the Strong, the Hero with his team
who quells
The foe, to drink the Soma juice ?
- 21 Rejoicing in thy spirit bring thousandfold opulence to us :
Enrich thy votary with gifts.
- 22 These juices with their wedded wives flow to enjoyment lov-
ingly :
To waters speeds the restless one.
- 23 Presented strengthening gifts have sent Indra away at sacri-
fice,
With might, unto the cleansing bath.
- 24 These two who share his feast, By Steeds with golden manes,
shall bring him to
The banquet that is laid for him.
- 25 For thee, O Lord of Light, are shed these Soma-drops, and
grass is strewn :
Bring Indra to his worshippers.
- 26 May Indra give thee skill and lights of heaven, wealth to his
votary
And priests who praise him : laud ye him.
- 27 O Śatakratu, wondrous strength and all our lauds I bring to
thee :
Be gracious to thy worshippers.

17 *To come*: that is, that thou, Indra, mayst come. This abrupt change of person is not uncommon in the Veda.

22 *The wedded wives*: of the soma juices are said to be the two waters called *vasativarāṇ* and *ekadhañ*, used in the Soma ceremonies. *To enjoyment*: to be drunk by Indra. *To waters speeds the restless one*: or, with Grassmann, 'The lover of the waters speeds'. The exact meaning of *nichumpuñ* is uncertain, Yaska deriving it from *chum*, to eat, and Mahidhara from *chup*, to creep or move slowly. The meaning of the sentence is, according to the Scholiast, that, at the time of the concluding purificatory ceremony which is to atone for errors and omissions in the principal sacrifice, the stale Soma is thrown into the waters. See Cowell's note in Wilson's Translation.

23 *The cleansing bath*: the *avakṛitha*, here, apparently, the bath or vessel in which the Soma plants were rinsed and purified.

- 28 Bring to us all things excellent, O Śatakratu, food and strength:
For, Indra, thou art kind to us.
- 29 O Śatakratu, bring to us all blessings, all felicity :
For, Indra, thou art kind to us.
- 30 Bearing the Soma juice we call, best Vṛitra-slayer, unto thee:
For, Indra, thou art kind to us.
- 31 Come, Lord of rapturous joys, to our libation with thy Bay
Steeds, come
To our libation with thy Steeds.
- 32 Known as best Vṛitra-slayer erst, as Indra Śatakratu, come
With Bay Steeds to the juice we shed.
- 33 O Vṛitra-slayer, thou art he who drinks these drops of Soma:
come
With Bay Steeds to the juice we shed.
- 34 May Indra give, to aid us, wealth handy that rules the Skilful
Ones :
Yea, may the Strong give potent wealth.

HYMN LXXXIII.

Maruts.

- THE Cow, the famous Mother of the wealthy Maruts, pours
her milk :
Both horses of the cars are yoked,—
- 2 She in whose bosom all the Gods, and Sun and Moon for men
to see,
Maintain their everlasting Laws.
- 3 This all the pious sing to us, and sacred poets evermore :
The Maruts to the Soma-draught !
- 4 Here is the Soma ready pressed : of this the Maruts drink, of
this
Self-luminous the Aṣvins drink.

34 *Handy: ṛibhūn. That rules the Skilful Ones: ṛibhukshānam. The Strong: vāṇ.* These words are used as plays upon the names of the Ribhus, or as Grassmann says, the verse may have been taken from a hymn addressed to the Ribhus. 'May Indra bring to us the bounteous Ribhu Ribhukshana to partake of our sacrificial viands; may he, the mighty, bring the mighty (Vāja).'—Wilson. Cowell remarks: 'Ribhukshana was the eldest and Vāja the youngest of the three brothers. The Ribhus have a share in the evening libation between Prajāpati, and Savitri, see Ait. Brāhm. iii. 30. This verse is addressed to the Ribhus in the evening libation on the ninth day of the Dvādasāha ceremony (ib. v. 21).'

1 *The Cow: Priṣni.*

2 *In whose bosom: 'in whose presence.'*—Wilson.

The Maruts: are to be invoked, understood.

- 5 Of this, moreover, purified, set in three places, procreant,
Drink Varuṇa, Mitra, Aryaman.
- 6 And Indra, like the Herald Priest, desirous of the milky juice,
At early morn will quaff thereof.
- 7 When have the Princes gleamed and shone through waters as
through troops of foes?
When hasten they whose might is pure?
- 8 What favour do I claim this day of you great Deities, you
who are
Wondrously splendid in yourselves?
- 9 I call, to drink the Soma, those Maruts who spread all realms
of earth
And luminous regions of the sky.
- 10 You, even such, pure in your might, you, O ye Maruts, I in-
voke
From heaven to drink this Soma juice.
- 11 The Maruts, those who have sustained and propped the
heavens and earth apart,
I call to drink this Soma juice.
- 12 That vigorous band of Maruts that abideth in the mountains, I
Invoke to drink this Soma juice.

HYMN LXXXIV.

Indra.

- SONG-LOVER ! like a charioteer come songs to thee when Soma
flows.
O Indra, they have called to thee as mother-kine unto their
calves.
- 2 Bright juices hitherward have sped thee, Indra, Lover of the
Song.
Drink, Indra, of this flowing sap : in every house 'tis set for thee.
 - 3 Drink Soma to inspirit thee, juice, Indra, which the Falcon
brought :
For thou art King and Sovran Lord of all the families of men.
 - 4 O Indra, hear Tīrāśchi's call, the call of him who serveth thee.
Satisfy him with wealth of kine and valiant offspring : Great
art thou.

5 Set in three places : first in a trough ; then in a straining-cloth ; then in
a third trough or vessel called *Pātubhrī*. Procreant : granting progeny to
the worshipper.

6 The Herald Priest : Agni.

1 Like a charioteer : straight and swift to their object.

3 Which the Falcon brought : see l. 80. 2, and 93. 6.

- 5 For he, O Indra, hath produced for thee the newest gladdening song,
A hymn that springs from careful thought, ancient, and full of sacred truth.
- 6 That Indra will we laud whom songs and hymns of praise have magnified.
Striving to win, we celebrate his many deeds of hero might.
- 7 Come now and let us glorify pure Indra with pure Sâna hymn.
Let the pure milky draught delight him strengthened by pure songs of praise.
- 8 O Indra, come thou pure to us, with pure assistance, pure thyself.
Pure, send thou riches down to us, and, meet for Soma, pure, be glad.
- 9 O Indra, pure, vouchsafe us wealth, and, pure, enrich the worshipper.
Pure, thou dost strike the Vritras dead, and strivest, pure, to win the spoil.

HYMN LXXXV.

Indra

- For him the Mornings made their courses longer, and Night with pleasant voices spake to Indra.
For him the Floods stood still, the Seven Mothers, Stream easy for the heroes to pass over.
- 2 The Darter penetrated, though in trouble, thrice-seven close-pressed ridges of the mountains.
Neither might God nor mortal man accomplish what the Strong Hero wrought in full-grown vigour.
- 3 The mightiest force is Indra's bolt of iron when firmly grasped in both the arms of Indra.
His head and mouth have powers that pass all others, and a his people hasten near to listen.

5 *Newest* . . . *ancient* : recent in form and expression, but ancient substance. See Muir, *O. S. Texts*, III. 238, 239.

7 *Pure Indra with pure Sâna hymns* : according to Sâyana, 'Indra, purified with pure Sâna-hymns,' from the pollution he had incurred by killing the Brâhman Vritra. See Wilson's Translation, note.

1 *The heroes* : perhaps Turvaṣa and Yadu — Ludwig.

2 *The Darter* : of the thunderbolt ; Indra. *Though in trouble* : because had none to aid him. What the *thrice-seven close-pressed ridges of the mountains* are, is uncertain. See Wilson's Translation, note. Ludwig thinks that the battle of the Sun with the demons of winter may be meant.

3 *To listen* : to the commands which issue from his mouth.

- 4 I count thee as the Holiest of the Holy, the caster-down of what hath ne'er been shaken.
I count thee as the Banner of the heroes, I count thee as the Chief of all men living.
- 5 What time, O Indra, in thine arms thou tookest thy wildly rushing bolt to slay the Dragon,
The mountains roared, the cattle loudly bellowed, the Brahmans with their hymns drew nigh to Indra.
- 6 Let us praise him who made these worlds and creatures, all things that after him sprang into being.
May we win Mitra with our songs, and Indra, and wait upon our Lord with adoration.
- 7 Flying in terror from the snort of Vṛitra, all Deities who were thy friends forsook thee.
So, Indra, be thy friendship with the Maruts: in all these battles thou shalt be the victor.
- 8 Thrice-sixty Maruts, waxing strong, were with thee, like piles of beaming light, worthy of worship.
We come to thee: grant us a happy portion. Let us adore thy might with this oblation.
- 9 A sharpened weapon is the host of Maruts. Who, Indra, dares withstand thy bolt of thunder?
Weaponless are the Asuras, the godless: scatter them with thy wheel, Impetuous Hero.
- 10 To him the Strong and Mighty, most auspicious, send up the beauteous hymn for sake of cattle.
Lay on his body many songs for Indra invoked with song, for will not he regard them?
- 11 To him, the Mighty, who accepts laudation, send forth thy thought as by a boat o'er rivers,
Stir with thy hymn the body of the Famous and Dearest One, for will not he regard it?
- 12 Serve him with gifts of thine which Indra welcomes: praise with fair praise, invite him with thine homage.

5 *Wildly rushing*: this is M. Müller's translation of *madachyūtām*. It might be rendered also 'sped in thy rapturous joy.' 'Rauschbeschleunigten.'—Ludwig. *The Dragon*: Ahi.

7 *With the Maruts*: as they alone stood by him in the conflict.

8 *Thrice-sixty*: or sixty-three, according to Sāyana, nine companies consisting of seven each. See Cowell's note in Wilson's Translation *Like piles of beaming light*: 'like cows gathered together.'—Wilson; 'like morning stars.'—Grassmann. I have followed Ludwig.

9 *With thy wheel*: or discus, a sharp-edged quoit used as a weapon of war.

- Draw near, O singer, and refrain from outcry. Make thy voice heard, for will not he regard it?
- 13 The Black Drop sank in Anṣumati's bosom, advancing with ten thousand round about it.
Indra with might longed for it as it panted : the hero-hearted laid aside his weapons.
- 14 I saw the Drop in the far distance moving, on the slope bank of Anṣumati's river,
Like a black cloud that sank into the water. Heroes, I send you forth. Go, fight in battle.
- 15 And then the Drop in Anṣumati's bosom, splendid with light, assumed its proper body ;
And Indra, with Brihaspati to aid him, conquered the godless tribes that came against him.
- 16 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden Pair, the Heaven and Earth, thou foundest, and to the mighty worlds thou gavest pleasure.
- 17 So, Thunder-armed ! thou with thy bolt of thunder didst boldly smite that power which none might equal ;
With weapons broughtest low the might of Śushṇa, and, Indra, foundest by thy strength the cattle.
- 18 Then wast thou, Chieftain of all living mortals, the very mighty slayer of the Vṛitras.
Then didst thou set the obstructed rivers flowing, and win the floods that were enthralled by Dāsas.
- 19 Most wise is he, rejoicing in libations, splendid as day, resist loss in his anger.
He only doth great deeds, the only Hero, sole Vṛitra-slayer he, with none beside him.

12 *Draw near, O singer, and refrain from outcry* : 'O priest, adorn thyself grieve not (for poverty).'—Wilson.

13 *The Black Drop* : the darkened Moon. *Anṣumatī* : a mystical river q the air into which the Moon dips to recover its vanished light. *Ten thousand* probably, demons of darkness ; the numerals are without a substantive. *As i panted* : while striving against its assailants. *Laid aside his weapons* : afte conquering the demons and restoring the darkened Moon.

14 Indra addresses the Maruts.

Śāyana explains stanzas 13—15 differently, in accordance with a legend which was probably suggested by this passage. He takes *drapsāḥ kṛishṇāḥ* black drop, to mean 'the swift moving Kṛishṇah,' an Asura or demon wh with ten thousand of his kind had occupied the banks of the river Anṣumat which, he says, is the Yamunā or Jumna, and was there defeated by Indr Brihaspati, and the Maruts. See Cowell's note in Wilson's Translation.

16 *The seven* : Kṛishṇa, Vṛitra, Namuchi, Śambara, and others.—Śāyana.

- 20 Indra is Vṛitra's slayer, man's sustainer : he must be called ;
with fair praise let us call him.
Maghavan is our Helper, our Protector, giver of spoil and
wealth to make us famous.
- 21 This Indra, Vṛitra-slayer, this Ribhukshan, even at his birth,
was meet for invocation.
Doer of many deeds for man's advantage, like Soma quaffed,
for friends we must invoke him.

HYMN LXXXVI.

Indra.

- O INDRA, Lord of Light, what joys thou broughtest from the
Asuras,
Prosper therewith, O Maghavan, him who lauds that deed,
and those whose grass is trimmed for thee.
- 2 The unwasting share of steeds and kine which, Indra, thou
hast fast secured,
Grant to the worshipper who presses Soma and gives guerdon,
not unto the churl.
- 3 The riteless, godless man who sleeps, O Indra, his unbroken
sleep,—
May he by following his own devices die. Hide from him
wealth that nourishes.
- 4 Whether, O Sakra, thou be far, or, Vṛitra-slayer, near at hand,
Thence by heaven-reaching songs he who hath pressed the
juice invites thee with thy long-maned Steeds.
- 5 Whether thou art in heaven's bright sphere, or in the basin of
the sea ;
Whether, chief Vṛitra-slayer, in some place on earth, or in the
firmament, approach.
- 6 Thou Soma-drinker, Lord of Strength, beside our flowing
Soma juice
Delight us with thy bounty rich in pleasantness, O Indra, with
abundant wealth.
- 7 O Indra, turn us not away : be the companion of our feast.
For thou art our protection, yea, thou art our kin : O Indra,
turn us not away.
- 8 Sit down with us, O Indra, sit beside the juice to drink the meath.
Show forth great favour to the singer, Maghavan ; Indra, with
us, beside the juice.

21 *Ribhukshan* : or, Lord of Ribhus.

1 *Joys* : riches.—*Sāyana*. From the *Asuras* : from the powerful *Rākshasas*.
—*Sāyana*.

2 *Gives guerdon* : liberally rewards the priests.

- 9 O Caster of the Stone, nor Gods nor mortals have attained to thee.
Thou in thy might surpassest all that hath been made: the Gods have not attained to thee.
- 10 Of one accord they made and formed for kingship Indra, the Hero who in all encounters overcometh,
Most eminent for power, destroyer in the conflict, fierce and exceeding strong, stalwart and full of vigour.
- 11 Bards joined in song to Indra so that he might drink the Soma juice,
The Lord of Light, that he whose laws stand fast might aid with power and with the help he gives.
- 12 The holy sages form a ring, looking and singing to the Ram Inciters, full of vigour, not to be deceived, are with the chanters, nigh to hear.
- 13 Loudly I call that Indra, Maghavan the Mighty, who evermore possesses power, ever resistless.
Holy, most liberal, may he lead us on to riches, and, Thunder armed, make all our pathways pleasant for us.
- 14 Thou knowest well, O Sakra, thou Most Potent, with thy strength, Indra, to destroy these castles.
Before thee, Thunder-armed! all beings tremble: the heaven and earth before thee shake with terror.
- 15 May thy truth, Indra, Wondrous Hero! be my guard: bea me o'er much woe, Thunderer! as over floods.
When, Indra, wilt thou honour us with opulence, all-nourishing and much-to-be-desired, O King?

HYMN LXXXVII.

Indra

- To Indra sing a Sâma hymn, a lofty song to Lofty Sage,
To him who guards the Law, inspired, and fain for praise.
- 2 Thou, Indra, art the Conqueror: thou gavest splendour to the Sun.
Maker of all things, thou art Mighty and All-God.
- 3 Radiant with light thou wentest to the sky, the luminous realm of heaven.
The Deities, Indra, strove to win thee for their Friend.
- 4 Come unto us, O Indra, dear, still conquering, unconcealable
Vast as a mountain spread on all sides, Lord of Heaven.

12 *The Ram*: Indra. See I. 51. 1, and VIII. 2. 40. *Inciters*: apparently the Gods themselves.

2 *All-God*: *vîṣṇûdevah*: 'the lord of all the gods,'—Wilson.

4 *Unconcealable*: as the Sun-God.

- 6 O truthful Soma-drinker, thou art mightier than both the worlds.
 Thou strengthenest him who pours libation, Lord of Heaven.
- 6 For thou art he, O Indra, who stormeth all castles of the foe,
 Slayer of Dasyus, man's Supporter, Lord of Heaven.
- 7 Now have we, Indra, Friend of Song, sent our great wishes
 forth to thee,
 Coming like floods that follow floods.
- 8 As rivers swell the ocean, so, Hero, our prayers increase thy might,
 Though of thyself, O Thunderer, waxing day by day.
- 9 With holy song they bind to the broad wide-yoked car the Bay
 Steeds of the rapid God,
 Bearers of Indra, yoked by word.
- 10 O Indra, bring great strength to us, bring valour, Śatakratu,
 thou most active, bring
 A hero conquering in war.
- 11 For, gracious Śatakratu, thou hast ever been a Mother and a
 Sire to us,
 So now for bliss we pray to thee.
- 12 To thee, Strong, Much-invoked, who showest forth thy strength,
 O Śatakratu, do I speak :
 So grant thou us heroic strength.

HYMN LXXXVIII.

Indra.

- O THUNDERER, zealous worshippers gave thee drink this time
 yesterday.
 So, Indra, listen here to those who bring the laud : come near
 unto our dwelling-place.
- 2 Lord of Bay Steeds, fair-helmed, rejoice thee : this we crave.
 Here the disposers wait on thee.
 Thy loftiest glories claim our lauds beside the juice, O Indra,
 Lover of the Song.
- 3 Turning, as 'twere, to meet the Sun, enjoy from Indra all good
 things.
 When he who will be born is born with power we look to trea-
 sures as our heritage.

7 *Coming like floods* : in crowds. But the half-line is very obscure. 'As men going by water (splash their friends) with handfuls.'—Wilson.

10 *A hero* : an heroic son.

2 *Disposers* : the priests who order religious ceremonies.

3 This stanza is difficult and obscure. Mahidhara's explanation is : 'The gathering (rays) proceeding to the sun distribute all Indra's treasures (to living beings, *sc.* as rain, corn, etc.) ; may we too by our power leave those treasures as an inheritance to him who has been or will be born.' See Cowell's note in Wilson's Translation.

- 4 Praise him who sends us wealth, whose bounties injure none
good are the gifts which Indra grants.
He is not wroth with one who satisfies his wish : he turns his
mind to giving boons.
- 5 Thou in thy battles, Indra, art subduer of all hostile bands,
Father art thou, all-conquering, cancelling the curse, thou
victor of the vanquisher.
- 6 The Earth and Heaven clung close to thy victorious might,
to their calf two mother-cows.
When thou attackest Vṛitra all the hostile bands shrink as
faint, Indra, at thy wrath.
- 7 Bring to your aid the Eternal One, who shoots and none may
shoot at him,
Inciter, swift, victorious, best of Charioteers, Tugrya's un-
quished Strengtheners ;
- 8 Arranger of things unarranged, e'en Śatakratu, source
might,
Indra, the Friend of all, for succour we invoke, Guardian
treasure, sending wealth.

HYMN LXXXIX.

Indra.

- I move before thee here present in person, and all the Deities
follow behind me.
When, Indra, thou securest me my portion, with me thou
shalt perform heroic actions.
- 2 The food of meath in foremost place I give thee, thy Share
shall be pressed, thy share appointed.
Thou on my right shalt be my friend and comrade :
shall we two smite dead full many a foeman.
- 3 Striving for strength bring forth a laud to Indra, a true
hymn if he in truth existeth.
One and another say, There is no Indra. Who hath belied
him ? Whom then shall we honour ?

6 *As to their calf*: or the translation may be, as sire and mother to child.

7 *Tugrya* is Bhujyu, the son of Tugra. See Vol. I, Index.

8 *Arranger of things unarranged*: 'the consecrator of others but himself consecrated by none.'—Wilson.

1 This stanza is spoken by Agni.

2 Indra answers.

3 Addressed to the priests. *One and another*: *nēma*: but accord Śāyana, Nema is the name of the Rishi. 'Nema says, "verily there is Indra."'—Wilson.

- 1 Here am I, look upon me here, O singer. All that existeth I surpass in greatness.
The Holy Law's commandments make me mighty. Rending with strength I rend the worlds asunder.
- 5 When the Law's lovers mounted and approached me as I sat alone upon the dear sky's summit,
Then spake my spirit to the heart within me, My friends have cried unto me with their children.
- 6 All these thy deeds must be declared at Soma-feasts, wrought, Indra, Bounteous Lord, for him who sheds the juice,
When thou didst open wealth heaped up by many, brought from far away to Śarabha, the Rishi's kin.
- 7 Now run ye forth your several ways : he is not here who kept you back.
For hath not Indra sunk his bolt deep down in Vṛitra's vital part ?
- 8 On-rushing with the speed of thought within the iron fort he pressed :
The Falcon went to heaven and brought the Soma to the Thunderer.
- 9 Deep in the ocean lies the bolt with waters compassed round about,
And in continuous onward flow the floods their tribute bring to it.
- 10 When, uttering words which no one comprehended, Vāk, Queen of Gods, the Gladdener, was seated,
The heaven's four regions drew forth drink and vigour : now whither hath her noblest portion vanished ?

4 Indra speaks this and the following stanza.

5 *The Law's lovers* : the priests who in sacrifice ascend to Indra. According to Hillebrandt (*V. Mythologie*, I. 354), the Maruts ; *śiṣumantaḥ* meaning not 'with their children,' but 'with the Infant (Soma).'

6 The priest addresses Indra. *Śarabha* : a Rishi of that name.—Śāyaṇa. The original hymn appears to end with this stanza.

7 Addressed to the waters of heaven after Indra's battle with Vṛitra.

8 *He* : the Falcon. *The iron fort* : the stronghold or cloud in which the Soma or ambrosial rain was imprisoned. Cf. IV. 27. 2

9 *In the ocean* : as produced naturally in the sea of air.

10 This and the following stanza have no apparent connexion with what precedes. *Vāk* : or Vāch, vox, voice, or Speech personified. Her unintelligible words are the thunder. *Her noblest portion* : according to Śāyaṇa, the word which follows thunder. Or the thunder itself may be intended. See Cowell's note in Wilson's Translation. *Was seated* : at the sacrifice offered to her.

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- 11 The Deities generated Vâk the Goddess, and animals of every figure speak her.
 May she, the Gladdener, yielding food and vigour, the Milch-cow Vâk, approach us meetly lauded.
- 12 Step forth with wider stride, my comrade Vishnu; make room, Dyaus, for the leaping of the lightning.
 Let us slay Vritra, let us free the rivers: let them flow loosed at the command of Indra.

HYMN XC.

Various.

- YEA, specially that mortal man hath toiled for service of the Gods,
 Who quickly hath brought near Mitra and Varuṇa to share his sacrificial gifts.
- 2 Supreme in sovran power, far-sighted, Chiefs and Kings, most swift to hear from far away,
 Both, wondrously, set them in motion as with arms, in company with Sûrya's beams.
- 3 The rapid messenger who runs before you, Mitra-Varuṇa, with iron head, swift to the draught,
- 4 He whom no man may question, none may summon back, who stands not still for colloquy,—
 From hostile clash with him keep ye us safe this day; keep us in safety with your arms.
- 5 To Aryaman and Mitra sing a reverent song, O pious one,
 A pleasant hymn that shall protect to Varuṇa: sing forth laud unto the Kings.
- 6 The true, Red Treasure they have sent, one only Son born of the Three.
 They, the Immortal Ones, never deceived, survey the families of mortal men.
- 7 My songs are lifted up, and acts most splendid are to be performed.
 Come hither, ye Nâsatyas, with accordant mind, to meet and to enjoy my gifts.

11 *Speak her*: articulately-speaking men and lower animals all derive their voices from her.

12 This stanza, which is out of place here, is spoken by Indra when he is about to attack Vritra. See IV. 18 11

3 *The rapid messenger*: the lightning, as one of the forms of Agni.

6 *The true, Red Treasure*: the Sun. *The Three*: heaven, mid-air, and earth.

- 8 Lords of great wealth, when we invoke your bounty which no demon checks,
Both of you, furthering our eastward-offered praise, come, Chiefs
whom Jamadagni lauds !
- 9 Come, Vāyu, drawn by fair hymns, to our sacrifice that reaches
heaven.
Poured on the middle of the straining-cloth, and cooked, this
bright drink hath been offered thee.
- 10 He comes by straightest paths, as ministering Priest, to taste
the sacrificial gifts.
Then, Lord of harnessed teams ! drink of the twofold draught,
bright Soma mingled with the milk.
- 11 Verily, Sūrya, thou art great ; truly, Âditya, thou art great.
As thou art great indeed, thy greatness is admired : yea, verily,
thou, God, art great.
- 12 Yea, Sūrya, thou art great in fame : thou evermore, O God,
art great.
Thou by thy greatness art the Gods' High Priest, divine, far-
spread unconquerable light.
- 13 She yonder, bending lowly down, clothed in red hues and rich
in rays,
Is seen, advancing as it were with various tints, amid the ten
surrounding arms.
- 14 Past and gone are three mortal generations : the fourth and
last into the Sun hath entered.
He mid the worlds his lofty place hath taken. Into green
plants is gone the Purifying.
- 15 The Rudras' Mother, Daughter of the Vasus, centre of nectar,
the Âdityas' Sister--
To folk who understand will I proclaim it--injure not Aditi,
the Cow, the sinless.

13 *She yonder* : Ushas or Dawn. *The ten surrounding arms* : the ten regions of the world.

14 *Three mortal generations* : according to the legend, Prajâpati produced in succession three kinds of creatures who all died. The fourth generation lived and enjoyed the light and warmth of the Sun. See Cowell's note in Wilson's Translation, or *Śatapatha-Brahmana*, II. 5. 1. 1—4. *Into green plants* : Sâyana explains *haritah* as the quarters of the sky, and *pāramānuh* (the Purifying) as Vāyu or the Wind. Grassmann takes *pāramānuh* to be the Soma, and *haritah* to be the horses of the Sun. I have followed Ludwig's interpretation ; but I find the stanza almost unintelligible.

15 *Centre of nectar* : or, of amrit, or immortality, or the world of the Immortal Gods. *The Cow* ; the earthly cow, as the type of Aditi or universal Nature, must not be offended. The stanza is spoken by the priest who has received the cow as his reward.

- 16 Weak-minded men have as a cow adopted me who came hither
from the Gods, a Goddess,
Who, skilled in eloquence, her voice uplifteth, who standeth
near at hand with all devotions.

HYMN XCI.

Agni

- Lord of the house, Sage, ever young, high power of life, (Agni, God,
Thou givest to thy worshipper.
- 2 So with our song that prays and serves, attentive, Lord of
spreading light,
Agni, bring hitherward the Gods.
- 3 For, Ever-Youthful One, with thee, best Furtherer, as our ally
We overcome, to win the spoil.
- 4 As Aurva Bhrigu used, as Apnavina used, I call the pure
Agni who clothes him with the sea.
- 5 I call the Sage who sounds like wind, the Might that liketh
Parjanya roars,
Agni who clothes him with the sea.
- 6 As Savitar's productive Power, as him who sends down bliss, I call
Agni who clothes him with the sea.
- 7 Hither, for powerful kinship, I call Agni, him who prospers you
Most frequent at our solemn rites ;
- 8 That through this famed One's power, he may stand by us
even as Tvashtar comes
Unto the forms that must be shaped.
- 9 This Agni is the Lord supreme above all glories mid the Gods
May he come nigh to us with strength.
- 10 Here praise ye him the most renowned of all the ministering
Priests,
Agni, the Chief at sacrifice ;
- 11 Piercing, with purifying flame, enkindled in our homes, most
high,
Swiftest to hear from far away.

16 *Weak-minded men*: 'Men are too feeble in their intellect to comprehend me in my true form and my real nature: they can only understand my word in the shape of a cow.'—See Ludwig, *R. V.*, IV. 245, 246.

The concluding stanza is spoken by Aditi as a cow.

4 *Aurva Bhrigu*: or, perhaps, Aurva and Bhrigu. The ancient Rishi Aurva is said to have been the grandson of Bhrigu. *Apnavina*: another ancient Rishi, mentioned in connexion with the Bhrigus and the earliest worship of Agni, in Book IV. 7. 1.

- 2 Sage, laud the Mighty One who wins the spoil of victory like a steed,
And, Mitra-like, unites the folk.
- 13 Still turning to their aim in thee, the oblation-bearer's sister
hymns
Have come to thee before the wind.
- 14 The waters find their place in him, for whom the threefold
sacred grass
Is spread unbound, unlimited.
- 15 The station of the Bounteous God hath, through his aid which
none impair,
A pleasant aspect like the Sun.
- 16 Blazing with splendour, Agni, God, through pious gifts of
sacred oil,
Bring thou the Gods and worship them.
- 17 The Gods as mothers brought thee forth, the Immortal Sage,
O Angiras,
The bearer of our gifts to heaven.
- 18 Wise Agni, Gods established thee, the Seer, noblest messenger,
As bearer of our sacred gifts.
- 19 No cow have I to call mine own, no axe at hand wherewith
to work,
Yet what is here I bring to thee.
- 20 O Agni, whatsoever be the fuel that we lay for thee,
Be pleased therewith, Most Youthful God.
- 21 That which the white-ant eats away, that over which the
ermmet crawls—
May all of this be oil to thee.
- 22 When he enkindles Agni, man should with his heart attend
the song :
I with the priests have kindled him.

12 *Sage*: the priest is addressed.

13 *Before the wind*: or, in front of the wind, with which the flame is fanned.

14 'The waters rest in Agni, who abides as lightning in the firmament.'—Note in Wilson's Translation which I have followed closely in this stanza.

15 Or, a comma being substituted for the full stop at the end of the preceding stanza, and *padām* (station) taken as in apposition to *padām* (place) in 14: 'The station of the bounteous: he hath, through his aid which none impair, A pleasant aspect like the Sun.'

19 As Prayoga, the Rishi of the hymn, has no cow and no axe to cut wood, Agni is asked in this and the two following stanzas to dispense with the customary offerings of milk, and to accept such wood as the worshipper can pick up.

22 *With his heart*: a devout spirit will compensate the want of milk and properly prepared fuel.

HYMN XCII.

Agni

THAT noblest Furtherer hath appeared, to whom men bring
their holy works.

Our songs of praise have risen aloft to Agni who was born to
give the Ârya strength.

2 Agni of Divodâsa turned, as 'twere in majesty, to the Gods.
Onward he sped along the mother earth, and took his station
in the height of heaven.

3 Him before whom the people shrink when he performs his
glorious deeds,
Him who wins thousands at the worship of the Gods, himself
that Agni, serve with songs.

4 The mortal man whom thou wouldst lead to opulence, O Vas
he who brings thee gifts.

He, Agni, wins himself a hero singing lauds, yea, one who fees
a thousand men.

5 He with the steed wins spoil even in the fenced fort, and gains
imperishable fame.

In thee, O Lord of wealth, continually we lay all precious
offerings to the Gods.

6 To him who dealeth out all wealth, who is the cheerful Provider
of men,

To him, like the first vessels filled with savoury juice, to Agni
go the songs of praise.

7 Votaries, richly-gifted, deck him with their songs, even as the
steed who draws the car.

On both, Strong Lord of men! on child and grandson pour
the bounties which our nobles give.

8 Sing forth to him, the Holy, most munificent, sublime with
his refulgent glow,

To Agni, ye Upastutas.

9 Worshipped with gifts, enkindled, splendid, Maghavan shall
win himself heroic fame.

And will not his most newly shown benevolence come to
with abundant strength?

2 Of *Divodâsa*: whom Divodâsa especially worshipped and claimed as
tutelary God. The stanza is obscure, and my translation founded on
Roth's interpretation of *prâ vi vâçpîte*, which has been accepted by Cowell, and
be regarded as conjectural. See Wilson's Translation and note.

4 A *hero*: a brave son.

7 The second line is obscure, 'Graceful lord of men, grant wealth to us
in children and grandchildren.'—Wilson.

8 *Upastutas*: singers so named after the Rishi Upastuta. See I. 36. 1

- 0 Priest, presser of the juice! praise now the dearest Guest of
all our friends,
Agni, the driver of the cars.
- 1 Who, finder-out of treasures open and concealed, bringeth them
hither, Holy One;
Whose waves, as in a cataract, are hard to pass, when he,
through song, would win him strength.
- 2 Let not the noble Guest, Agni, be wroth with us: by many a
man his praise is sung,
Good Herald, skilled in sacrifice.
- 3 O Vasu, Agni, let not them be harmed who come in any way
with lauds to thee.
Even the lowly, skilled in rites, with offered gifts, seeketh thee
for the envoy's task.
- 4 Friend of the Maruts, Agni, come with Rudras to the Soma-
draught,
To Sobhari's fair song of praise, and be thou joyful in the light.

10 *Priest, presser of the juice: dātea: stotā* —Sāyana. 'Singer of hymns.'
—Wilson.

11 *Whose waves*: billowy floods of flame rushing on like waters falling down
precipice. 'Whose (flames), as he hastens to wage the battle by means of our
sacred rite, are hard to be passed through as waves rushing down a decli-
vity.'—Wilson. See also Pischel, *Vedische Studien*, I. p. 184. *Through song*:
inspired and strengthened by our hymns.

13 *For the envoy's task*: to bear his oblations to the Gods.



VĀLAKHILYA.

(BOOK VIII. HYMNS 49—59. *M. Müller.*)

HYMN I.

Indra.

To you will I sing Indra's praise who gives good gifts as well
we know ;

The praise of Maghavan who, rich in treasure, aids his singers
with wealth thousandfold.

2 As with a hundred hosts, he rushes boldly on, and for the
offerer slays his foes.

As from a mountain flow the water-brooks, thus flow his gifts
who feedeth many a one.

3 The drops effused, the gladdening draughts, O Indra, Lover of
the Song,

As waters seek the lake where they are wont to rest, fill thee,
for bounty, Thunderer.

4 The matchless draught that strengthens and gives eloquence,
the sweetest of the meath drink thou,

That in thy joy thou mayst scatter thy gifts o'er us, plente-
ously, even as the dust.

5 Come quickly to our laud, urged on by Soma-pressers like a
horse—

Land, Godlike Indra, which milch-kine make sweet for thee :
with Kanva's sons are gifts for thee.

6 With homage have we sought thee as a Hero, strong, pre-
eminent, with unfailing wealth.

O Thunderer, as a plenteous spring pours forth its stream, so,
Indra, flow our songs to thee.

7 If now thou art at sacrifice, or if thou art upon the earth,
Come thence, high-thoughted ! to our sacrifice with the Swift,
come, Mighty with the Mighty Ones.

See Book VIII., Hymn XLIX., note. Professor Cowell's version of these eleven hymns will be found in Appendix I. of Wilson's Translation, Vol. V. I am indebted to him for some improvements on the version which I had previously prepared.

2 *As with a hundred hosts* : 'like a weapon with a hundred edges.'—Cowell.

4 *That...gives eloquence* : *viṇḍkṣhaṇam* : from *rach* ; 'swelling,' from *rakṣh* = *ukṣh*,—von Roth, and Cowell. *Plenteously, even as the dust* : the meaning of the text is obscure. The St. Petersburg Lexicon takes *dhriśhad* = *drishad*, the nether millstone : 'just as the mill-stone pours out meal.'—Cowell.

7 *The Swift and the Mighty Ones*. are Indra's horses.

- 8 The active, fleet-foot, tawny Coursers that are thine are swi
to victory, like the Wind,
Wherewith thou goest round to visit Manus' seed, wherewith
all heaven is visible.
- 9 Indra, from thee so great we crave prosperity in wealth of kin
As, Maghavan, thou favouredst Medhyâtithi, and, in the fight
Nipâtithi.
- 10 As, Maghavan, to Kanva, Trasadasyu, and to Paktha an
Dasavraja;
As, Indra, to Gogarya and Rijiṣvan thou vouchsafedst wealth
in kine and gold.

HYMN II.

Indr

- SAKRA I praise, to win his aid, far-famed, exceeding bountiful
Who gives, as 'twere in thousands, precious wealth to him
who sheds the juice and worships him.
- 2 Arrows with hundred points, unconquerable, are this Indra
mighty arms in war.
He streams on liberal worshippers like a hill with spring
when juices poured have gladdened him.
- 3 What time the flowing Soma-drops have gladdened with the
taste the Friend,
Like water, gracious Lord ! were my libations made, like milk
kine to the worshipper.
- 4 To him the peerless, who is calling you to give you aid, for
flow the drops of pleasant meath.
The Soma-drops which call on thee, O gracious Lord, have
brought thee to our hymns of praise.
- 5 He rushes hurrying like a steed to Soma that adorns our ri
Which hymns make sweet to thee, lover of pleasant food. T
call to Paura thou dost love.
- 6 Praise the strong, grasping Hero, winner of the spoil, ruler
supreme o'er mighty wealth.
Like a full spring, O Thunderer, from thy store hast thou
poured on the worshipper evermore.

9 *Medhyâtithi* : a Rishi whose name has frequently occurred. *Nipâtithi* mentioned only here and Vāḷakhilya Hymn III.

10 *Trasadasyu* : see. Vol. I., Index. *Paktha* : a favourite of the Asv
See VIII. 22 10. *Dasavraja* : see VIII. 8. 20. *Gogarya* : see VIII. 8.
Rijiṣvan : see Vol. I., Index.

5 *The call to Paura* : the invitation to Paura's house. According to Roth *paurā* means the filler, the satisfier : 'thou approvest the summon the satisfying beverage.'—Cowell. See V. 74. 4.

- 7 Now whether thou be far away, or in the heavens, or on the earth,
 O Indra, mighty-thoughted, harnessing thy Bays, come Lofty with the Lofty Ones.
- 3 The Bays who draw thy chariot, Steeds who injure none, surpass the wind's impetuous strength—
 With whom thou silencest the enemy of man, with whom thou goest round the sky.
- 3 O gracious Hero, may we learn anew to know thee as thou art :
 As in decisive fight thou holpest Etasa, or Vaṣa 'gainst Daśavraja,
- 3 As, Maghavan, to Kapva at the sacred feast, to Dirghanītha thine home-friend,
 As to Goṣarya thou, Stone-darter, gavest wealth, give me a gold-bright stall of kine.

HYMN III.

Indra.

- As with Manu Sāmvarāṇi, Indra, thou drankest Soma juice,
 And, Maghavan, with Nīpâtithi, Medhyâtithi, with Puṣṭigu and Śrusṭigu,—
- 3 The son of Prishadvâna was Praskañva's host, who lay decrepit and forlorn.
 Aided by thee the Rishi Dasyave-vrika strove to obtain thousands of kine.
- 3 Call hither with thy newest song Indra who lacks not hymus of praise,
 Him who observes and knows, inspirer of the sage, him who seems eager to enjoy.
- 4 He unto whom they sang the seven-headed hymn, three-parted, in the loftiest place,
 He sent his thunder down on all these living things, and so displayed heroic might.

7 This stanza is almost a repetition of stanza 7 of Hymn I.

9 *Etasa* : see I. 61. 15. *Vaṣa* : mentioned as a favourite of the Aṣvins in 1. 40. 7. *Daśavraja* : said in stanza 10 of Hymn I. to have been helped by Indra.

10 *Dirghanītha* : Ludwig takes this word to be an adjective qualifying *ēthe adhvare*, 'at the sacrificial feast of long duration.' *A gold-bright stall of kine* : according to Ludwig, a stall graced with bay steeds, would be a better translation.

1 *Sāmvarāṇi* : son of the Vedic Rishi Samvarāṇa. See V. 33. 10. At the end of the stanza, 'so drink with us,' is to be understood.

2 *Forlorn* : rejected and cast out by his kindred. *Dasyave-vrika* : literally, he Wolf-to-the-Dasyu, that is, Destroyer of fiends or barbarians.

4 *The seven-headed* : sung by seven heavenly singers.

- 5 We invoke that Indra who bestoweth precious things on us
Now do we know his newest favour; may we gain a stable that
is full of kine.
- 6 He whom thou aidest, gracious Lord, to give again, obtain
great wealth to nourish him.
We with our Soma ready, Lover of the Song! call, Indra
Maghavan, on thee.
- 7 Ne'er art thou fruitless, Indra; ne'er dost thou desert thy
worshipper:
But now, O Maghavan, thy bounty as a God is poured forth
ever more and more.
- 8 He who hath overtaken Krivi with his might, and silenced
Sushna with death-bolts,—
When he supported yonder heaven and spread it out, then first
the son of earth was born.
- 9 Good Lord of wealth is he to whom all Âryas, Dâsas here to
long.
Directly unto thee, the pious Ruṣama Paviru, is that wealth
brought nigh.
- 10 In zealous haste the singers have sung forth a song distilling
oil and rich in sweets.
Riches have spread among us and heroic strength, with us a
flowing Soma-drops.

HYMN IV.

Ind

As, Śakra, thou with Manu called Vivasvân drankest Soma juice
As, Indra, thou didst love the hymn by Trita's side, so do
thou joy with Âyu now.

- 2 As thou with Mâtariṣvan, Medhya, Prishadhra, hast cheered
thee, Indra, with pressed juice,
Drunk Soma with Rijûnas, Syûmarasmi, by Daṣoṇya's, Da
ṣipra's side.
- 3 'Tis he who made the lauds his own and boldly drank the
Soma juice,

8 *The son of earth*: man.

9 *Ruṣama Paviru*: the Ruṣamas are mentioned in V. 30. 13—15. The
name of Paviru does not occur again.

1 *Vivasvân*: or Vivasvat, was the father of Manu who is generally called
Vaivasvata. *Âyu*: the Rishi of the hymn, or the sacrificer.

2 *Mâtariṣvan*: the Rishi of Hymn VI. of the Vâḷakhilya. *Medhya*:
Rishi of Hymns V. IX. and X. *Prishadhra*: the Rishi of Hymn VIII. &
marasmi: mentioned, as a favourite of the Aśvins, in I. 112. 16. The names
of Rijûnas, Daṣoṇya, and Daṣasipra do not occur again in the Rîgveda.

- He to whom Vishnu came striding his three wide steps, as
Mitra's statutes ordered it.
- 4 In whose laud thou didst joy, Indra, at the great deed, O
Śatakratu, Mighty One!
Seeking renown we call thee as the milkers call the cow who
yields abundant milk.
- 5 He is our Sire who gives to us, Great, Mighty, ruling as he wills.
Unsought, may he the Strong, Rich, Lord of ample wealth,
give us of horses and of kine.
- 6 He to whom thou, Good Lord, givest that he may give increas-
es wealth that nourishes.
Eager for wealth we call on Indra, Lord of wealth, on Śata-
kratu with our lauds.
- 7 Never art thou neglectful : thou guardest both races with thy
care.
The call on Indra, fourth Âditya ! is thine own. Amrit is
established in the heavens.
- 8 The offerer whom thou, Indra, Lover of the Song, liberal
Maghavan, favourest,—
As at the call of Kaiya so, O gracious Lord, hear thou our
songs and eulogy.
- 9 Sung is the song of ancient time : to Indra have ye said the
prayer.
They have sung many a Brihati of sacrifice, poured forth the
worshipper's many thoughts.
- 10 Indra hath tossed together mighty stores of wealth, and both
the worlds, yea, and the Sun.
Pure, brightly-shining, mingled with the milk, the draughts
of Soma have made Indra glad.

HYMN V.

Indra.

- As highest of the Maghavans, preëminent among the Bulls,
Best breaker-down of forts, kine-winner, Lord of wealth, we
seek thee, Indra Maghavan.
- 2 Thou who subduedst Âyu, Kutsa, Atithigva, waxing daily in
thy might,

5 *Ruling as he wills* : 'he who acts as the sovereign.'—Cowell.

7 *Both races* : Gods and men. *Fourth Âditya* : Varuna, Mitra, and Arya-
man being the other three. *Amrit* : 'ambrosia.'—Cowell.

8 As thou hearest, must be supplied at the beginning of the stanza.

9 *Brihatti* : verse in the Brihatti metre.

1 *Highest* : or, nearest. *The Bulls* : strong heroes.

2 *Âyu, Kutsa, Atithigva* : see I. 53. 10.

As such, rousing thy power, we invoke thee now, the
Satakratu, Lord of Bays.

- 3 The pressing-stones shall pour for us the essence of the meat
of all,

Drops that have been pressed out afar among the folk, and
those that have been pressed near us.

- 4 Repel all enmities and keep them far away: let all win
treasure for their own.

Even among Śishtas are the stalks that make thee glad
where thou with Soma satest thee.

- 5 Come, Indra, very near to us with aids of firmly-based resolve
Come, most auspicious, with thy most auspicious help, good
Kinsman, with good kinsmen, come!

- 6 Bless thou with progeny the chief of men, the lord of heroes
victor in the fray.

Aid with thy powers the men who sing thee lauds and keep
their spirits ever pure and bright.

- 7 May we be such in battle as are surest to obtain thy grace:
With holy offerings and invocations of the Gods, we mean
that we may win the spoil.

- 8 Thine, Lord of Bays, am I. Prayer longeth for the spoil
Still with thy help I seek the fight.

So, at the raiders' head, I, craving steeds and kine, unit
myself with thee alone.

HYMN VI.

Indra

INDRA, the poets with their hymns extol this hero might
thine:

They strengthened, loud in song, thy power that droppeth oil
With hymns the Pauras came to thee.

- 2 Through piety they came to Indra for his aid, they whose
libations give thee joy.

As thou with Kṛiṣa and Samvarta hast rejoiced, so, Indra, I
thou glad with us.

4 *Śishtas*: apparently a tribe of no great importance. *Stalks*: of the
soma-plant.

8 *At the raiders' head*: at the head of the band who are going forth to seize
the cattle of their enemies. Von Roth thinks that *matndm* should be read in
stead of *mathindm*, and Grassmann translates accordingly, 'in Anfang meiner
Zitten,' 'at the beginning of my prayers.'

1 *Pauras*: 'the offerers.'—Cowell. See Vāṭakhilya, II. 5.

2 *Kṛiṣa*: the Rishi of Hymn VII. of the Vāṭakhilya. *Samvarta*: not
mentioned elsewhere.

- 3 Agreeing in your spirit, all ye Deities, come nigh to us.
Vasus and Rudras shall come near to give us aid, and Maruts
listen to our call.
- 4 May Pûshan, Vishnu, and Sarasvatî befriend, and the Seven
Streams, this call of mine :
May Waters, Wind, the Mountains, and the Forest-Lord, and
Earth give ear unto my cry.
- 5 Indra, with thine own bounteous gift, most liberal of the
Mighty Ones,
Be our boon benefactor, Vritra-slayer, be our feast-companion
for our weal.
- 6 Leader of heroes, Lord of battle, lead thou us to combat, thou
Most Sapient One.
High fame is theirs who win by invocations, feasts and enter-
tainment of the Gods.
- 7 Our hopes rest on the Faithful One : in Indra is the people's life.
O Maghavan, come nigh that thou mayst give us aid : make
plenteous food stream forth for us.
- 8 Thee would we worship, Indra, with our songs of praise : O
Satakratu, be thou ours.
Pour down upon Praskapva bounty vast and firm, exuberant,
that shall never fail.

HYMN VII.

Praskapva's Gift.

GREAT, verily, is Indra's might. I have beheld, and hither
comes

Thy bounty, Dasyave-vrika !

- 2 A hundred oxen white of hue are shining like the stars in
heaven,
So tall, they seem to prop the sky.
- 3 Bamboos a hundred, hundred dogs, a hundred skins of beasts
well-tanned,
A hundred tufts of Balbaja, four hundred red-hued mares
are mine.

4 *The Forest Lord : vanaspati* : the tall timber tree, frequently meaning the
artificial Post.

5 *Benefactor* : or Bhaga, the God who distributes wealth.

1 'Great is Indra's power, and the gifts which I have received from thee, O
destroyer of the Dasyus, can be compared only to his bounty.' Dasyave-
rika, here, is the name, not of the Rishi, but of a hero who in alliance with
the Kayvas has been victorious in his attack on the hostile barbarians. See
Ludwig, Vol. III. p. 164.

3 *Balbaja* : a kind of coarse grass (Eleusine Indica), used in religious cere-
monies, and for other purposes when plaited.

- 4 Blest by the Gods, Kâṇvâyanas ! be ye who spread through
life on life :
Like horses have ye stridden forth.
- 5 Then men extolled the team of seven : not yet full-grown, i
fame is great.
The dark mares rushed along the paths, so that no eye could
follow them.

HYMN VIII.

Praskāṇva's G

Thy bounty, Dasyave-vrika, exhaustless hath displayed itself
Its fulness is as broad as heaven.

- 2 Ten thousand Dasyave-vrika, the son of Pûtakratâ, hath
From his own wealth bestowed on me.
- 3 A hundred asses hath he given, a hundred head of fleecy sheep
A hundred slaves, and wreaths besides.
- 4 There also was a mare led forth, picked out for Pûtakratâ's sale
Not of the horses of the herd.
- 5 Observant Agni hath appeared, oblation-bearer with his car.
Agni with his resplendent flame hath shone on high as shines
the Sun, hath shone like Sûrya in the heavens.

HYMN IX.

Asvi

ENDOWED, O Gods, with your primeval wisdom, come quickly
with your chariot, O ye Holy.
Come with your mighty powers, O ye Nâsatyas ; come hither
drink ye this the third libation.

- 2 The truthful Deities, the Three-and-Thirty, saw you approach
before the Ever-Truthful.

4 *Kâṇvâyanas* : descendants of Kâṇva.

5 *The team of seven* : 'siebengespanner.'—Grassmann ; 'seven-yoked team.'—Cowell. But the exact meaning here of *saptâsya* is uncertain. V Roth thinks that it is probably a proper name. Ludwig takes it in the sense of a bond of friendship or alliance. *The dark mares* : there is no substantiation and 'mares' is conjecturally supplied. According to Ludwig, the dark horses of the Dasyus conquered by Dasyave-vrika are intended, and the whole stanza would be more correctly translated :

'Then no more thought they of the great renown of the collective bond.
The dark tribes rushed along the paths so that no eye could reach to them.
See Ludwig's Commentary, Vol. V. p. 552.

2 *The son of Pûtakratâ* : or, more probably, called Pautakrata after his father Pûtakratu—Ludwig.

3 *Slaves* : *dâṣân* : conquered barbarians.

4 *Picked out* : or, adorned. *Pûtakratâ* : the wife of Pûtakratu.

1 *Nâsatyas* : 'truthful ones.'—Cowell. See Vol I., Index.

2 *The Three-and-Thirty* : or, Twelve-Eleven. See I. 84. 11. *The Ever-Truthful* : the Sun, whose approach is heralded by the Asvins.

Accepting this our worship and libation, O Aṣvins bright with fire, drink ye the Soma.

- 3 Aṣvins, that work of yours deserves our wonder,—the Bull of heaven and earth and air's mid region ;
 Yea, and your thousand promises in battle,—to all of these come near and drink beside us.
- 4 Here is your portion laid for you, ye Holy : come to these songs of ours, O ye Nāsatyas.
 Drink among us the Soma full of sweetness, and with your powers assist the man who worships.

HYMN X.

Viṣvedevas.

HE whom the priests in sundry ways arranging the sacrifice, of one accord, bring hither,
 Who was appointed as a learned Brāhman,—what is the sacrificer's knowledge of him ?

- 2 Kindled in many a spot, still One is Agni ; Sūrya is One though high o'er all he shineth.
 Illumining this All, still One is Ushas. That which is One hath into All developed.
- 3 The chariot bright and radiant, treasure-laden, three-wheeled, with easy seat, and lightly rolling,
 Which She of Wondrous Wealth was born to harness,—this car of yours I call. Drink what remaineth.

HYMN XI.

Indra-Varuṇa.

IN offerings poured to you, O Indra-Varuṇa, these shares of yours stream forth to glorify your state.

- Ye haste to the libations at each sacrifice when ye assist the worshipper who sheds the juice.
- 2 The waters and the plants, O Indra-Varuṇa, had efficacious vigour, and attained to might :

3 *The Bull*: the Sun, whom, as his heralds and revealers, they may be said to have created. *Thousand promises*: 'a characteristic periphrasis for the Maghavans, or wealthy nobles.'—Ludwig.

1. The hymn appears to consist of unconnected fragments, and the purport of this stanza is not obvious.

3 *She of Wondrous Wealth*: Ushas or Dawn. *Was born to harness*: or, as Prof. Cowell translates: 'At whose yoking the Dawn was born.' The chariot of the Aṣvins precedes that of the Dawn.

2 *The waters and the plants*: used in sacrifice; the Soma-plants and the water employed in preparing the juice for libation. The meaning of the stanza seems to be: although you are far away in the most distant firmament, our libations have had power to attract you. Regard us only: the godless man is unworthy of your consideration even as an enemy.

Ye who have gone beyond the path of middle air,—no godless man is worthy to be called your foe.

- 3 True is your Kṛiṣa's word, Indra and Varuṇa : The seven holy voices pour a wave of meath.

For their sake, Lords of splendour ! aid the pious man who unbewildered, keeps you ever in his thoughts.

- 4 Dropping oil, sweet with Soma, pouring forth their stream are the Seven Sisters in the seat of sacrifice.

These, dropping oil, are yours, O Indra-Varuṇa : with these enrich with gifts and help the worshipper.

- 5 To our great happiness have we ascribed to these Two Bright Ones truthfulness, great strength, and majesty.

O Lords of splendour, aid us through the Three-times-Seven as we pour holy oil, O Indra-Varuṇa.

- 6 What ye in time of old, Indra and Varuṇa, gave Ṛishis—revelation, thought, and power of song,

And places which the wise made, weaving sacrifice,—these through my spirit's fervid glow have I beheld.

- 7 O Indra-Varuṇa, grant to the worshippers cheerfulness void of pride, and wealth to nourish them.

Vouchsafe us food, prosperity, and progeny, and lengthen our days that we may see long life.

3 *The seven holy voices* : the voices of the seven priests or sacred bards. See IX. 103. 3. *A wave of meath* : 'a stream of honey.'—Cowell.

4 *The Seven Sisters* : 'sister-streams of the Soma.'—Cowell.

5 *The Three-times-Seven* : perhaps the Maruts, thrice-seven being used indefinitely for a larger number consisting of troops of seven. See I. 133. 6.

6 *Revelation* : *ṛutām* : that which was heard (from the beginning) ; sacred knowledge. 'Fame.'—Cowell. *Places* : perhaps, as Ludwig suggests, home in the world to come, which the wise Ṛishis have prepared for themselves by performing sacrifice here below. *Through my spirit's fervid glow* : *tāpasā* according to Grassmann and Cowell, this *tāpas* means 'the holy austerities of the Ṛishis, and not the sacred fervour of the seer of the hymn. I have allowed Ludwig.

BOOK THE NINTH.

HYMN I.

Soma Pavamāna.

- IN sweetest and most gladdening stream flow pure, O Soma,
on thy way,
Pressed out for Indra, for his drink.
- 2 Fiend-queller, Friend of all men, he hath with the wood attained unto
- His place, his iron-fashioned home.
- 3 Be thou best Vritra-slayer, best granter of bliss, most liberal :
Promote our wealthy princes' gifts.
- 4 Flow onward with thy juice unto the banquet of the Mighty Gods :
Flow hither for our strength and fame.
- 5 O Indu, we draw nigh to thee, with this one object day by day :
To thee alone our prayers are said.
- 6 By means of this eternal fleece may Sūrya's Daughter purify
Thy Soma that is foaming forth.
- 7 Ten sister maids of slender form seize him within the press
and hold
Him firmly on the final day.
- 8 The virgins send him forth : they blow the skin musician-like, and fuse
The triple foe-repelling meath.

Nearly all the hymns of this Book are addressed to the deified Soma juice, or to Soma, or Indu, the Moon, who as containing the celestial nectar, the drink of the Gods, is identified with the Soma-plant and its exhilarating juice. As the Moon-God pours down his ambrosial rain through the sieve of heaven, he is addressed and worshipped as Pavamāna (Self-Purifying), represented by the Soma juice as it undergoes purification by flowing through the wool which is used as a filter or strainer. See Muir, *O. S. Texts*, V. 253 sqq., Hillebrandt, *Valische Mythologie*, I. 385 sqq., and Max Müller, *Chips*, IV. 353—367. But cf. Oldenberg, *Religion des Veda*, 599—612.

1 *Flow pure* : *pāvasva* : 'purify thyself.'—Ludwig.

2 *With the wood* : some wooden vessel or implement, perhaps the *śruva* or dipping-spoon. *Iron-fashioned home* : receptacle that has been hammered or formed with a tool of *ayas*, iron or other metal. It is not clear what vessel is intended.

6 *Sūrya's Daughter* : Śaddhā or Faith. See *Śatapatha-Brāhmaṇa*, XII. 7. 3 11.

7 *Ten sister maids* : the priest's fingers. *The final day* : on which the Soma is effused.

8 *Virgins* : the unwedded ones : the fingers. *Musician-like* : or, as men blow a bagpipe ; but the meaning of *bākurīm* and the second half-line is not clear. 'They seize it glittering like a water-skin.'—Wilson.

- 9 Inviolable milch-kine round about him blend, for Indra's drink
The fresh young Soma with their milk.
- 10 In the wild raptures of this draught, Indra slays all th
Vritras : he,
The Hero, pours his wealth on us.

HYMN II.

Soma Pavamānu

- SOMA, flow on, inviting Gods, speed to the purifying cloth :
Pass into Indra, as a Bull.
- 2 As mighty food speed hitherward, Indu, as a most splend
Steer :
Sit in thy place as one with strength.
- 3 The well-loved meath was made to flow, the stream of th
creative juice :
The Sage drew waters to himself.
- 4 The mighty waters, yea, the floods accompany thee Mighty One
When thou wilt clothe thee with the milk.
- 5 The lake is brightened in the floods. Soma, our Friend
heaven's prop and stay,
Falls on the purifying cloth.
- 6 The tawny Bull hath bellowed, fair as mighty Mitra to behold
He shines together with the Sun.
- 7 Songs, Indu, active in their might are beautified for thee
wherewith
Thou deckest thee for our delight.
- 8 To thee who givest ample room we pray, to win the joyou
draught :
Great are the praises due to thee.
- 9 Indu, as Indra's Friend, on us pour with a stream of sweet
ness, like
Parjanya sender of the rain.
- 10 Winner of kine, Indu, art thou, winner of heroes, steeds, and
strength :
Primeval Soul of sacrifice.

3 *The Sage* : the Soma. *Waters* : with which the stalks of the plant are sprinkled.

5 *The lake* : the Soma juice.

6 *The tawny Bull* : 'the golden-hued showerer of blessings.'—Wilson. The strong greenish-yellow Soma juice. *Hath bellowed* : an exaggerated expression for the sound made by the juice as it drops, but in keeping with its representation as a bull.

9 *Like Parjanya* : enriching and blessing us as the rain-cloud fertilizes the ground.

HYMN III.

Soma Pavamāna.

- HERE present this Immortal God flies, like a bird upon her wings,
To settle in the vats of wood.
- 2 This God, made ready with the hymn, runs swiftly through
the winding ways,
Inviolable as he flows.
- 3 This God while flowing is adorned, like a bay steed for war,
by men
Devout and skilled in holy songs.
- 4 He, like a warrior going forth with heroes, as he flows along
Is fain to win all precious boons.
- 5 This God, as he is flowing on, speeds like a car and gives his gifts :
He lets his voice be heard of all.
- 6 Praised by the sacred bards, this God dives into waters, and
bestows
Rich gifts upon the worshipper.
- 7 Away he rushes with his stream, across the regions, into
heaven,
And roars as he is flowing on.
- 8 While flowing, meet for sacrifice, he hath gone up to heaven
across
The regions, irresistible.
- 9 After the way of ancient time, this God, pressed out for
Deities,
Flows tawny to the straining-cloth.
- 10 This Lord of many Holy Laws, even at his birth engendering
strength,
Effused, flows onward in a stream.

HYMN IV.

Soma Pavamāna.

O SOMA flowing on thy way, win thou and conquer high re-
nown ;
And make us better than we are.

1 *The vats of wood* : *dróṇāni* : large wooden vessels, tubs or troughs, which receive the Soma juice.

2 *The winding ways* : of the wool which forms the strainer.—Ludwig.
'Rushes against the enemies,'—Wilson.

6 *Dives into waters* : called *vasatīvaryāḥ*, with which the stalks of the Soma-plant are sprinkled.

9 *Pressed out for Deities* : the Soma juice being identified with the Amrit or nectar, the drink of the Gods, contained in the Moon.

1 *Better than we are* : or, happier than we are.

- 2 Win thou the light, win heavenly light, and, Soma, all fel-
cities;
And make us better than we are.
- 3 Win skilful strength and mental power. O Soma, drive awa-
our foes;
And make us better than we are.
- 4 Ye purifiers, purify Soma for Indra, for his drink:
Make thou us better than we are.
- 5 Give us our portion in the Sun through thine own ment-
power and aids;
And make us better than we are.
- 6 Through thine own mental power and aid long may we loc-
upon the Sun;
Make thou us better than we are.
- 7 Well-weaponed Soma, pour to us a stream of riches doubl-
great;
And make us better than we are.
- 8 As one victorious, unsubdued in battle pour forth wealth to u
And make us better than we are.
- 9 By worship, Pavamâna! men have strengthened thee to pro-
the Law:
Make thou us better than we are.
- 10 O Indu, bring us wealth in steeds, manifold, quickening a
life;
And make us better than we are.

HYMN V.

Âpri:

ENKINDLED, Pavamâna, Lord, sends forth his light on every sid
In friendly show, the bellowing Bull.

- 2 He, Pavamâna, Self-produced, speeds onward sharpening hi
horns:
He glitters through the firmament.
- 3 Brilliant like wealth, adorable, with splendour Pavamâna
shines,
Mightily with the streams of meath.

4 *Purifiers*: priests whose business is to purify the juice. *Make thou*: (Soma.

9 *To prop the Law*: *vidharmani*: 'for their own upholding.'—Wilson.

10 *Quickening all life*: *vişṛḍyam*: explained by Sâyana as = *sarvagḍminam* 'all-reaching.'—Wilson.

In this Âpri hymn attributes of Agni are transferred to Soma Pavamâna.

1 *Enkindled*: *smiddhaḥ*: properly applicable to Agni. *The bellowing Bull*: 'the showerer of blessings, uttering a loud sound.'—Wilson.

2 *Self-produced*: *Tunânâpât*: properly a name of Agni; here, the Moon.

- [The tawny Pavamâna, who strews from of old the grass with
 might,
 Is worshipped, God amid the Gods.
 ; The golden, the Celestial Doors are lifted with their frames
 on high,
 By Pavamâna glorified.
 ; With passion Pavamâna longs for the great lofty Pair, well-
 formed,
 Like beauteous maidens, Night and Dawn.
 Both Gods who look on men I call, Celestial Heralds : Indra's
 Self
 Is Pavamâna, yea, the Bull.
 ; This, Pavamâna's sacrifice, shall the three beauteous Goddess-
 ses,
 Sarasvatî and Bhârati and Iâ, Mighty One, attend.
 I summon Tvashṭar hither, our protector, champion, earliest-
 born,
 Indu is Indra, tawny Steer ; Pavamâna is Prajâpati.
 O Pavamâna, with the meath in streams anoint Vanaspati,
 The ever-green, the golden-hued, refulgent, with a thousand
 boughs.
 Come to the consecrating rite of Pavamâna, all ye Gods,—
 Vâyu, Sârya, Bṛhaspati, Indra, and Agni, in accord.

HYMN VI.

Soma Pavamâna.

- SOMA, flow on with pleasant stream, a Bull devoted to the Gods,
 Our Friend, unto the woollen sieve.
 2 Pour hitherward, as Indra's Self, Indu, that gladdening
 stream of thine,
 And send us coursers full of strength.
 3 Flow to the filter hitherward, pouring that ancient gladden-
 ing juice,
 Streaming forth power and high renown.
 4 Hither the sparkling drops have flowed, like waters down a
 steep descent :
 They have reached Indra purified.

⁵ *The Celestial Doors*: the doors of the hall of sacrifice are here identified with the portals of the east through which light comes into the world. See I. 3. 5.

⁷ *Celestial Heralds*: see I. 13. 8. *Indra's Self*: *Indra's* here is explained by Sârya as = *dīptah*; 'radiant.'—Wilson.

¹⁰ *Vanaspati*: the sacrificial stake.

¹¹ *The consecrating rite*: *svāhākrītim*: oblation accompanied with the utterance of the sacred formula Svāhā.

- 5 Whom, having passed the filter, ten dames cleanse, as 'tw
 a vigorous steed,
 While he disports him in the wood,—
- 6 The steer-strong juice with milk pour forth, for feast a
 service of the Gods,
 To him who bears away the draught.
- 7 Effused, the God flows onward with his stream to Indra,
 the God,
 So that his milk may strengthen him.
- 8 Soul of the sacrifice, the juice effused flows quickly on :
 keeps
 His ancient wisdom of a Sage.
- 9 So pouring forth, as Indra's Friend, strong drink, best Gl
 dener ! for the feast,
 Thou, even in secret, storest hymns.

HYMN VII.

Soma Pavamān

- FORTH on their way the glorious drops have flowed for mai
 tenance of Law,
 Knowing this sacrifice's course.
- 2 Down in the mighty waters sinks the stream of meath, mo
 excellent,
 Oblation best of all in worth.
- 3 About the holy place, the Steer true, guileless, noblest, ha
 sent forth
 Continuous voices in the wood.
- 4 When, clothed in manly strength, the Sage flows in celesti
 wisdom round,
 The Strong would win the light of heaven.
- 5 When purified, he sits as King above the hosts, among his fol
 What time the sages bring him nigh.

5 *Whom* : relative to juice in the following stanza. *Ten dames* : the finger
The wood : the vat or trough.

6 *To him who bears away the draught* : to Indra. Others take *bhārdya*
 mean 'for strength or prowess in battle.'

9 *Even in secret* : wisdom lies hidden in the Soma, and cannot be recu
 nized until one drinks the juice.—Ludwig.

2 *The mighty waters* : the holy waters called *vasattaryāḥ*.

3 *In the wood* : according to Siyaya, *vāne* here = *udake*, in the water. Th
 stanza is very difficult, and I am unable to offer a satisfactory translation.

4 *The Strong* : Indra. 'Then the mighty (Indra) in heaven is eager
 repair to the oblation'—Wilson.

5 *Above the hosts, among his folk* : or, as preferred by Prof. Ludwig in h
 Commentary, above the contending tribes or people (*viśaḥ*).

- Dear, golden-coloured, in the fleece he sinks, and settles in the wood :
The Singer shows his zeal in hymns.
He goes to Indra, Vâyu, to the Aṣvins, as his custom is,
With gladdening juice which gives them joy.
The streams of pleasant Soma flow to Bhaga, Mitra-Varuṇa,—
Well-knowing through his mighty powers.
9 Gain for us, O ye Heaven and Earth, riches of meath to win
us wealth :
Gain for us treasures and renown.

HYMN VIII.

Soma Pavamāna.

- OBEYING Indra's dear desire these Soma juices have flowed
forth,
Increasing his heroic might.
2 Laid in the bowl, pure-flowing on to Vâyu and the Aṣvins,
may
These give us great heroic strength.
3 Soma, as thou art purified, incite to bounty Indra's heart,
To sit in place of sacrifice.
4 The ten swift fingers deck thee forth, seven ministers impel
thee on :
The sages have rejoiced in thee.
5 When through the filter thou art poured, we clothe thee with
a robe of milk
To be a gladdening draught for Gods.
6 When purified within the jars, Soma, bright red and golden-
hued,
Hath clothed him with a robe of milk.
7 Flow on to us and make us rich. Drive all our enemies away.
O Indu, flow into thy Friend.
8 Send down the rain from heaven, a stream of opulence from
earth. Give us,
O Soma, victory in war.
9 May we obtain thee, Indra's drink, who viewest men and
findest light,
Gain thee, and progeny and food.

8 *Well-knowing, through his mighty powers* that is, the streams that, through the power of Soma, know the way they should go. 'The worshippers knowing its (virtues are rewarded) with happiness.'—Wilson.

7 *Flow on to us and make us rich* : or, 'Flow to us wealthy worshippers.' Thy Friend : Indra. Cf. IX. 2. 1.

HYMN IX.

Soma Pavamā

THE Sage of Heaven whose heart is wise, when laid betw
both hands and pressed,
Sends us delightful powers of life.

- 2 On, onward to a glorious home; dear to the people void
guilo,
With excellent enjoyment, flow.
- 3 He, the bright Son, when born illumed his Parents who h
sprung to life,
Great Son great Strengtheners of Law.
- 4 Urged by the seven devotions he hath stirred the guilel
rivers which
Have magnified the Single Eye.
- 5 These helped to might the Youthful One, high over all, inv
cible,
Even Indu, Indra! in thy law.
- 6 The Immortal Courser, good to draw, looks down upon t
Seven: the fount
Hath satisfied the Goddesses.
- 7 Aid us in holy rites, O Man: O Pavamāna, drive away
Dark shades that must be met in fight.
- 8 Make the paths ready for a hymn newer and newer evermo
Make the lights shine as erst they shone.
- 9 Give, Pavamāna, high renown, give kine and steeds and h
sons:
Win for us wisdom, win the light.

HYMN X.

Soma Pavamā

LIKE cars that thunder on their way, like coursers eager
renown,
Have Soma-drops flowed forth for wealth.

- 2 Forth have they rushed from holding hands, like chari
that are urged to speed,
Like joyful songs of singing-men.

1 *The Sage of Heaven* the Soma. *Both hands*: *naptiyōh*: literally, 1 granddaughters. According to Śāyana, two boards used in pressing the Soma are intended. See Cowell's note in Wilson's Translation.

3 *His Parents*: *mitard*: literally, his two mothers; Heaven and Earth.

4 *Seven devotions*: practised in the preparation of the Soma. Śāyana takes *naptā* with *naptiyōh*: 'gladdens the seven guileless rivers.'—Wilson. *Single Eye*: Soma, the Moon.

6 *Courser*: the flowing Soma. *The Seven*: rivers. *The fount*: 'Full, as well, he has satisfied the divine streams.'—Wilson.

7 *O Man*: manly Soma.

- 5 The Somas deck themselves with milk, as Kings are graced
 with eulogies,
 And, with seven priests, the sacrifice.
 6 Pressed for the gladdening draught, the drops flow forth abund-
 antly with song,
 The Soma juices in a stream.
 7 Winning Vivasvân's glory and producing Morning's light, the
 Suns
 Pass through the openings of the cloth.
 8 The singing-men of ancient time open the doors of sacred
 songs,—
 Men, for the mighty to accept.
 9 Combined in close society sit the seven priests, the brother-
 hood,
 Filling the station of the One.
 8 He gives us kinship with the Gods, and with the Sun unites
 our eye:
 The Sage's offspring hath appeared.
 9 The Sun with his dear eye beholds that quarter of the heav-
 ens which priests
 Have placed within the sacred cell.

HYMN XI.

Soma Pavamâna.

Sing forth to Indu, O ye men, to him who now is purified,
 Fain to pay worship to the Gods.

5 *The Suns*: so called as being creators of the light: 'the sun-bright juices.'—Wilson. *Vîasvân*: the morning Sun.

6 *Men, for the mighty to accept*: 'men, offerers of Soma,' according to Sâyana.

7 *The seven priests*: the *adhvaryus* who bring the water with which the stalks of the Soma-plants are sprinkled. *The One*: Soma.—Sâyana.

8 *He gives us kinship with the Gods*: I follow Prof. Pischel's interpretation of this difficult passage. 'Soma unites our navel with the navel of the Gods, our eye with the Sun, that is, he brings us into union with the Gods in heaven'—*Vedische Studien*, I, p. 69. 'I take into my navel the navel of the sacrifice [the Soma].'—Wilson. 'He [Soma] as kinsman has brought us a kinsman [Sûrya].'—Ludwig. *The Sage's offspring*: a periphrasis for the Sage himself, that is, Soma.—Ludwig.

9 This stanza is very obscure. I have adopted Benfey's explanation who here follows an occasional interpretation of *div* or *dyuloka*, given by the Scholiast, which identifies it with the *droṇakulāṇa* or large Soma-trough. He takes it as meaning that the Sun looks towards the place where the Soma lies while it is pressed. Sâyana seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests [fixed in the heart].—Cowell, in Wilson's Translation.

- 2 Together with thy pleasant juice the Atharvans have c mingled milk,
Divine, devoted to the God.
- 3 Bring, by thy flowing, weal to kine, weal to the people, w
to steeds,
Weal, O thou King, to growing plants.
- 4 Sing a praise-song to Soma brown of hue, of independent mig
The Red, who reaches up to heaven.
- 5 Purify Soma when effused with stones which hands m
rapidly,
And pour the sweet milk in the meath.
- 6 With humble homage draw ye nigh ; blend the libation w
the curds :
To Indra offer Indu up.
- 7 Soma, foe-queller, chief o'er men, doing the will of Go
pour forth
Prosperity upon our kine.
- 8 Heart-knower, Sovran of the heart, thou art effused, O Soma, th
Indra may drink thee and rejoice.
- 9 O Soma Pavamāna, give us riches and heroic strength,—
Indu ! with Indra for ally.

HYMN XII.

Soma Pavamā

- To Indra have the Soma-drops, exceeding rich in sweets, be
poured,
Shed in the seat of sacrifice.
- 2 As mother kine low to their calves, to Indra have the sag
called,
Called him to drink the Soma juice.
 - 3 In the stream's wave wise Soma dwells, distilling rapture,
his seat,
Resting upon a wild-cow's hide.
 - 4 Far-sighted Soma, Sage and Scer, is worshipped in the centr
point
Of heaven, the straining-cloth of wool.

2 *The Atharvans* : the priests, who perform the duties of the Adhvaryus.

3 *King* : the usual designation of Soma in the Brāhmaṇa.

4 *The Red* : *kaddhidurūṇavarṇāya* : 'sometimes red-coloured.'—Sāyana

3 *In the stream's wave* : in the water with which the stalks are sprinkle
Upon a wild-cow's hide : this, which is Benfey's explanation of *gaurī*, see
to be borne out by *gōr ādhi tvachī*, upon the ox-hide, of IX. 101. 1
Sāyana's interpretation is different : 'to a chant in the middle tone.'—Wilson

4 *Of heaven* : *divaḥ* : see IX. 10. 9, and note.

- 5 In close embraces Indu holds Soma when poured within the jars,
And on the purifying sieve.
- 6 Indu sends forth a voice on high to regions of the sea of air,
Shaking the vase that drops with meath.
- 7 The Tree whose praises never fail yields heavenly milk among
our hymns,
Urging men's generations on.
- 8 The Wise One, with the Sage's stream, the Soma urged to
speed, flows on
To the dear places of the sky.
- 9 O Pavamāna, bring us wealth bright with a thousand splendours, yea,
O Indu, give us ready help.

HYMN XIII.

Soma Pavamāna.

- PASSED through the fleece in thousand streams the Soma,
purified, flows on
To Indra's, Vāyu's special place.
- 2 Sing forth, ye men who long for help, to Pavamāna, to the Sage,
Effused to entertain the Gods.
- 3 The Soma-drops with thousand powers are purified for victory,
Hymned to become the feast of Gods.
- 4 Yea, as thou flowest bring great store of food that we may
win the spoil :
Indu, bring splendid manly might.
- 5 May they in flowing give us wealth in thousands, and heroic
power,—
These Godlike Soma-drops effused.

5 *Indu holds Soma*: 'the deity seems to be thus opposed to the mere plant'—Cowell's note. Ludwig suggests that Indu here may be the Moon, as the time of important liturgical ceremonies depends upon the Moon's phases. So also Hillebrandt, *V. M.*, I., p. 316.

6 *To regions of the sea of air*: or *samudrasya* here may mean, of the sea or water into which the Soma juice falls. *Shaking*: or, perhaps, stirring (with joy). *The vase*: *kōṣam*: the *droṇakalāṣa* the large wooden vessel for holding the juice. According to Sāyaṇa, whose interpretation I have followed in the first line *kōṣam* here means the cloud.

7 *The Tree*: Soma. *Men's generations*: sacrificial seasons, according to Sāyaṇa.

1 *Indra's, Vāyu's special place*: the vessels especially prepared to hold libations intended for Indra and Vāyu.

3 *For victory*: *vijāntaye*: 'for the attainment of food.'—Wilson. So Sāyaṇa in stanzas 3 and 4; but in 6 the word is explained by *sangrāmāya*, to battle, in the first clause where he inserts it after *hiṅādh*, urged, and by *annādādhya*, for the attainment of food, in the second clause.

- 6 Like coursers by their drivers urged, they were poured for
for victory,
Swift through the woollen straining-cloth.
- 7 Noisily flow the Soma-drops, like milch-kine lowing to the
calves:
They have run forth from both the hands.
- 8 As Gladdener whom Indra loves, O Pavamâna, with a roar
Drive all our enemies away.
- 9 O Pavamânas, driving off the godless, looking on the light,
Sit in the place of sacrifice.

HYMN XIV.

Soma Pavamâna

- REPOSING on the river's wave the Sage hath widely flow
around,
Bearing the hymn which many love.
- 2 When the Five kindred Companies, active in duty, with the
song
Establish him, the Powerful,
- 3 Then in his juice whose strength is great, have all the Gods
rejoiced themselves,
When he hath clothed him in the milk.
- 4 Freeing himself he flows away, leaving his body's severed limb
And meets his own Companion here.
- 5 He by the daughters of the priest, like a fair youth, hath been
adorned,
Making the milk, as 'twere, his robe.
- 6 O'er the fine fingers, through desire of milk, in winding course
he goes,
And utters voice which he hath found.
- 7 The nimble fingers have approached, adorning him the Lord
of Strength:
They grasp the vigorous Courser's back.

- 8 *With a roar*: making a loud noise in dropping.

1 *On the river's wave*: in the *vasatīvarā* waters, which are used to sprin the stalks. *Bearing the hymn*: Prof. Geldner explains this as meaning, 'Being away the much coveted prize,' Soma being regarded as a courser or race horse. See *Vedische Studien*, I., p. 120

2 *Five kindred Companies*: referring, probably, to some sacrifice instituted in common by representatives of the five Aryan tribes.

4 *His own Companion*: Indra. *He meets*: this (*sanyato bhavati*) is Sāyaṇ's explanation of *simjighnate*; but it is not easy to see how the word can be this signification.

5 *Daughters*: or granddaughters; the fingers.

6 *Which he hath found*: 'which the worshipper recognizes.'—Wilson.

- 8 Comprising all the treasures that are in the heavens and on the earth,
Come, Soma, as our faithful Friend.

HYMN XV.

Soma Pavamāna.

- THROUGH the fine fingers, with the song, this Hero comes with rapid cars,
Going to Indra's special place.
- 2 In holy thought he ponders much for the great worship of the Gods,
Where the Immortals have their seat.
- 3 Like a good horse is he led out, when on the path that shines with light
The mettled steeds exert their strength.
- 4 He brandishes his horns on high, and whets them, Bull who leads the herd,
Doing with might heroic deeds.
- 5 He moves, a vigorous Steed, adorned with beauteous rays of shining gold,
Becoming Sovran of the streams.
- 6 He, over places rough to pass, bringing rich treasures closely packed,
Descends into the reservoirs.
- 7 Men beautify him in the vats, him worthy to be beautified,
Him who brings forth abundant food.
- 8 Him, even him, the fingers ten and the seven songs make beautiful,
Well-weaponed, best of gladdeners.

HYMN XVI.

Soma Pavamāna.

THE pressers from the Soma-press send forth thy juice for rapturous joy :
The speckled sap runs like a flood.

1 *Indra's special place* : ' Indra's abode '—Wilson. In Hymn XIII. 1, *nishkritim* is explained by Sāyana as the vessel prepared and set apart.

3 *Like a good horse* : the text has only *hitah* which may mean either good or placed. ' Placed (in the cart) he is brought. '—Wilson.

4 *Horns* : cf. IX. 5. 2.

5 *Rays of shining gold* : as the Moon.

6 *Places rough to pass* : the wool of the strainer. Sāyana gives a totally different explanation of this stanza. See Wilson's Translation. I have followed Prof. Ludwig.

8 *Seven songs* : the songs of the seven priests.

1 *From the Soma-press* : *onyāh*, ablative dual of *onī*, signifying apparently an implement or a vessel, consisting of two pieces, used in the preparation

- 2 With strength we follow through the sieve him who bring
might and wins the kine,
Enrobed in water with his juice.
- 3 Pour on the sieve the Soma, ne'er subdued in waters, waterless
And make it pure for Indra's drink.
- 4 Moved by the purifier's thought, the Soma flows into the sieve
By wisdom it hath gained its home.
- 5 With humble homage, Indra, have the Soma-drops flowed for
to thee,
Contending for the glorious prize.
- 6 Purified in his fleecy garb, attaining every beauty, he
Stands, hero-like, amid the kine.
- 7 Swelling, as 'twere, to heights of heaven, the stream of the
creative juice
Falls lightly on the cleansing sieve.
- 8 Thus, Soma, purifying him who knoweth song mid living men
Thou wanderest through the cloth of wool.

HYMN XVII.

Soma Pavamā

- LIKE rivers down a steep descent, slaying the Vṛitras, full
of zeal,
The rapid Soma-streams have flowed.
- 2 The drops of Soma juice effused full like the rain upon the
earth :
To Indra flow the Soma-streams.
 - 3 With swelling wave the gladdening drink, the Soma, flows
into the sieve,
Loving the Gods and slaying fiends.
 - 4 It hastens to the pitchers, poured upon the sieve it waters
strong
At sacrifices through the lands.
 - 5 Soma, thou shinnest mounting heaven as 'twere above light
triple realm,
And moving seem'st to speed the Sun.

of the Soma juice. The word is said to be employed to denote, metaphorically, heaven and earth. 'They who express thee, the juice of heaven and earth.'—Wilson.

3 *Waterless*: *anāptam*, which Sāyaṇa explains by *anāptam*, not reached or overtaken, by enemies. The meaning is not clear.

4 *Its home*: in the large wooden vessel called *droṇakulaṣa*.

5 *Contending for the glorious prize*: like race-horses. 'Giving thee vigour for the great conflict.'—Wilson.

5 Addressed to Soma as the Moon.

him, the head of sacrifice, singers and bards have sung
 their songs,
 offering what he loves to see.

The men, the sages with their hymns, eager for help, deck thee
 strong steed,
 Deck thee for service of the Gods.

8 Flow onward to the stream of meath: rest efficacious in
 thy home,
 Fair, to be drunk at sacrifice.

HYMN XVIII.

Soma Pavamāna.

THOU, Soma, dweller on the hills, effused, hast flowed into
 the sieve:

All-bounteous art thou in carouse.

2 Thou art a sacred Bard, a Sage; the meath is offspring of
 thy sap:

All-bounteous art thou in carouse.

3 All Deities of one accord have come that they may drink
 of thee:

All-bounteous art thou in carouse.

4 He who containeth in his hands all treasures much to be
 desired:

All-bounteous art thou in carouse.

5 Who milketh out this mighty Pair, the Earth and Heaven,
 like mother kine:

All-bounteous art thou in carouse.

6 Who in a moment mightily floweth around these two world-
 halves:

All-bounteous art thou in carouse.

7 The Strong One, being purified, hath in the pitchers cried
 aloud:

All-bounteous art thou in carouse.

HYMN XIX.

Soma Pavamāna.

O SOMA, being purified bring us the wondrous treasure, meet
 For lauds, that is in earth and heaven.

6 *The head of sacrifice*: the most important element of the ceremony. According to Śāyana, at the head, that is, on the last and most important day of the effusion of the Soma juice. *Offering what he loves to see*: 'entertaining affection for him the all-beholding.'—Wilson

8 *Meath*: or honey. *In thy home*: in the *dronakalāṣa*.

Dweller on the hills: 'pressed between the stones.'—Wilson.

- 2 For ye Twain, Indra, Soma, are Lords of the light, Lord
the kine :
Great Rulers, prosper ye our songs.
- 3 The tawny Steer, while cleansed among the living, bellow
on the grass,
Hath sunk and settled in his home.
- 4 Over the Steer's productive flow the sacred songs w
resonant,
The mothers of the darling Son.
- 5 Hath he not, purified, impregnated the kine who long to n
their Lord,
The kine who yield the shining milk ?
- 6 Bring near us those who stand aloof : strike fear into
enemies :
O Pavamâna, find us wealth.
- 7 Soma, bring down the foeman's might, his vigorous stren
and vital power,
Whether he be afar or near.

HYMN XX.

Soma Pavan

- FORTH through the straining-cloth the Sage flows to
banquet of the Gods,
Subduing all our enemies.
- 2 For he, as Pavamâna, sends thousandfold treasure in
shape
Of cattle to the singing-men.
- 3 Thou graspest all things with thy mind, and purifiest t
with thoughts :
As such, O Soma, find us fame.
- 4 Pour lofty glory on us, send sure riches to our liberal lore
Bring food to those who sing thy praise.
- 5 As thou art cleansed, O Wondrous Steed, O Soma, thou l
entered, like
A pious King, into the songs.
- 6 He, Soma, like a courser in the floods invincible, made cle
With hands, is resting in the jars.

4 Hymns are sung over the Soma-stream, and are called mothers of
precious juice because it is prepared while they are sung

5 *The kine* : the vasatvâni waters which long to mingle with the Soma.

5 *Steed* : *vahne* : 'bearer (of our offerings)'—Wilson.

6 *Like a courser* : 'the bearer (of oblations)'—Wilson.

porting, like a liberal chief, thou goest, Soma, to the sieve,
 iding the laud a Hero's strength.

HYMN XXI.

Soma Pavamāna.

- To Indra flow these running drops, these Somas frolicsome in
 mood,
 Exhilarating, finding light ;
- 2 Driving off foes, bestowing room upon the presser, willingly
 Bringing their praiser vital force.
- 3 Lightly disporting them, the drops flow to one common reservoir,
 And fall into the river's wave.
- 4 These Pavamānas have obtained all blessings much to be desired,
 Like coursers harnessed to a car.
- 5 With view to us, O Soma-drops, bestow his manifold desire
 On him who yet hath given us naught.
- 6 Bring us our wish with this design, as a wright brings his new-
 wrought wheel :
 Flow pure and shining with the stream.
- 7 These drops have cried with resonant voice : like swift steeds
 they have run the course,
 And roused the good man's hymn to life.

HYMN XXII.

Soma Pavamāna.

- THESE rapid Soma-streams have stirred themselves to motion
 like strong steeds,
 Like cars, like armies hurried forth.
- 2 Swift as wide winds they lightly move, like rain-storms of
 Parjanya, like
 The flickering flames of burning fire.
- 3 These Soma juices, blent with curds, purified, skilled in sa-
 cred hymns,
 Have gained by song their hearts' desire.
- 4 Immortal, cleansed, these drops, since first they flowed, have
 never wearied, fain
 To reach the region and' their paths.

7 Chief: Sāyana explains *makhuḥ* by *dānam*, gift.

5 This stanza is obscure, and Sāyana's commentary is imperfect. It seems
 that the Soma-drops are prayed to enrich the institutor of the sacrifice who
 has not as yet rewarded the priests

7 Run the course: reached the *droṇakalaṣa*.

8 By song: *vipṛ*: by knowledge, according to Sāyana. 'The St. Petersburg
 explains *vip* as the twigs (cf. *vepres*) which form the bottom of the
 support the filtering-cloth.'—Cowell, in Wilson's Translation.

- 5 Advancing they have travelled o'er the ridges of the earth
and heaven,
And this the highest realm of all.
- 6 Over the heights have they attained the highest thread that
is spun out,
And this which must be deemed most high.
- 7 Thou, Soma, holdest wealth in kine which thou hast seized
from niggard churls :
Thou calledst forth the outspun thread.

HYMN XXIII.

Soma Pavamāna.

- SWIFT Soma drops have been effused in stream of meath, the
gladdening drink,
For sacred lore of every kind.
- 2 Hither to newer resting-place the ancient Living Ones are
come.
They made the Sun that he might shine.
- 3 O Pavamāna, bring to us the unsacrificing foeman's wealth,
And give us food with progeny.
- 4 The living Somas being cleansed diffuse exhilarating drink,
Turned to the vat which drips with meath.
- 5 Soma flows on intelligent, possessing sap and mighty strength,
Brave Hero who repels the curse.
- 6 For Indra, Soma ! thou art cleansed, a feast-companion for
the Gods :
Indu, thou fain wilt win us strength.
- 7 When he had drunken draughts of this, Indra smote down
resistless foes :
Yea, smote them, and shall smite them still.

HYMN XXIV.

Soma Pavamāna.

HITHERWARD have the Somas streamed, the drops while they
are purified :
When blent, in waters they are rinsed.

6 Or, 'Streams rushing down have filled the threads, most excellent, spread out beneath'; that is, the threads of the straining-cloth. See note in Wilson. According to Śāyana 'the thread' is sacrifice; and 'this which must be deemed most high' may be, as Ludwig suggests, the place of sacrifice which is also to be held holy. Wilson translates the second line:—'this rite is glorified thereby'

7 From niggard churls: or from the Pāpis. Thou calledst out the outspun thread: 'thou hast called aloud at the outspread sacrifice.'—Wilson.

2 Newer resting-place: a newly-prepared place of sacrifice. The ancient Living Ones: the Soma-drops.

The milk hath run to meet them like floods rushing down a precipice :

They come to Indra, being cleansed.

- 3 O Soma Pavamâna, thou art flowing to be Indra's drink :
The men have seized and lead thee forth.

- 4 Victorious, to be hailed with joy, O Soma, flow, delighting men,
To him who ruleth o'er mankind.

- 5 Thou, Indu, when, effused by stones, thou runnest to the filter, art
Ready for Indra's high decree.

- 6 Flow on, best Vritra-slayer ; flow meet to be hailed with joyful lauds.
Pure, purifying, wonderful.

- 7 Pure, purifying is he called the Soma of the meath effused,
Slayer of sinners, dear to Gods.

HYMN XXV.

Soma Pavamâna.

GREEN-HUED ! as one who giveth strength flow on for Gods to drink, a draught
For Vâyu and the Marut host.

- 2 O Pavamâna, sent by song, roaring about thy dwelling-place,
Pass into Vâyu as Law bids.

- 3 The Steer shines with the Deities, dear Sage in his appointed home,
Foe-slayer, most beloved by Gods.

- 4 Taking each beauteous form, he goes, desirable, while purified,
Thither where the Immortals sit.

- 5 To Indra Soma flows, the Red, engendering song, exceeding wise,
The visitor of living men.

4 To him who ruleth o'er mankind : to Indra.

5 Ready for Indra's high decree : Wilson, following Sâyana, translates : 'an ample portion for Indra's belly.' See Bergaigne, *La Religion Védique*, III. 210 ff, for the meaning of *dhâman* in the Rîgveda.

2 Into Vâyu : into the vessel appropriated to Vâyu — Sâyana.

5 The Red : *arushâh* : here explained by Sâyana as = *ârochamânah*, shining or radiant. The visitor of living men : *dyushâk*. the meaning of this word is uncertain. The St. Petersburg Lexicon explains it as, conjointly with men : with human co-operation. Ludwig in his translation renders it by 'der den lebenden besucht,' who visits the living man ; but in his Comment. suggests that it may mean, during the whole of life. 'Constantly.' —
funnel.

- 6 Flow, best exhilarator, Sage, flow to the filter in a stream
To seat thee in the place of song.

HYMN XXVI.

Soma Pavamāṅg

THE sages with the fingers' art have dressed and decked that
vigorous Steed
Upon the lap of Aditi.

- 2 The kine have called aloud to him exhaustless with a thousand streams,
To Indu who supporteth heaven.
- 3 Him, nourisher of many, Sage, creative Pavamāna, they
Have sent, by wisdom, to the sky.
- 4 Him, dweller with Vivasvān, they with use of both arms have
sent forth,
The Lord of Speech infallible.
- 5 Him, green, beloved, many-eyed, the Sisters with the pressing-stones
Send down to ridges of the sieve.
- 6 O Pavamāna, Indu, priests hurry thee on to Indra, thee
Who aidest song and cheerest him.

HYMN XXVII.

Soma Pavamāna.

THIS Sage, exalted by our lauds, flows to the purifying cloth,
Scattering foci as he is cleansed.

- 2 As giving power and winning light, for Indra and for Vāyu he
Is poured upon the filtering-cloth.
- 3 The men conduct him, Soma, Steer, Omniscient, and the Head
of Heaven,
Effused into the vats of wood.

6 *Of song*: *arkāśya*: *archanīyasyendrasya*, of the adorable Indra, according to Sāyaṇa. *Arka* has two meanings in the Rigveda (1) song or hymn of praise and (2) light or splendour. See Pischel, *Vedische Studien*, I. pp. 23—28.

1 *Aditi*: the earth.

2 *The kine*: who supply the milk that is mixed with the Soma juice.

4 *Vivasvān*: meaning here the sacrificer. *Of both arms*: *bhurijoh*: according to Sāyaṇa = *bhroḥ*, the arms of the body. The St. Petersburg Lexicon explains the word as meaning a sort of vice or implement for holding wood while it is being cut. *Lord of speech*: making men eloquent.

5 *Many-eyed*: 'far-beholding.'—Wilson. *The Sisters*: the fingers of the officiating priest.

3 *Omniscient*: or, all-possessing. *Vats of wood*: *vāneshu*: according to Benfey, into the streams of water.

Longing for kine, longing for gold hath Indu Pavamâna lowed,
Still Conqueror, never overcome.

5 This Pavamâna, gladdening draught, drops on the filtering-cloth, and then

Mounts up with Sûrya to the sky.

6 To Indra in the firmament this mighty tawny Steer hath flowed,
This Indu, being purified.

HYMN XXVIII.

Soma Pavamâna.

URGED by the men, this vigorous Steed, Lord of the mind,
Omniscient,

Runs to the woollen straining-cloth.

2 Within the filter hath he flowed, this Soma for the Gods
effused,

Entering all their essences.

3 He shines in beauty there, this God Immortal in his dwelling-place,

Foe-slayer, dearest to the Gods.

4 Directed by the Sisters ten, bellowing on his way this Steer
Runs onward to the wooden vats.

5 This Pavamâna, swift and strong, Omniscient, gave splendour
to

The Sun and all his forms of light.

6 This Soma, being purified, flows mighty and infallible,
Slayer of sinners, dear to Gods.

HYMN XXIX.

Soma Pavamâna.

FORWARD with mighty force have flowed the currents of this
Steer effused,

Of him who sets him by the Gods.

2 The singers praise him with their song, and learned priests
adorn the Steed,

Brought forth as light that merits laud.

3 These things¹ thou winnest lightly while purified, Soma, Lord
of wealth :

Fill full the sea that claims our praise.

4 *Longing for kine*: who supply milk to mix with the Soma juice. *Gold*: worn on the finger of the priest who presses out the juice. *Lowed*: made a noise in dropping.

5 *Mounts up*: as the Moon.

1 *Who sets him by the Gods*: or, who decorates the Gods. 'Who seeks to surpass the gods.'—Wilson.

3 *These things*: for which we pray. *The sea*: the Soma-vat or reservoir.

- 4 Winning all precious things at once, flow on, O Soma, with thy stream :
Drive to one place our enemies.
- 5 Preserve us from the godless, from ill-omened voice of or and all,
That so we may be freed from blame.
- 6 O Indu, as thou flowest on bring us the wealth of earth and heaven,
And splendid vigour, in thy stream.

HYMN XXX.

Soma Pavamān

STREAMS of this Potent One have flowed easily to the straining-cloth :

While he is cleansed he lifts his voice.

- 2 Indu, by pressers urged to speed, bellowing out while beautified
Sends forth a very mighty sound.
- 3 Pour on us, Soma, with thy stream man-conquering might which many crave,
Accompanied with hero sons.
- 4 Hither hath Pavamāna flowed, Soma flowed hither in a stream
To settle in the vats of wood.
- 5 To waters with the stones they drive thee tawny-hued, more rich in sweets,
O Indu, to be Indra's drink.
- 6 For Indra, for the Thunderer press the Soma very rich in sweet
Lovely, inspiring, for strength.

HYMN XXXI.

Soma Pavamān

THE Soma drops, benevolent, come forth as they are purified
Bestowing wealth which all may see.

- 2 O Indu, high o'er heaven and earth be thou, increaser of or might :
The Master of all strength be thou.
- 3 The winds are gracious in their love to thee, the rivers flow to thee :
Soma, they multiply thy power.

5 *Ill-omened voice*. *svandti*, explained by Sāyaṇa as = *śubddānnindātrāpāt*, *sour* or word in the form of blame; the raging fury of the demon or the godlike man, according to Grassmann.

2 *A very mighty sound* : or, a sound which Indra loves.

1 *Wealth which all may see* : 'intellectual wealth.'—Wilson.

3 *The winds*. cf. 'Vāyu is Soma's guardian God' (X. 85. 5).

- 4 Soma, wax great. From every side may vigorous powers unite
in thee :
Be in the gathering-place of strength.
- 5 For thee, brown-hued ! the kine have poured imperishable oil
and milk
Aloft on the sublimest height.
- 6 Friendship, O Indu, we desire with thee who bearest noble
arms,
With thee, O Lord of all that is.

HYMN XXXII.

Soma Pavamāna.

- THE rapture-shedding Soma-drops, effused in our assembly,
have
Flowed forth to glorify our prince.
- 2 Then Trita's Maidens onward urge the Tawny-coloured with
the stones,
Indu for Indra, for his drink.
- 3 Now like a swan he maketh all the company sing each his
hymn :
He, like a steed, is bathed in milk.
- 4 O Soma, viewing heaven and earth, thou runnest like a dart-
ing deer :
Set in the place of sacrifice.
- 5 The cows have sung with joy to him, even as a woman to her
love :
He came as to a settled race.
- 6 Bestow illustrious fame on us, both on our liberal lords and me,
Glory, intelligence, and wealth.

4 This stanza has occurred before See I. 91. 16. *Be in the gathering place of strength* : be the central point and source of all power.

5 *The kine* : of the clouds, the waters. *Oil and milk* : sweet and fertilizing rain. Or the cows who supply milk for the libation may be intended, in which case 'the sublimest' would be the place of sacrifice.

1 *Our prince* : the noble who institutes the sacrifice.

2 *Trita's Maidens* : the fingers of the priest. See IX. 38. 2.

3 *Like a swan* : as a sentinel *hansa* (swan, wild-goose, or flamingo) at the approach of danger sounds a note of alarm which is answered by all the rest.—Ludwig.

4 *Darting* : Sāyana takes *taktáh* with 'thou,' Soma, and explains it by *gavyaṁ payaṁ dibhirmṛgitaṁ san*, being mixed with milk, curds, etc. Elsewhere Sāyana explains it by 'swift.'

5 *Cows* : praises, according to Sāyana. *As to a settled race* : as a horse is brought to run a race that has been arranged. 'As a hero hastens to the welcome contest.'—Wilson.

HYMN XXXIII.

Soma Pavamāna

LIKE waves of waters, skilled in song the juices of the Soma
speed

Onward, as buffaloes to woods.

- 2 With stream of sacrifice the brown bright drops have flowed
with strength in store
Of kine into the wooden vats.

- 3 To Indra, Vāyu, Varuṇa, to Viśṇu, and the Maruts, flow
The drops of Soma juice effused.

- 4 Three several words are uttered : kine are lowing, cows who
give their milk :
The Tawny-hued goes bellowing on.

- 5 The young and sacred mothers of the holy rite have uttered
praise :
They decorate the Child of Heaven.

- 6 From every side, O Soma, for our profit, pour thou forth
four seas
Filled full of riches thousandfold.

HYMN XXXIV.

Soma Pavamāna

THE drop of Soma juice effused flows onward with this stream
impelled,

Rending strong places, with its might.

- 2 Poured forth, to Indra, Varuṇa, to Vāyu and the Marut host,
To Viśṇu, flows the Soma juice.

- 3 With stones they press the Soma forth, the Strong conducted
by the strong :
They milk the liquor out with skill.

- 4 'Tis he whom Trita must refine, 'tis he who shall make Indra
glad :
The Tawny One is decked with tints.

4 *Three several words* : according to Sāyaṇa, *trividhā stutiḥ*, praise of three kinds, from the three Vedas. 'The priests utter the three sacred texts.'—Wilson. Probably three triplets chanted during the ceremony. See Beigaigne, I. 288.

5 *Mothers of the holy rite* : apparently, the cows who supply milk for libations. *The Child of Heaven* : the Soma, which, according to a text quoted by Sāyaṇa, 'was in the third heaven from hence.'

6 *Four seas* : imaginary seas, to correspond with the four quarters of heaven.

1 *Strong places* : the strongholds of enemies, the fiends who withhold the rain.

4 *Trita* : the preparer of the Celestial Soma.

- 5 Him do the Sons of Pṛiṣni milk, the dwelling-place of sacrifice,
Oblation lovely and most dear.
- 6 To him in one united stream these songs flow on straight
forward : he,
Loud-voiced, hath made the milch-kine low.

HYMN XXXV.

Soma Pavamāna.

- POUR forth on us abundant wealth, O Pavamāna, with thy
stream,
Wherewith thou mayest find us light.
- 2 O Indu, swayer of the sea, shaker of all things, flow thou on,
Bearer of wealth to us with might.
- 3 With thee for Hero, Valiant One ! may we subdue our ene-
mies :
Let what is precious flow to us.
- 4 Indu arouses strength, the Sage who strives for victory,
winning power,
Discovering holy works and means.
- 5 Mover of speech, we robe him with our songs as he is purified,
Soma, the Guardian of the folk ;
- 6 On whose way, Lord of Holy Law, most rich, as he is purified,
The people all have set their hearts.

HYMN XXXVI.

Soma Pavamāna.

- FORTH from the mortar is the juice sent, like a car-horse, to
the sieve :
The Steed steps forward to the goal.
- 2 Thus, Soma, watchful, bearing well, cheering the Gods, flow
past the sieve,
Turned to the vat that drops with meath.

5 *The dwelling-place of sacrifice* : the Soma-plant contains within itself the chief element of sacrifice, and the preparation of the juice is only the development of its nature.—Ludwig.

2 *The sea* : the reservoir of Soma juice.

4 *Discovering holy works and means* : 'acquainted with sacred rites and arms.'—Wilson.

6 *On whose way* : on whose statutes or decrees.

1 *To the goal* : *kṛśhman* : apparently, a line or furrow drawn across the end of the race-course. In I. 116 17, Sāyana explains *kṛśhman* as a piece of wood serving as a goal, but in this place he takes it to mean, 'the God-attracting battle-field called a sacrifice,' *devānāmkarṣaṇavati yajñakhye sangrāme*. See Cowell's note in Wilson's Translation.

2 *The vat* : the *droṇakalāṣa*.

- 3 Excellent Pavamāna, make the lights shine brightly out
for us :
Speed us to mental power and skill.
- 4 He, beautified by pious men, and coming from their hands
adorned,
Flows through the fleecy straining-cloth.
- 5 May Soma pour all treasures of the heavens, the earth, the
firmament
Upon the liberal worshipper.
- 6 Thou mountest to the height of heaven, O Soma, seeking
steeds and kine,
And seeking heroes, Lord of Strength !

HYMN XXXVII.

Soma Pavamāna.

- SOMA, the Steer, effused for draught, flows to the purifying sieve,
Slaying the fiends, loving the Gods
- 2 Far-sighted, tawny-coloured, he flows to the sieve, intelligent,
Bellowing, to his place of rest.
 - 3 This vigorous Pavamāna runs forth to the luminous realm of
heaven,
Fiend-slayer, through the fleecy sieve.
 - 4 This Pavamāna up above Trita's high ridge hath made the Sun,
Together with the Sisters, shine.
 - 5 This Vritra-slaying Steer, effused, Soma, room-giver, ne'er
deceived,
Hath gone, as 'twere, to win the spoil.
 - 6 Urged onward by the sage, the God speeds forward to the
casks of wood,
Indu to Indra willingly.

HYMN XXXVIII.

Soma Pavamāna

THIS Steer, this Chariot, rushes through the woollen filter
as he goes
To war that wins a thousand spoils.

1 *For draught* : *pītāye* : 'for the drinking (of the gods).'—Wilson.

2 *Intelligent* : or, endowed with strength.

4 *Trita's high ridge* : according to Sāyaṇa, 'the high place (of the sacrifice of Trita) the Rishi. But the heavenly home of Trita, the celestial preparer of the Soma for Indra, is intended. *The Sisters* : the Dawns.

6 *Willingly* : *mañhānā* : 'plenteously.'—Ludwig. 'In his might.'—Cowell

1 *To war that wins a thousand spoils* : more literally, to thousandfold booty or deed of might.

- 2 The Dames of Trita with the stones onward impel this
Tawny One,
Indu to Indra for his drink.
- 3 Ten active fingers carefully adorn him here; they make him
bright
And beauteous for the gladdening draught.
- 4 He like a falcon settles down amid the families of men,
Speeding like lover to his love.
- 5 This young exhilarating juice looks downward from its place
in heaven,
This Soma-drop that pierced the sieve.
- 6 Poured for the draught, this tawny juice flows forth, intel-
ligent, crying out,
Unto the well-belovèd place.

HYMN XXXIX.

Soma Pavamāna.

- Flow on, O thou of lofty thought, flow swift in thy belovèd
form,
Saying, I go where dwell the Gods.
- 2 Preparing what is unprepared, and bringing store of food
to man,
Make thou the rain descend from heaven.
- 3 With might, bestowing power, the juice enters the purifying
sieve,
Far-seeing, sending forth its light.
- 4 This is it which in rapid course hath with the river's wave
flowed down
From heaven upon the straining-cloth.
- 5 Inviting him from far away, and even from near at hand, the
juice
For Indra is poured forth as meath.
- 6 In union they have sung the hymn: with stones they urge the
Tawny One.
Sit in the place of sacrifice.

2 *The Dames of Trita*: as Trita is the celestial purifier of the Soma, the fingers of the earthly purifiers are called his dames, or his maidens as in IX. 32. 2.

5 *From its place in heaven*: or *divdh* may be the genitive case, taken with *ṣṣuh*, the Child of Heaven, as in IX. 33. 5.

6 *The well-belovèd place*: the *droṇakalāṣa* or vat in which it rests.

2 *Preparing what is unprepared*: 'consecrating the unconsecrated worship-
per or place,' is Sāyana's explanation.

6 *Sit*: O Gods.—Sāyana.

HYMN XL.

Soma Pavamāna.

THE Very Active hath assailed, while purified, all enemies :
They deck the Sage with holy songs.

- 2 The Red hath mounted to his place ; to Indra goes the mighty juice :

He settles in his firm abode.

- 3 O Indu, Soma, send us now great opulence from every side,
Pour on us treasures thousandfold.

- 4 O Soma Pavamāna, bring, Indu, all splendours hitherward :
Find for us food in boundless store.

- 5 As thou art cleansed, bring hero strength and riches to thy worshipper,
And prosper thou the singer's hymns.

- 6 O Indu, Soma, being cleansed, bring hither riches doubly-piled,

Wealth, mighty Indu, meet for lauds.

HYMN XLI.

Soma Pavamāna.

ACTIVE and bright have they come forth, impetuous in speed
like bulls,

Driving the black skin far away.

- 2 Quelling the riteless Dasyu, may we think upon the bridge of bliss,

Leaving the bridge of woe behind.

- 3 The mighty Pavamāna's roar is heard as 'twere the rush of rain :
Lightnings are flashing to the sky.

- 4 Pour out on us abundant food, when thou art pressed, O Indu,
wealth

In kine and gold and steeds and spoil.

- 5 Flow on thy way, Most Active, thou : fill full the mighty heavens and earth,

As Dawn, as Sūrya with his beams.

2 *The Red* : Soma. *His place* : the *droṇakalaśā*, or reservoir. *His firm abode* : heaven.

6 *Doubly-piled*. *dvibārhasam* : according to Sāyaṇa, 'from both worlds, heaven and earth'

1 *They* : the Soma juices. *The black skin* : meaning, apparently, both the black pall or covering of night and the Rākshasas or dark-skinned Dasyus or hostile aborigines.

3 The cleansing of the terrestrial Soma is identified with the purification of the celestial nectar accompanied by rain and lightning. See Hillebrandt, *V. M.* 343, 362.

- 6 On every side, O Soma, flow round us with thy protecting stream,
As Rasâ flows around the world.

HYMN XLII.

Soma Pavamâna.

- ENGENDERING the Sun in floods, engendering heaven's lights,
green-hued,
Robed in the waters and the milk,
2 According to primeval plan this Soma, with his stream, effused
Flows purely on, a God for Gods.
3 For him victorious, waxen great, the juices with a thousand
powers
Are purified for winning spoil.
4 Shedding the ancient fluid he is poured into the cleansing sieve:
He, thundering, hath produced the Gods.
5 Soma, while purifying, sends hither all things to be desired,
He sends the Gods who strengthen Law.
6 Soma, effused, pour on us wealth in kine, in heroes, steeds,
and spoil,
Send us abundant store of food.

HYMN XLIII.

Soma Pavamâna.

- We will enrobe with sacred song the Lovely One who, as a
Steed,
Is decked with milk for rapturous joy.
2 All songs of ours desiring grace adorn him in the ancient way,
Indu for Indra, for his drink.
3 Soma flows on when purified, beloved and adorned with songs,
Songs of the sage Medhyâtithi.
4 O Soma Pavamâna, find exceeding glorious wealth for us,
Wealth, Indu, fraught with boundless night.
5 Like courser racing to the prize Indu, the lover of the Gods,
Roars, as he passes, in the sieve.

6 *Rasâ*: a mythical stream that flows round the atmosphere and the earth.
See V. 41. 15, and X. 108. 1.

1 *In floods*: in the waters on high; in the firmament.

4 *Hath produced the Gods*: *yatra somo 'bhishâyate tatra devâ niyatam prâdur-
bhavanti*; where Soma is effused, there the gods constantly appear.—Sâyaṇa.

1 *As a steed*: is bathed in water. *For rapturous joy*: 'for the exhilaration
of the gods'.—Wilson.

3 *Medhyâtithi*: the Rishi of the hymn.

5 *Racing to the prize*: *vâjrasrit*: 'rushing into battle'.—Wilson.

- 6 Flow on thy way to win us strength, to speed the sage who
praises thee :
Soma, bestow heroic power.

HYMN XLIV.

Soma Pavamāna.

- INDU, to us for this great rite, bearing as 'twere thy wave to
Gods,
Unwearied, thou art flowing forth.
- 2 Pleased with the hymn, impelled by prayer, Soma is hurried
far away,
The Wise One in the Singer's stream.
- 3 Watchful among the Gods, this juice advances to the cleans-
ing sieve :
Soma, most active, travels on.
- 4 Flow onward, seeking strength for us, embellishing the sacri-
fice :
The priest with trimmed grass calleth thee.
- 5 May Soma, ever bringing power to Bhaga and to Vāyu, Sage
And Hero, lead us to the Gods.
- 6 So, to increase our wealth to-day, Inspirer, best of Furtherers,
Win for us strength and high renown.

HYMN XLV.

Soma Pavamāna.

- Flow, thou who viewest men, to give delight, to entertain the
Gods,
Indu, to Indra for his drink.
- 2 Stream to thine embassy for us : thou hastenest, for Indra, to
The Gods, O better than our friends.
- 3 We balm thee, red of hue, with milk to fit thee for the rap-
turous joy :
Unbar for us the doors of wealth.

6 *Heroic power* : 'excellent male offspring.'—Wilson.

1 *For this great rite* : 'to give us abundant wealth.'—Wilson. *Unwearied ayāsyah* : according to Sāyana, this is the name of the Rishi : 'Ayā-sy (goeth) towards the gods (in sacrifice).'—Wilson.

2 *Thou hastenest* : Sāyana gives a different explanation of this part of the stanza : 'thou (who) art drunk for Indra, (pour) on the gods wealth for (u) their friends.'—Wilson. I have adopted Ludwig's interpretation.

3 *We balm thee, red of hue* : or, 'Yea, we adorn thee, red.' *For the rap- turous joy* : *mādāya* : 'for the purpose of exhilaration.'—Wilson.

- 4 He through the sieve hath passed, as comes a courser to the pole, to run :
Indu belongs unto the Gods.
- 5 All friends have lauded him as he sports in the wood, beyond the fleece :
Singers have chanted Indu's praise.
- 6 Flow, Indu, with that stream wherein steeped thou announc'st to the man
Who worships thee heroic strength.

HYMN XLVI.

Soma Pavamāna.

- LIKE able coursers they have been sent forth to be the feast of Gods,
Joying in mountains, flowing on
- 2 To Vāyu flow the Soma-streams, the drops of juice made beautiful
Like a bride dowered by her sire.
- 3 Pressed in the mortar, these, the drops of juice, the Somas rich in food,
Give strength to Indra with their work.
- 4 Dext-handed men, run hither, seize the brilliant juices blent with meal,
And cook with milk the gladdening draught.
- 5 Thus, Soma, Conqueror of wealth ! flow, finding furtherance for us,
Giver of ample opulence.
- 6 This Pavamāna, meet to be adorned, the fingers ten adorn,
The draught that shall make Indra glad.

4 *To the pole* : the meaning of *dhūram* here is not clear, and the comparison is not obvious. 'As a horse in going passes the shaft (of the chariot).'
Wilson 'As a horse (presSES) through the yoke,'—Grassmann. Ludwig suggests 'hedge' or 'barrier' as the probable meaning of the word in this place.

5 *In the wood, beyond the fleece* : when he has passed through the woollen strainer and fallen into the wooden trough or vat. *Singers : nāvāḥ* : shouts of joy, according to the St. Petersburg Lexicon.

1 *They have been sent forth* : *āsyigran* (effusi sunt) is applicable both to the effused Soma-drops and to horses loosed or started for a race. *Joying in mountains* : coming from plants grown on hills.

2 *Dowered by her sire* : meaning, perhaps, possessed of property inherited from her father.

4 *Dext-handed* : *suhastyah* cannot be satisfactorily accounted for. *Suhastyā*, a dual, may have been the original reading. See Ludwig's Commentary, Vol. V, pp 347, 348.

HYMN XLVII.

Soma Pavamāna.

GREAT as he was, Soma hath gained strength by this high solemnity :

Joyous he riseth like a bull.

- 2 His task is done : his crushings of the Dasyus are made manifest :

He sternly reckoneth their debts.

- 3 Soon as his song of praise is born, the Soma, Indra's juice, becomes

A thousand-winning thunderbolt.

- 4 Seer and Sustainer, he himself desireth riches for the sage
When he embellisheth his songs.

- 5 Fain would they both win riches as in races of the steeds. In war
Thou art upon the conquerors' side.

HYMN XLVIII.

Soma Pavamāna

WITH sacrifice we seek to thee kind Cherisher of manly might
In mansions of the lofty heavens ;

- 2 Gladdening, crusher of the bold, ruling with very mighty sway,
Destroyer of a hundred forts.

- 3 Hence, Sapient One ! the Falcon, strong of wing, unwearied
brought thee down,
Lord over riches, from the sky.

- 4 That each may see the light, the Bird brought us the guard
of Law, the Friend
Of all, the speeder through the air.

- 5 And now, sent forth, it hath attained to mighty power and
majesty,
Most active, ready to assist.

1 *Riseth* : or, roareth. *Ṣabdam karoti* —Śāyana.

2 *He sternly reckoneth their debts* : 'resolute he acquits the debts (of the worshipper)'—Wilson.

3 *A thousand-winning thunderbolt* : all-powerful to slay the wicked and to reward worshippers.

4 *Sustainer* : I follow Ludwig in taking *vidhartāri* as a nominative singular. But see Cowell's note in Wilson's Translation.

5 *They both* : Soma and the sage or singer —Ludwig. Śāyana interprets the stanza differently :—'Thou desirest to give wealth to those who conquer in combat as (men offer fodder) to horses in battle.'—Wilson.

1 *Kind Cherisher of manly might* : 'auspicious bearing wealth.'—Wilson.

2 *Hundred forts* : cf. IV 26. 3.

3 *The Falcon* : see IV. 26 and 27.

4 *The Friend of all* : or, the common possession. *The speeder through the air* : *rajastūram* : 'the showerer of water,'—Wilson.

HYMN XLIX.

Soma Pavamāna.

- POUR down the rain upon us, pour a wave of waters from the sky,
And plenteous store of wholesome food.
- 2 Flow onward with that stream of thine, whereby the cows have come to us,
The kine of strangers to our home.
- 3 Chief Friend of Gods in sacred rites, pour on us fatness with thy stream,
Pour down on us a flood of rain.
- 4 To give us vigour, with thy stream run through the fleecy straining cloth :
For verily the Gods will hear.
- 5 Onward hath Pavamāna flowed and beaten off the Rākshasas,
Flashing out splendour as of old.

HYMN L.

Soma Pavamāna.

- LOUD as a river's roaring wave thy powers have lifted up themselves :
Urge on thine arrow's sharpened point.
- 2 At thine effusion upward rise three voices full of joy, when thou Flowest upon the fleecy ridge.
- 3 On to the fleece they urge with stones the tawny well-belovèd One,
Even Pavamāna, dropping meath.
- 4 Flow with thy current to the sieve, O Sage most powerful to cheer,
To seat thee in the place of song.
- 5 Flow, Most Exhilarating ! flow anointed with the milk for balm,
Indu, for Indra, for his drink.

4 *The Gods will hear* : the sound that thou makest in flowing — Sayana.

5 *Flashing out splendour as of old* . or, ' Making lights shine as erst they shone '.

1 *Urge on thine arrow's sharpened point* : *vānāsya chodayā pavim* : apparent-ly a bold metaphorical expression for ' make a noise like that of a discharged arrow.' ' Emit thy sound like that of a (rushing) arrow ' — Wilson. Or *vānāsya* may mean of (thy) reed, pipe, flute, or other musical instrument. and Sayana explains *pavim* by *śabdām*. Benfey accordingly (*Sāmaveda*, II. 5. 1. 5. 1.) renders the passage : ' Erhebe deiner Flöte Schall.' ' Lift up the music of thy flute.' According to Hillebrandt, *V. M.*, I. p. 43, the reed or arrow means the sharp-pointed stalk of the Soma-plant.

2 *Three voices full of joy* : or, three several joyful words. See IX. 33. 4. *The fleecy ridge* : ' the summit of the fleece.' — Wilson.

4 *In the place of song* : see IX. 25. 6. ' On Indra's lap.' — Wilson.

HYMN LI.

Soma Pavamâna.

ADHIVARYU, on the filter pour the Soma juice expressed with stones,
And make it pure for Indra's drink.

- 2 Pour out for Indra, Thunder-armed, the milk of heaven, the Soma's juice,
Most excellent, most rich in sweets.
- 3 These Gods and all the Marut host, Indu! enjoy this juice of thine,
This Pavamâna's flowing meath.
- 4 For, Soma, thou hast been effused, strengthening for the wild carouse,
O Steer, the singer, for our help.
- 5 Flow with thy stream, Far-sighted One, effused, into the cleansing sieve:
Flow on to give us strength and fame.

HYMN LII.

Soma Pavamâna.

WEALTH-WINNER, dwelling in the sky, bringing us vigour with the juice,
Flow to the filter when effused.

- 2 So, in thine ancient ways, may he, beloved, with a thousand streams
Run o'er the fleecy straining-cloth.
- 3 Him who is like a caldron shake: O Indu, shake thy gift to us
Shake it, armed Warrior! with thine arms.
- 4 Indu, invoked with many a prayer, bring down the vigour of these men,
Of him who threatens us with war.
- 5 Indu, Wealth giver, with thine help pour out for us a hundred yea,
A thousand of thy pure bright streams.

4 *For the wild carouse*: 'for speedy exhilaration.'—Wilson.

2 *May he*: the juice, regarded as distinct from Soma who is addressed.

3 *Him who is like a caldron*: beat or bruise the Soma that is full of juice as a caldron is of water. *With thine arms*: or, with the blows (of the pressing stones). The meaning of the second and third 'shake' seems to be 'send rapidly.' '(Soma). send (us) him who is like a pot; Indu, send us now wealth swift-flowing (Soma), send it with blows (of the stones).—Wilson. Professor Grassmann says that by 'him who is like a caldron' the wealthy enemy is intended, whose possessions are to be poured out upon the pious worshipper

HYMN LIII.

Soma Pavamâna.

- O THOU with stones for arms, thy powers, crushing the fiends,
have raised themselves :
Chase thou the foes who compass us.
- 2 Thou conquerest thus with might when car meets car, and
when the prize is staked :
With fearless heart will I sing praise.
- 3 No one with evil thought assails this Pavamâna's holy laws :
Crush him who fain would fight with thee
- 4 For Indra to the streams they drive the tawny rapture-drop-
ping Steed,
Indu the bringer of delight.

HYMN LIV.

Soma Pavamâna.

- AFTER his ancient splendour, they, the bold, have drawn the
bright milk from
The Sage who wins a thousand gifts.
- 2 In aspect he is like the Sun ; he runneth forward to the lakes,
Seven currents flowing through the sky.
- 3 He, shining in his splendour, stands high over all things that
exist—
Soma, a God as Sûrya is.
- 4 Thou, Indu, in thy brilliancy, pourest on us, as Indra's Friend,
Wealth from the kine to feast the Gods.

HYMN LV.

Soma Pavamâna.

- POUR on us with thy juice all kinds of corn, each sort of nourish-
ment,
And, Soma, all felicities.
- 2 As thine, O Indu, is the praise, and thine what springeth from
the juice,
Seat thee on the dear sacred grass.

1 With stones for arms : *adriṣṭāḥ*. generally an appellative of Indra, the slinger or caster of the stone : thunderbolt ; here, according to Sâyana, = *grāvan soma*, O Soma, possessor of, that is. expressed by, the stones.

2 When car meets car : in battle. When the prize is staked : in the chariot-race ; or the reference may be also to battle.

4 To the streams : the *vasatīvarī* waters.

1 They, the bold : the Soma-pressers. The Sage : or Rishi ; Soma.

2 The lakes : of air. Seven currents : corresponding to the seven earthly rivers. 'He unites with the seven down-descending rivers of heaven.'—Wilson.

4 From the kine : consisting of milk, curds, etc.

- 3 And, finding for us kine and steeds, O Soma, with thy juice
flow on
Through days that fly most rapidly.
- 4 As one who conquers, ne'er subdued, attacks and slays the
enemy,
Thus, Vanquisher of thousands! flow.

HYMN LVI.

Soma Pavamāna

SWIFT to the purifying sieve flows Soma as exalted Law,
Slaying the fiends, loving the Gods.

- 2 When Soma pours the strengthening food a hundred ever
active streams
To Indra's friendship win their way.
- 3 Ten Dames have sung to welcome thee, even as a maide
greet's her love:
O Soma, thou art decked to win.
- 4 Flow hitherward, O Indu, sweet to Indra and to Vishṇu: guar
The men, the singers, from distress.

HYMN LVII.

Soma Pavamāna

THY streams that never fail or waste flow forth like shower
of rain from heaven,
To bring a thousand stores of strength.

- 2 He flows beholding on his way all well-belovèd sacred lore,
Green-tinted, brandishing his arms.
- 3 He, when the people deck him like a docile king of elephant
Sits as a falcon in the wood.
- 4 So bring thou hitherward to us, Indu, while thou art purifie
All treasures both of heaven and earth.

HYMN LVIII.

Soma Pavamāna

SWIFT runs this giver of delight, even the stream of flowin
juice:
Swift runs this giver of delight.

4 *Vanquisher of thousands*: or, thou who winnest thousands, *i. e.* count's spoils or treasures.

3 *Ten Dames*: the fingers, whose sound is heard in the operation of pressi the Soma juice.

3 *Like a docile king of elephants*: von Roth, in the St. Petersburg Lexicon, suggests *ibhe* for *ibhah*, 'like a pious king among his retinue';^b no alteration is necessary, *ibhah* and *rājā* being taken together in the set of elephant-king or stately and noble elephant. See *Vedische Studien*, I. XV. *Sits as a falcon in the wood*: in the wood, as referring to the Sor meaning the wooden trough or vat. 'Sits on the waters like a hawk.'—Wilson.

1 *Swift: tárat*: 'rescuing (his worshippers from sin).'^c—Wilson.

- 2 The Morning knows all precious things, the Goddess knows her
grace to man :
Swift runs this giver of delight.
- 3 We have accepted thousands from Dhvasra's and Purushanti's
hands :
Swift runs this giver of delight.
- 4 From whom we have accepted thus thousands and three times
ten besides :
Swift runs this giver of delight.

HYMN LIX.

Soma Pavamāna.

- Flow onward, Soma, winning kine, and steeds, and all that
gives delight :
Bring hither wealth with progeny.
- 2 Flow onward from the waters, flow, inviolable, from the plants :
Flow onward from the pressing-boards.
- 3 Soma, as Pavamāna, pass over all trouble and distress :
Sit on the sacred grass, a Sage.
- 4 Thou, Pavamāna, foundest light ; thou at thy birth becamest
great :
O Indu, thou art over all.

HYMN LX.

Soma Pavamāna.

- Sing forth and laud with sacred song most active Pavamāna,
laud
Indu who sees with thousand eyes.
- 2 Thee who hast thousand eyes to see, bearer of thousand bur-
thens. they
Have filtered through the fleecy cloth.

3 *Dhvasra* and *Purushanti* were 'two kings who conferred great wealth on *Tarantu* and *Purumllha*, two ṛishis of the family of *Vidadaśva*. See p. XXXIII. of Max-Muller's *Rig-veda*, Vol. V.—Cowell's note in Wilson's Translation.

4 *Thus thousands and three times ten* : Sāyana, taking *tānā* (thus, in this manner) to mean 'garments,' mistaking *triṃśātam*, thirty, for *triṃśatam*, three hundred, and neglecting the *cha* (and), interprets 'three hundred thousand garments.' 'Thirty robes and thousands'—E. B. Cowell. Grassmann places this hymn in his Appendix as a composition of fragments and out of place where it stands in the text.

2 *The waters* : the *vasatīvart* waters. *The pressing-boards* : *dhishāṇḍbhyah* : according to Sāyana, *grāvdḥbhyah*, the pressing-stones.

1 *With sacred song* : *gāyatrīna* : 'with a *Gāyatrī* hymn.'—Wilson.

2 *Bearer of thousand burthens* : or, bringer of thousand bounties.

- 3, He, Pavamâna, hath streamed through the fleece: he runs
 into the jars,
 Finding his way to Indra's heart.
- 4 That Indra may be bounteous, flow, most active Soma, for our
 weal:
 Bring genial seed with progeny.

HYMN LXI.

Soma Pavamâna.

- Flow onward, Indu, with this food for him who in thy wild
 delight
 Battered the nine-and-ninety down,
- 2 Smote swiftly forts, and Śambara, then Yadu and that Turvaṣa
 For pious Divodâsa's sake.
- 3 Finder of horses, pour on us horses and wealth in kine and
 gold,
 And, Indu, food in boundless store.
- 4 We seek to win thy friendly love, even Pavamâna's flowing
 o'er
 The limit of the cleansing sieve.
- 5 With those same waves which in their stream o'erflow th
 purifying sieve,
 Soma, be gracious unto us.
- 6 O Soma, being purified, bring us from all sides,—for the
 canst,—
 Riches and food with hero sons.
- 7 Him here, the Child whom streams have borne, the ten swi
 fingers beautify:
 With the Âdityas is he seen.
- 8 With Indra and with Vâyu he, effused, flows onward with t'
 beams
 Of Sûrya to the cleansing sieve.
- 9 Flow rich in sweets and lovely for our Bhaga, Vâyu, Pûsha
 flow
 For Mitra and for Varuṇa.
- 10 High is thy juice's birth: though set in heaven, on earth
 hath obtained
 Strong sheltering power and great renown.

1 *The nine-and-ninety*: 'ninety-nine (cities of the foe).—Wilson.

3 *In boundless store*: literally, in thousands.

7 *Whom streams have borne*: *sindhumātaram*: 'whose parents are rivers.'—Wilson. Born as the Moon in the ocean of air. *With the Âditi*
is he seen: that is, he is counted as one of the Âdityas.

- 11 Striving to win, with him we gain all wealth from the ungodly man,
Yea, all the glories of mankind.
- 12 Finder of room and freedom, flow for Indra whom we must adore,
For Varuṇa and the Marut host.
- 13 The Gods have come to Indu well-descended, beautified with milk,
The active crusher of the foe.
- 14 Even as mother cows their calf, so let our praise-songs strengthen him,
Yea, him who winneth Indra's heart.
- 5 Soma, pour blessings on our kine, pour forth the food that streams with milk :
Increase the sea that merits laud.
- 6 From heaven hath Pavamâna made, as 'twere, the marvellous thunder, and
The lofty light of all mankind.
- 7 The gladdening and auspicious juice of thee, of Pavamâna, King !
Flows o'er the woollen straining-cloth.
- 8 Thy juice, O Pavamâna, sends its rays abroad like splendid skill,
Like lustre, all heaven's light, to see.
- 9 Flow onward with that juice of thine most excellent, that brings delight,
Slaying the wicked, dear to Gods.
- 20 Killing the foeman and his hate, and winning booty every day,
Gainer art thou of steeds and kine.
- 11 Red-hued, be blended with the milk that seems to yield its lovely breast,
Falcon-like resting in thine home.

13 *Well-descended*: literally, well-born or well-produced; '(who is) completely generated.'—Wilson.

15 *The sea*: *samudrām*: according to Sâyana, water generally.

16 'The purified [Soma] has generated the great light which is common to all mankind, like the wonderful thundering of the sky.'—Muir, *O. S. Texts*, V 112 The great light common to all men, or *vaiṣvānaram* or the *lofty light of all mankind*, is Agni Vaisvânara.

20 *The foeman and his hate*: 'the hostile Vṛitra.'—Wilson.

- 23 Flow onward thou who strengthenedst Indra to slaughter
Vṛitra who
Compassed and stayed the mighty floods.
- 23 Soma who rainest gifts, may we win riches with our her
sons :
Strengthen, as thou art cleansed, our hymns.
- 24 Aided by thee, and through thy grace, may we be slayer
when we war :
Watch, Soma, at our solemn rites.
- 25 Chasing our foemen, driving off the godless, Soma floweth o
Going to Indra's special place.
- 26 O Pavamâna, hither bring great riches, and destroy our foe
O Indu, grant heroic fame.
- 27 A hundred obstacles have ne'er checked thee when fain
give thy boons,
When, being cleansed, thou combatest.
- 28 Indu, flow on, a mighty juice ; glorify us among the folk :
Drive all our enemies away.
- 29 Indu, in this thy friendship most lofty and glorious may we
Subdue all those who war with us.
- 30 Those awful weapons that thou hast, sharpened at point
strike men down—
Guard us therewith from every foe.

HYMN LXII.

Soma Pavamâna

THESE rapid Soma-drops have been poured through the p
fying sieve

To bring us all felicities.

- 2 Dispelling manifold mishap, giving the courser's progeny,
Yea, and the warrior steed, success.

25 *The godless*: *ārdvnaḥ*: those who present no sacrificial offerings; 'withholders (of wealth).—Wilson. *Special place*: that is, the vessel apart for his libations.

26 *Heroic fame*: or, fame with brave sons.

27 *Obstacles*: or enemies, according to Sâyana. *Thou combatest*: *māyāse*: according to Sâyana, 'when thou wishest to give us wealth.' 'meanings "fight," "strive," etc., are foreign to Sâyana, being derived a comparison of *μαχέσθαι*, mactō, etc.'—Editor's note in Wilson's Translation.

30 *Weapons*: the Moon being the warrior who overcomes the darkness at night. See Hillebrandt, *V. M.*, I. 340. Cf. 'The moon advances like indignant warrior through a fleeing army.'—S. T. Coleridge.

- 3 Bringing prosperity to kine, they make perpetual Iṭā flow
To us for noble eulogy.
- 4 Strong, mountain-born, the stalk hath been pressed in the
streams for rapturous joy :
Hawk-like he settles in his home.
- 5 Fair is the God-loved juice ; the plant is washed in waters,
pressed by men :
The milch-kine sweeten it with milk.
- 6 As drivers deck a courser, so have they adorned the meath's
juice for
Ambrosia, for the festival.
- 7 Thou, Indu, with thy streams that drop sweet juices, which
were poured for help,
Hast settled in the cleansing sieve.
- 8 So flow thou onward through the fleece, for Indra flow, to be
his drink,
Finding thine home in vats of wood.
- 9 As giving room and freedom, as most sweet, pour butter forth
and milk,
O Indu, for the Angirases.
- 10 Most active and benevolent, this Pavamāna, sent to us
For lofty friendship, meditates.
- 11 Queller of curses, mighty, with strong sway, this Pavamāna
shall
Bring treasures to the worshipper.
- 12 Pour thou upon us thousandfold possessions, both of kine and
steeds,
Exceeding glorious, much-desired.
- 13 Wandering far, with wise designs, the juice here present is
effused,
Made beautiful by living men.

3 Iṭā: here, according to Śāyana, meaning 'food.' 'Labetrunk,' refreshing draught.—Grassmann.

4 The stalk: the Soma-plant, which is said to have grown on the mountains.

5 In waters: the *vasatvairi* waters.

6 For ambrosia: *amṛitdya*: 'for the sake of immortality.'—Wilson.

9 For the Angirases: or, from the Angirases. The Jamadagnis were not members of that family.—Ludwig.

10 Meditates: 'is known (to all).'—Wilson.

13 Wandering far: *urugdyāḥ*: according to Śāyana, much-lauded, or praised many.

- 14 For Indra flows the gladdening drink, the measurer of the region, Sage,
With countless wealth and endless help.
- 15 Born on the mountain, lauded here, Indu for Indra is set down
As in her sheltering nest a bird.
- 16 Pressed by the men, as 'twere to war hath Soma Pavamâ
sped,
To rest with might within the vats.
- 17 That he may move, they yoke him to the three-backed trip
seated car
By the Seven Rishis' holy songs.
- 18 Drive ye that Tawny Courser, O ye pressers, on his way to w
Swift Steed who carries off the spoil.
- 19 Pouring all glories hither, he, effused and entering the jar
Stands like a hero mid the kine.
- 20 Indu, the living men milk out thy juice to make the raptur
draught :
Gods for the Gods milk out the meath.
- 21 Pour for the Gods into the sieve our Soma very rich in swe
Him whom the Gods most gladly hear.
- 22 Into his stream who gladdens best these Soma juices h
been poured,
Lauded with songs for lofty fame.
- 23 Thou flowest to enjoy the milk, and bringest valour, b
cleansed :
Winning the spoil flow hitherward.
- 24 And, hymned by Jamadagnis, let all nourishment that
supply,
And general praises, flow to us.
- 25 Soma, as leader of the song flow onward with thy won
aids,
For holy lore of every kind.

14 *The measurer of the region* : who measured out and made the firms

15 *Born on the mountain* : or, perhaps, as Sâyana takes it, 'made me
by song'

17 *By the Seven Rishis' holy songs* : or 'Of Rishis, with seven holy s
the car being the sacrifice, the three backs or ridges being the thre
libations, the three seats being the three Vedas.

19 *Mid the kine* : among the enemy's cattle, for whose possessor
fighting. So, says Sâyana, Soma stands among the sacrifices.

20 *The living men* : the worshippers, according to Sâyana ; but perh
Ludwig suggests, his *stotrah* should be *stotrah*, pressers. *Gods* : dev
priests.

- 26 Do thou as leader of the song, stirring the waters of the sea,
Flow onward, thou who movest all.
- 27 O Soma, O thou Sage, these worlds stand ready to attest thy
might :
For thy behoof the rivers flow.
- 28 Like showers of rain that fall from heaven thy streams per-
petually flow
To the bright fleece spread under them.
- 29 For potent Indra purify Indu effectual and strong,
Enjoyment-giver, Mighty Lord.
- 30 Soma, true, Pavamâna, Sage, is seated in the cleansing sieve,
Giving his praiser hero strength.

HYMN LXIII.

Soma Pavamâna.

- Pour hitherward, O Soma, wealth in thousands and heroic
strength,
And keep renown secure for us.
- 2 Thou makest food and vigour swell for Indra, best of glad-
deners !
Within the cups thou seatest thee.
- 3 For Indra and for Vishnu poured, Soma hath flowed into
the jar :
May Vâyu find it rich in sweets.
- 4 These Somas swift and brown of hue, in stream of solemn
sacrifice
Have flowed through twisted obstacles,
- 5 Performing every noble work, active, augmenting Indra's
strength,
Driving away the godless ones.
- 6 Brown Soma-drops, effused, that seek Indra, to their appro-
priate place
Flow through the region hitherward.
- 7 Flow onward with that stream of thine wherewith thou gavest
Sîrya light,
Urging on waters good to men.
- 8 He, Pavamâna, high o'er man yoked the Sun's courser Etasa
To travel through the realm of air.

28 *Waters of the sea* : of the sea of air, the firmament.

4 *Twisted obstacles* : either the twigs of which the frame of the filter was made, or the rough surface of the wool of the strainer. 'Are let loose upon the *Rakshasas*.'—Wilson.

8 In this and the following stanza Soma is identified with the Sun.

- 9 And those ten Coursers, tawny-hued, he harnessed that the
Sun might come :
Indu, he said, is Indra's self.
- 10 Hence, singers, pour the gladdening juice to Vâyu and to
Indra, pour
The drops upon the fleecy cloth.
- 11 O Soma Pavamâna, find wealth for us not to be assailed,
Wealth which the foeman may not win.
- 12 Send riches hither with thy stream in thousands, both of
steeds and kine,
Send spoil of war and high renown.
- 13 Soma the God, expressed with stones, like Sûrya, floweth on
his way,
Pouring the juice within the jar.
- 14 These brilliant drops have poured for us, in stream of solemn
sacrifice,
Worshipful laws and strength in kine.
- 15 Over the cleansing sieve have flowed the Somas, blent with
curdled milk,
Effused for Indra Thunder-armed.
- 16 Soma, do thou most rich in sweets, a gladdening drink most
dear to Gods,
Flow to the sieve to bring us wealth.
- 17 For Indra, living men adorn the Tawny Courser in the stream
Indu, the giver of delight.
- 18 Pour for us, Soma, wealth in gold, in horses and heroic sons,
Bring hither strength in herds of kine.
- 19 For Indra pour ye on the fleece him very sweet to taste, who
longs
For battle as it were in war.
- 20 The singers, seeking help, adorn the Sage who must be decked
with songs :
Loud bellowing the Steer comes on.
- 21 The singers with their thoughts and hymns have, in the stream
of sacrifice,
Caused Soma, active Steer, to roar.

9 *Coursers* : or *Harita*. Cf. IV. 6. 9 and 13. 3.

10 *Hence* : from this vessel.

14 *Worshipful laws* : the meaning of *dhîmānyāryā* is not clear. '(Flowing towards the dwellings of respectable (worshippers)).'—Wilson. 'Venerable might.'—Ludwig.

- 22 God, working with mankind, flow on; to Indra go thy gladdening juice:
To Vāyu mount as Law commands.
- 23 O Soma Pavamāna, thou pourest out wealth that brings renown:
Enter the lake, as one we love.
- 24 Soma, thou flowest chasing foes and bringing wisdom and delight:
Drive off the folk who love not Gods.
- 25 The Pavamānas have been poured, the brilliant drops of Soma juice,
For holy lore of every kind.
- 26 The Pavamānas have been shed, the beautiful swift Soma-drops,
Driving all enemies afar.
- 27 From heaven, from out the firmament, hath Pavamāna been effused
Upon the summit of the earth.
- 28 O Soma, Indu, very wise, drive, being purified, with thy stream
All foes, all Rākshasas away.
- 29 Driving the Rākshasas afar, O Soma, bellowing, pour for us
Most excellent and splendid strength.
- 30 Soma, do thou secure for us the treasures of the earth and heaven,
Indu! all boons to be desired.

HYMN LXIV.

Soma Pavamāna.

- SOMA, thou art a splendid Steer, a Steer, O God, with steerlike sway:
Thou as a Steer ordainest laws.
- 2 Steer-strong thy might is as a steer's, steer strong thy wood,
steer-like thy drink:
A Steer indeed, O Steer, art thou.
- 3 Thou, Indu, as a vigorous horse, hast neighed together steeds and kine:
Unbar for us the doors to wealth.

23 *The lake*: the *droṇakuluṣa*, vat or reservoir.

27 *The summit of the earth*: the raised altar.

1 *Steer*: Śāyaṇa, as usual, explains *vrīṣhā* by *varshakaḥ* 'Sprinkler.'—Wilson.

3 *Neighed together*: collected, through the efficacy of the sound thou makest in dropping through the filter, and enriched us with, steeds and kine.

- 4 Out of desire of cows and steeds and heroes potent Soma-dr
Brilliant and swift, have been effused.
- 5 They purified in both the hands, made beautiful by holy
Flow onward to the fleecy cloth.
- 6 These Soma juices shall pour forth all treasures for the
shipper
From heaven and earth and firmament.
- 7 The streams of Pavamâna, thine, Finder of all, have
effused,
Even as Sûrya's rays of light.
- 8 Making the light that shines from heaven thou flowest
every form :
Soma, thou swellest like a sea.
- 9 Urged on thou sendest out thy voice, O Pavamâna; thou
moved,
Like the God Sûrya, to the sieve.
- 10 Indu, Enlightener, Friend, hath been purified by the
hymns :
So starts the charioteer his steed—
- 11 Thy God-delighting wave which hath flowed to the puri-
fied sieve,
Alighting in the home of Law.
- 12 Flow to our sieve, a gladdening draught that hath most
course with Gods,
Indu, to Indra for his drink.
- 13 Flow onward with a stream for food, made beautiful by sap
men :
Indu with sheen approach the milk.
- 14 While thou art cleansed, Song-Lover, bring comfort
vigour to the folk,
Poured, Tawny One! on milk and curds.
- 15 Purified for the feast of Gods, go thou to Indra's special place
Resplendent, guided by the strong
- 16 Accelerated by the hymn, the rapid drops of Soma juice
Have flowed, urged onward, to the lake.
- 17 Easily have the living drops, made beautiful, approached
the lake,
Yea, to the place of sacrifice.

8 To every form : to bring us blessings in every shape.

9 To the sieve : *vidharmani* : 'in observance of the law,' according to Bergaigne. See *La Religion Védique*, III 218, note.

16 The lake : *samudrām* : according to Sâyana, the sea of air, the firmament. The *droṇakalapa*, vat or reservoir, is probably intended.

- 18 Compass about, our faithful Friend, all our possess'ons with
thy might :
Guard, hero like, our sheltering home.
- 19 Loud neighs the Courser Etaṣa, with singers, harnessed for
the place,
Guided for travel to the lake.
- 20 What time the Swift One resteth in the golden place of sacrifice,
He leaves the foolish far away.
- 21 The friends have sung in unison, the prudent wish to sacrifice :
Down sink the unintelligent.
- 22 For Indra girt by Maruts, flow, thou Indu, very rich in sweets,
To sit in place of sacrifice.
- 23 Controlling priests and sages skilled in holy song adorn thee
well :
The living make thee beautiful.
- 24 Aryaman, Mitra, Varuṇa drink Pavamāna's juice, yea, thine :
O Sage, the Maruts drink thereof.
- 25 O Soma, Indu, thou while thou art purified urgest onward
speech
Thousandfold, with the lore of hymns.
- 26 Yea, Soma, Indu, while thou art purified do thou bring to us
Speech thousandfold that longs for war.
- 27 O Indu, Much-invoked, while thou art purifying, as the Friend
Of these men enter thou the lake.
- 28 Bright are these Somas blent with milk, with light that flashes
brilliantly
And form that utters loud acclaim.
- 29 Led by his drivers, and sent forth, the Strong Steed hath come
nigh for spoil,
Like warriors when they stand arrayed.
- 30 Specially, Soma, coming as a Sage from heaven to prosper us,
Flow like the Sun for us to see.

19 *The Courser Etaṣa* : here meaning Soma. *Vāhniḥ* (from *vah*, Lat. *veh-o*) is properly a horse of burden, or draught-horse.

21 *The friends* : the priests ; or perhaps the Maruts. *Down sink* : *narake*, into hell, says Sāyaṇa.

26 *That longs for war* : *makhasyācam* : 'desiring wealth.'—Wilson. See IX. 61. 27, note.

28 *Form* : *kṛpā* : stream, according to Sāyaṇa.

30 *Specially* : *vidhāt* : said by Yāska to be the Vedic form of *prithak*, and to be used in the sense of prospering. See Wilson's Translation, Editor's note. Or *vidhāt* may mean, lightly, easily, without effort.

HYMN LXV.

Soma Pavamān

- THE glittering maids send Sāra forth, the glorious sisters, close allied,
 Send Indu forth, their mighty Lord.
- 2 Pervade, O Pavamāna, all our treasures with repeated light,
 God, coming hither from the Gods.
- 3 Pour on us, Pavamāna, rain, as service and fair praise for
 Gods :
 Pour all to be our nourishment.
- 4 Thou art a Steer by lustre : we, O Pavamāna, faithfully
 Call upon thee the Splendid One.
- 5 Do thou, rejoicing, nobly armed ! pour upon us heroic strength
 O Indu, come thou hitherward.
- 6 When thou art cleansed with both the hands and dipped
 waters, with the wool
 Thou comest to the gathering-place.
- 7 Sing forth your songs, as Vyaṣva sang, to Soma Pavamāna,
 The Mighty One with thousand eyes ;
- 8 Whose coloured sap they drive with stones, the yellow meat
 distilling juice,
 Indu for Indra, for his drink.
- 9 We seek to gain the friendly love of thee that Strong and
 Mighty One,
 Of thee the winner of all wealth.
- 10 Flow onward with thy stream, a Steer, inspiriting the Maru
 Lord,
 Winning all riches by thy might.
- 11 I send thee forth to battle from the press, O Pavamān
 Strong,
 Sustainer, looker on the light.
- 12 Acknowledged by this song of mine, flow, tawny-coloured
 with thy stream :
 Incite to battle thine ally.
- 13 O Indu, visible to all pour out for us abundant food :
 Soma, be thou our prosperer.

1 *The glittering maids*: the fingers, perhaps with reference to the g
 rings worn by the priests when they press the Soma. *Sāra*: here said
 mean Soma; 'the invigorating'—Wilson. *The glorious sisters*: the fingers

3 *As service*: as the cause of worship.

6 *With the wood*: '(taken up) with the wooden vessel.'—Wilson. Cf.
 1. 2.

7 *Vyaṣva*: a Rishi frequently mentioned in Book VIII.

12 *Thine ally*: India.

- 14 The pitchers, Indu, with thy streams have sung aloud in vigorous might :
Enter them, and let Indra drink.
- 15 O thou whose potent gladdening juice they milk out with the stones, flow on,
Destroyer of our enemies.
- 16 King Pavamāna is implored with holy songs, on man's behalf,
To travel through the firmament.
- 17 Bring us, O Indu, hundredfold increase of kine, and noble steeds,
The gift of fortune for our help.
- 18 Pressed for the banquet of the Gods, O Soma, bring us might, and speed,
Like beauty for a brilliant show.
- 19 Soma, flow on exceeding bright with loud roar to the wooden vats,
Falcon-like resting in thine home.
- 20 Soma the Water-winner flows to Indra, Vāyu, Varuṇa,
To Vishnu and the Marut host.
- 21 Soma, bestowing food upon our progeny, from every side
Pour on us riches thousandfold !
- 22 The Soma juices which have been expressed afar or near at hand,
Or there on Śaryanāvân's bank,
- 23 Those pressed among Ârjikas, pressed among the active, in men's homes,
Or pressed among the Races Five—
- 24 May these celestial drops, expressed, pour forth upon us, as they flow,
Rain from the heavens and hero strength.
- 25 Urged forward o'er the ox-hide flows the Lovely One of tawny hue,
Lauded by Jamadagni's song.
- 26 Like horses urged to speed, the drops, bright, stirring vital power, when blent
With milk, are beautified in streams.

22 *Śaryanāvân's bank* : this lake is said to be on the borders of the Kurukshetra country.

23 *Ârjikas* : apparently a non-Âryan people in the North-West. See VIII. 63. 11.

25 *O'er the ox-hide* : the leather sheet that received the droppings of the Soma.

- 27 So they who toil with juices send thee forward for the God
repast :
So with this splendour flow thou on.
- 28 We choose to-day that chariot-steed of thine, the Strong, th
brings us bliss,
The Guardian, the desire of all,
- 29 The Excellent, the Gladdener, the Sage with heart that u
derstands,
The Guardian, the desire of all ;
- 30 Who for ourselves, O thou Most Wise, is wealth and fi
intelligence,
The Guardian, the desire of all.

HYMN LXVI.

Soma Pavamā

- FOR holy lore of every sort, flow onward thou whom all men lov
A Friend to be besought by friends.
- 2 O'er all thou rulest with these Two which, Soma Pavamān
stand,
Turned, as thy stations, hitherward. .
- 3 Wise Soma Pavamāna, thou encompassst on every side
Thy stations as the seasons come.
- 4 Flow onward, generating food, for precious boons of every kin
A Friend for friends, to be our help.
- 5 Upon the lofty ridge of heaven thy bright rays with th
essences,
Soma, spread purifying power.
- 6 O Soma, these Seven Rivers flow, as being thine, to g
command :
The streams of milk run forth to thee.
- 7 Flow onward, Soma in a stream, effused to gladden Indra's hea
Bringing imperishable fame.
- 8 Driving thee in Vivasvān's course, the Seven Sisters w
their hymns
Made melody round thee the Sage.

23 The guardian : *pñtam* according to Pischel, 'den schwellend
' the swelling one.' See his exhaustive excursus on the word in *Vedii
Studien*, I. pp. 191—194.

The Rishis are the hundred Vaikhānasas, said to have been a race of sai
hermits sprung from the nail of Prajāpati.

2 With these Two : probably a double asterism. See Hillebrandt, *V.*
p. 446 ; and Gaidicke, *Der Accusativ im Veda*, p. 199.

8 The stream of Soma is likened to the course of Vivasvān or the Sun.
The Seven Sisters are probably the Seven Rivers of stanza 6. Accordin
Sāyana 'the seven kindred (priests)' are intended.

- 9 The virgins deck thee o'er fresh streams to drive thee to the
sieve when thou,
A singer, bathest in the wood.
- 10 The streams of Pavamâna, thine, Sage, Mighty One, have
poured them forth
Like coursers eager for renown.
- 11 They have been poured upon the fleece towards the meath-
distilling vat :
The holy songs have sounded forth.
- 12 Like milch-kine coming home, the drops of Soma juice have
reached the lake,
Have reached the place of sacrifice.
- 13 O Indu, to our great delight the running waters flow to us,
When thou wilt robe thyself in milk.
- 14 In this thy friendship, and with thee to help us, fain to
sacrifice,
Indu, we crave thy friendly love.
- 15 Flow on, O Soma, for the great Viewer of men, for gain of kine
Enter thou into Indra's throat.
- 16 Best art thou, Soma, of the great, Strongest of strong ones,
Indu : thou
As Warrior ever hast prevailed.
- 17 Mightier even than the strong, more valiant even than the
brave,
More liberal than the bountiful,
- 18 Soma, as Sâra, bring us food, win offspring of our bodies : we
Elect thee for our friendship, we elect thee for companionship.
- 19 Agni, thou pourest life ; send down upon us food and vigorous
strength :
Drive thou misfortune far away.
- 20 Agni is Pavamâna, Sage, Chief Priest of all the Races Five :
To him whose wealth is great we pray.
- 1 Skilled in thy task, O Agni, pour splendour with hero strength
on us,
Granting me wealth that nourishes.

9 The virgins : the fingers.

12 The lake : the *dronakulagd* or reservoir.

15 For gain of kine : *gavishlaye* : according to Sâyaṇa, 'for the seeker of
the kine of the Angirases.'

18 As Sâra : see IX. 65. 1. 'Who art a hero.'—Wilson. 'From the Sun.'—
udwig.

19 Misfortune : *duchchhândm* : frequently personified as an evil power ;
the *Rākshasas*.—Wilson.

- 22 Beyond his enemies away to sweet praise Pavamâna flows,
Like Sûrya visible to all.
- 23 Adorned by living men, set forth for entertainment, rich
food,
Far-sighted Indu is a Steed.
- 24 He, Pavamâna, hath produced the lofty Law, the brilli
light,
Destroying darkness black of hue.
- 25 From tawny Pavamâna, the Destroyer, radiant streams h
sprung,
• Quick streams from him whose gleams are swift.
- 26 Best rider of the chariot, praised with fairest praise
beauteous ones,
Gold-gleaming with the Marut host,
- 27 May Pavamâna, best to win the booty, penetrate with ray
Giving the singer hero strength.
- 28 Over the fleecy sieve hath flowed the drop effused : to I
comes
Indu while he is purified.
- 29 This Soma, through the pressing-stones, is sporting on the
hide, and
Summoning Indra to the draught.
- 30 O Pavamâna, bless us, so that we may live, with that bri
milk
Of thine which hath been brought from heaven.

HYMN LXVII.

Soma and Ot

- THOU, Soma, hast a running stream, joyous, most strong
sacrifice :
Flow bounteously bestowing wealth.
- 2 Effused as cheerer of the men, flowing best gladdener, thou
A Prince to Indra with thy juice.
- 3 Poured forth by pressing-stones, do thou with loud roar
us in a stream
Most excellent illustrious might.

23 *Is a Steed* : 'one who continually goes to the Gods,' is Sâyapa's ex
tion of *diyah*, horse or courser.

25 *The Destroyer* : of darkness. Cf. IX. 61. 30.

27 *Penetrate* : the whole world.—Sâyapa.

29 *On the ox-hide* : see IX. 65. 25.

2 *A Prince* : *sûrit* : a rich and liberal patron.

- Indu, urged forward, floweth through the fleecy cloth : the
Tawny One
With his loud roar hath brought us strength.
- Indu, thou flowest through the fleece, bringing felicities and
fame,
And, Soma, spoil and wealth in kine.
- Hither, O Indu, bring us wealth in steeds and cattle hundred-
fold :
Bring wealth, O Soma, thousandfold.
- In purifying, through the sieve the rapid drops of Soma juice
Come nigh to Indra in their course.
- For Indra floweth excellent Indu, the noblest Soma juice,
The Living for the Living One.
- The glittering maids send Sâra forth : they with their song
have sung aloud
To Pavamâna dropping meath.
- May Pûshan, drawn by goats, be our protector, and on all his
paths
Bestow on us our share of maids.
- This Soma flows like gladdening oil for him who wears the
braided locks :
He shall give us our share of maids.
- This Soma juice, O glowing God, flows like pure oil, effused
for thee :
He shall give us our share of maids.
- Flow onward, Soma, in thy stream, begetter of the sages'
speech :
Wealth-giver among Gods art thou.
- The Falcon dips within the jars : he wraps him in his robe
• and goes
Loud roaring to the vats of wood.
- Soma, thy juice hath been effused and poured into the
pitcher : like
A rapid hawk it rushes on.
- For Indra flow most rich in sweets, O Soma, bringing him
delight.

¹ The glittering maids send Sâra forth : repeated from IX. 65. 1.

⁰ Our share of maids : desirable and approved wives.—Sâyana.

¹ For him who wears the braided locks : *kapardîna* : see I. 114. 1, and VII.

⁸. Here Pûshan is intended.

² O glowing God : Pûshan.

⁴ The Falcon : the falcon-like Soma.

- 17 They were sent forth to feast the Gods, like chariots to display their strength.
- 18 Brilliant, best givers of delight, these juices have sent Vā forth.
- 19 Bruised by the press-stones and extolled, Soma, thou go to the sieve,
Giving the worshipper hero strength.
- 20 This juice bruised by the pressing-stones and lauded pass through the sieve,
Slayer of demons, through the fleece.
- 21 O Pavamāna, drive away the danger, whether near at hand Or far remote, that finds me here.
- 22 This day may Pavamāna cleanse us with his purifying power Most active purifying Priest.
- 23 O Agni, with the cleansing light diffused through all thy glow,
Purify thou this prayer of ours.
- 24 Cleanse us with thine own cleansing power, O Agni, thou bright with flame,
And by libations poured to thee.
- 25 Savitar, God, by both of these, libation, purifying power Purify me on every side.
- 26 Cleanse us, God Savitar, with Three, O Soma, with sublime forms,
Agni, with forms of power and might.
- 27 May the Gods' company make me clean, and Vasus make pure by song.
Purify me, ye General Gods; O Jātavedas, make me pure
- 28 Fill thyself full of juice, flow forth, O Soma, thou with all stalks,
The best oblation to the Gods.
- 29 We with our homage have approached the Friend who our wondering praise,
Young, strengthener of the solemn rite.

18 *Have sent Vāyu forth*: have drawn him down from heaven. 'forth for Vāyu.'—Wilson.

26 *The Three sublimest forms* are said to be Agni, Vāyu, and Sū: Fire, Wind, and Sun.

27 *The Gods' company*: the *yajamānas* or sacrificers, or the troop of Indra and others.—Śāyapa. *General Gods*: *viṣve devdā*: or, all ye Gods.

Lost is Aláyya's axe, O Soma, God : do thou send it back hither
in thy flow

Even, Soma, God, if 'twere a mole.

The man who reads the essence stored by saints, the Pávamāni
hymns,

Tastes food completely purified, made sweet by Mátariṣvan's
touch.

Whoever reads the essence stored by saints, the Pávamāni
hymns,

Sarasvatī draws forth for him water and butter, milk and
meath.

HYMN LXVIII.

Soma Pavamāna.

THE drops of Soma juice like cows who yield their milk have
flowed forth, rich in meath, unto the Shining One,
And, seated on the grass, raising their voice, assumed the milk,
the covering robe wherewith the udders stream.

He bellows with a roar around the highest twigs : the Tawny
One is sweetened as he breaks them up.

Then, passing through the sieve into the ample room, the God
throws off the dregs according to his wish.

The gladdening drink that measured out the meeting Twins
fills full with milk the Eternal Ever-waxing Pair.

Bringing to light the Two great Regions limitless, moving
above them he gained sheen that never fades.

30 This stanza is well-nigh unintelligible. Aláyya may, as is suggested in the St Petersburg Lexicon, be a name of Indra, and the lost axe may be a thunderbolt which the poet thinks has long lain idle, and which Soma prayed to replace in the hands of the Thunderer, even though it were worthless and mischievous like a mole. Sáyapa's interpretation is different :— 'ay the battle-axe of the foe destroy the foe alone : flow to us, bright Soma ; ay) the villain only, bright Soma.'—Wilson.

31 *By saints* : by the Rishis to whom they were revealed. *Pávamāni hymns* : the hymns in this Book dedicated to the purification of the Soma juice. *By Mátariṣvan's touch* : 'Sáyapa says Mátariṣvan means Váyu because he breathes in the atmosphere *antarikshe swasiti* : the food is sweetened and purified by the purifying wind and the man eats it.'—Wilson. Mátariṣvan probably represents Agni.

1 *The Shining One* : *devīm* : the radiant Indra. The second line is obscure, according to Sáyapa, *usṛtydh* here means 'cows' and not milk :— 'the lowing cow is sitting on the *barhis* grass hold in their udders the pure (juice) welling forth.'—Wilson.

2 *The highest twigs* : of the Soma-plant, which as being the tenderest and sweetest are crushed first.—Ludwig. 'He with a noise reechoes the principal raises) : separating the growing herbs, the green-tinted (Soma) sweetens them.'—Wilson.

3 *The meeting Twins* : Soma is called the Creator and Preserver of heaven and earth.

- 4 Wandering through the Parents, strengthening the flood
the Sage makes his place swell with his own native might
The stalk is mixed with grain : he comes led by the m
together with the sisters, and preserves the Head.
- 5 With energetic intellect the Sage is born, deposited as ge
of Law, far from the Twins.
They being young at first showed visibly distinct the Creat
that is half-concealed and half-exposed.
- 6 The sages knew the form of him the Gladdener, what ti
the Falcon brought the plant from far away.
Him who assures success they beautified in streams, the st
who yearned therefor, mighty and meet for praise.
- 7 Together with the Rishis, with their prayers and hymns
women deck thee, Soma, friendly when effused.
Led by the men, with invocations of the Gods, through
fleece, thou hast given us strength to win the spoil.
- 8 Songs resonant with praise have celebrated him, Soma, Frie
springing forth, with his fair company.
Even him who, rich in meath, with undulating stre
Winner of Wealth, Immortal, sends his voice from hear
- 9 He sends it into all the region forth from heaven. So
while he is filtered, settles in the jars.
With milk and waters is he decked when pressed with sto
Indu, when purified, shall find sweet rest and room.
- 10 Even thus poured forth flow on thy way, O Soma, vouchsa
us most manifold lively vigour.
We will invoke benevolent Earth and Heaven. Give us
Gods, riches with noble heroes.

HYMN LXIX.

Soma Pavan

LAI^d like an arrow on the bow the hymn hath been lo
like a young calf to the udder of its dam.

4 *The Parents* : heaven and earth. *The floods* : the waters of the f
ment. *Grain* : especially barley. *Makes his place swell* : enriches his
station, the *uttaravcdi* or northward altar. *The sisters* : the fingers.
Head : apparently Sūrya. 'Sāyana's explanation of *śīraḥ*, viz., *ṣi*
bhūtajātam (the withered world?), needs explaining more than the or
itself.'—Wilson.

5 *The Sage* : the Sun. *Far from the Twins* : rising in a distant r
beyond heaven and earth. *The Creature that is half-concealed and*
exposed : the meaning appears to be, as Ludwig says, that heaven and
while they were yet unseparated, produced the Moon : the Sun came
being only when they had been separated through Soma's energetic ager

7 *Ten women* : the fingers.

1 *Hath been loosed, &c.* : 'is let loose to (Indra) the fosterer as a calf t
udder of its mother.' 'Sāyana takes *udhani* [to the udder] twice ove

- As one who cometh first with full stream she is milked : thus Soma is impelled to this man's holy rites.
- 2 The thought is deeply fixed ; the savoury juice is shed ; the tongue with joyous sound is stirring in the mouth ;
And Pavamāna, like the shout of combatants, the drop rich in sweet juice, is flowing through the fleece.
- 3 He flows about the sheep-skin, longing for a bride : he loosens Aditi's Daughters for the worshipper.
The sacred drink hath come, gold-tinted, well-restrained : like a strong Bull he shines, whetting his manly might.
- 4 The Bull is bellowing ; the Cows are coming nigh : the Goddesses approach the God's own resting-place.
Onward hath Soma passed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.
- 5 The golden-hued, Immortal, newly bathed, puts on a brightly-shining vesture that is never harmed.
He made the ridge of heaven to be his radiant robe, the sprinkling of the bowls from moisture of the sky.
- 6 Even as the beams of Sūrya, urging men to speed, that cheer and send to sleep, together rush they forth,
These swift outpourings in long course of holy rites : no form save only Indra shows itself so pure.
- 7 As down the steep slope of a river to the vale, drawn from the Steer the swift strong draughts have found a way.

says it is used of *Indra* because he is the nourisher of everything.'—Wilson.
As one who cometh first : according to Sāyana, as a cow coming before her calf yields her milk, (so *Indra*, coming before his worshippers pours various blessings upon them). *First : āgre* : at the head ; at the beginning of the religious ceremony.

2 *The tongue with joyous sound is stirring in the mouth* : probably the priest's tongue influenced by the exhilarating Soma juice. 'The Soma stream, emitting pleasant juice is driven into (*Indra's*) mouth.'—Wilson.

3 *Longing for a bride* : seeking the waters with which he is to be united. *Aditi's Daughters* : probably, the plants, whose buds Soma as the Moon opens and fertilizes with his nectareous beams. 'The daughters of Infinity [*Aditi*] are probably the quarters of the sky.'—Ludwig.

4 *The Bull* : Soma. According to Sāyana, the Cows are the propitiatory hymns of praise, which are called also Goddesses or divine.

5 *Brightly shining vesture* : the milk with which the Soma juice is mixed. Sāyana explains the second half of the stanza differently, taking *chamvōh*, bowls or beakers into which the Soma juice is poured, as meaning metaphorically the two great receptacles of all living beings, or heaven and earth, and introducing *Āditya* who is not mentioned in the text :—'he has created (*Āditya*) who stands on the back of the sky for the destruction (of sin) and purification, and has created) *Āditya's* brilliance, the cover of the two worlds.'—Wilson.

Well be it with the men and cattle in our home. May power
O Soma, may the people stay with us.

8 Pour out upon us wealth in goods, in gold, in steeds, in cat
and in corn, and great heroic strength.

Ye, Soma, are my Fathers, lifted up on high as heads
heaven and makers of the strength of life.

9 These Pavamânas here, these drops of Soma, to Indra h
sped forth like cars to booty.

Effused, they pass the cleansing fleece, while, gold-hued, t
cast their covering off to pour the rain down.

10 O Indu, flow thou on for lofty Indra, flow blameless, v
gracious, foe-destroyer.

Bring splendid treasures to the man who lauds thee
Heaven and Earth, with all the Gods protect us.

HYMN LXX.

Soma Pavamâ

THE three times seven Milch-kine in the eastern heaven h
for this Soma poured the genuine milky draught.

Four other beauteous Creatures hath he made for his ad
ment, when he waxed in strength through holy rites.

2 Longing for lovely Amrit, by his wisdom he divided, c
apart from other, earth and heaven.

He gladly wrapped himself in the most lucid floods, w
through their glory they found the God's resting-place.

3 May those his brilliant rays be ever free from death, inviol
for both classes of created things,—

Rays wherewith powers of men and Gods are purified.
even for this have sages welcomed him as King.

4 He, while he is adorned by the ten skilful ones, that he to
the Midmost Mothers may create,

7 *Vājīth* and *kriṣṭīdāh*, powers and people, are explained by Śāya
'food' and 'offspring.'

8 *Ye, Soma* : 'Soma' is treated as plural by attraction ; or, as Śāyana
it, the plurality of the *pitrīs* is applied to Soma.'—Wilson. Probably
and Stars are intended. See Hillebrandt, *V. M.*, I. p. 398.

10 *With all the Gods: devatāḥ* : 'subhagairdhanaiḥ' with auspicious rich
Śāyana.

1 *The three times seven Milch-kine* are, according to Śāyana, the t
months, the five seasons, the three worlds, and Āditya or the Sun. Pro
as Ludwig says, the seven celestial rivers, multiplied by three to corre
with the threefold division of the heavens, are intended. These suppl
genuine draught, in contrast to the *four other beauteous creatures*, the V
vari and the three Ekadhanā waters, which are terrestrial and factitious,
to adorn or purify Soma.

8 *Both classes* : animate and inanimate. Or Gods and men.

4 *The ten skilful ones* : the fingers. *The Midmost Mothers* : the

While he is watching o'er the lovely Amrit's ways, looks on both races as Beholder of mankind.

- 5 He, while he is adorned to stream forth mighty strength, rejoices in his place between the earth and heaven.

The Steer dispels the evil-hearted with his might, aiming at offerings as an archer at the game.

- 6 Beholding, as it were, Two Mother Cows, the Steer goes roaring on his way even as the Maruts roar.

Knowing Eternal Law, the earliest light of heaven, he, passing wise, was chosen out to tell it forth.

- 7 The fearful Bull is bellowing with violent might, far-sighted, sharpening his yellow-coloured horns.

Soma assumes his seat in the well-fashioned place: the cowhide and the sheepskin are his ornament.

- 8 Bright, making pure his body free from spot and stain, on the sheep's back the Golden-coloured hath flowed down.

Acceptable to Mitra, Vāyu, Varuṇa, he is prepared as three-fold meath by skilful men.

- 9 Flow on for the Gods' banquet, Soma, as a Steer, and enter Indra's heart, the Soma's reservoir.

Bear us beyond misfortune ere we be oppressed: the man who knows the land directs the man who asks.

- 10 Urged like a car-steed, flow to strength, O Soma: Iudu, flow onward to the throat of Indra.

Skilled, bear us past, as in a boat o'er water: as battling Hero save us from the foeman.

that hang between heaven and earth, in which, perhaps, Soma aids in producing the rain. But the meaning is uncertain. Sāyana explains *pramē* by *lokān pramdtum*, 'to measure out, or create, the worlds.' Both races: Gods and men.

6 As it were, Two Mother Cows: Heaven and Earth. Sāyana explains the second Pāda of the second line differently:—'the intelligent (*Pavamīna*) chose man to be the offerer of his praise.'—Wilson.

8 Threefold: according to Sāyana, mixed with the Vasattvart water, curds, and milk. Probably, poured into three separate vessels, one for each of the three deities mentioned.

9 The man who knows the land: who is acquainted with the roads or ways. Sāyana completes the simile: "as by telling him he protects (helps) him, so do thou who knowest the roads of the sacrifice protect us by telling us the sacrificial paths."—Wilson. But, of course, the application is intended to be general.

10 Bear us past: carry us over all difficulties and dangers. From the foe man: *nidāh*: 'from the reviling (of the foe).'—Wilson.

HYMN LXXI.

Soma Pavamānu

THE guerdon is bestowed : the Mighty takes his seat, and, ever watchful, guards from fiend and evil sprite.

Gold-hued, he makes the cloud his diadem, the milk his carpe in both worlds, and prayer his robe of state.

- 2 Strong, bellowing, he goes, like one who slays the folk ; he let this hue of Asuras flow off from him,

Throws off his covering, seeks his father's meeting-place, and thus makes for himself the bright robe he assumes.

- 3 Onward he flows, from both the hands, pressed out with stones : excited by the prayer, the water makes him wild. He frolics and draws near, completes his work with song, and bathes in streams to satisfy the worshipper.

- 4 They pour out meath around the Master of the house, Celestial Strengthener of the mountain that gives might ;
In whom, through his great powers, oblation-eating cows in their uplifted udder mix their choicest milk.

- 5 They, the ten sisters, on the lap of Aditi, have sent him forward like a car from both the arms.

He wanders and comes near the Cow's mysterious place, even the place which his inventions have produced.

- 6 Like as a falcon to his home, so speeds the God to his own golden wisely-fashioned place to rest.

1 *The guerdon* : the honorarium given to the priests, consisting originally of a cow. *The Mighty* : Soma. *His carpet* : *upastire* : that which is spread scattered, or sprinkled. Cp. IX. 69. 5, where *upastāraṇam* is translated by 'sprinkling.'

2 *Hue of Asuras* : or, celestial brightness ; 'Himmelsglanz.'—Grassmann. 'He puts forth that Asura-slaying tint of his'.—Wilson. *Seeks his father's meeting place* : goes to meet the *yajamāna* or sacrificer. According to Sāyana 'the food (*pituh*), that is, the Soma, goes to the prepared reservoir.'

3 *The water makes him wild* : *vrishāyate nābhasā* : *nābhas* in the Soma hymns is used to signify either the rain-water in which, or the cloud from which, the Soma flows to the earth. Here it means the water with which the Soma-plant is sprinkled. See *Vedische Studien*, I. p. 135. According to Ludwig : 'he acts like a bull in the sea of cloud.' To satisfy the worshipper I adopt Ludwig's suggestion and take *yājate* as a dative of the participle. Wilson translates, after Sāyana :—'he is honoured at the (god)—protector (sacrifice).'

4 *The Master of the house* : according to Sāyana, the conqueror of the foe of the enemy. See IX. 78. 3. *The mountain that gives might* : the cloud. In the second half of this stanza I adopt Sāyana's interpretation as a makeshift, although it seems impossible that *mārihān*, 'head,' should here mean 'uplifted.' Ludwig takes *ūdhani*, 'udder,' in the sense of 'behalter,' or receptacle into which the Soma flows.

5 *On the lap of Aditi* : on the earth. 'near to the ground.'—Wilson. *The Cow's mysterious place* : or, distant place, is the udder of heaven, the cloud.

With song they urge the darling to the sacred grass : the Holy One goes like a courser to the Gods.

- 7 From far away, from heaven, the red-hued noted Sage, Steer of the triple height, hath sung unto the kine.

With thousand guidings he, leading this way and that, shines, as a singer, splendidly through many a morn.

- 8 His covering assumes a radiant hue ; where'er he comes into the fight he drives the foe afar.

The Winner of the Floods, with food he seeks the host of heaven, he comes to praises glorified with milk.

- 9 Like a bull roaming round the herds he bellows : he hath assumed the brilliancy of Sûrya.

Down to the earth hath looked the heavenly Falcon : Soma with wisdom views all living creatures.

HYMN LXXII.

Soma Pavamâna.

THEY cleanse the Gold-hued : like a red Steed is he yoked, and Soma in the jar is mingled with the milk.

He sendeth out his voice, and many loving friends of him the highly-lauded hasten with their songs.

- 2 The many sages utter words in unison, while into Indra's throat they pour the Soma juice,

When, with the ten that dwell together closely joined, the men whose hands are skilful cleanse the lovely meath.

- 3 He goes upon his way, unresting, to the cows, over the roaring sound which Sûrya's Daughter loves.

The Falcon brought it to him for his own delight : now with the twofold kindred sisters is his home.

- 4 Washed by the men, stone-pressed, dear on the holy grass, faithful to seasons, Lord of cattle from of old,

Most liberal, completing sacrifice for men, O Indra, pure bright Soma, Indu, flows for thee.

7 *Of the triple height* : working in heaven, firmament, and earth.—Ludwig See IX. 75. 3.

9 *The heavenly Falcon* : *divyaḥ suparnāḥ* : 'celestial, flying gracefully.'—Wilson. Soma, says Sâyana, is said to go gracefully, 'because it is carried off by *Gâyatrî* in the shape of a hawk.'

2 *Indra's throat* : literally, belly ; the *droṇakalaṣā* or reservoir. *The ten* : the fingers.

3 *The cows* : the milk and curds. *The roaring sound* of the effused Soma is said to be dear to Sûrya's Daughter, Ushas or Dawn, because it is chiefly heard in the early morning. *The Falcon* : I adopt Ludwig's interpretation of the strange word *vinamgrisdh* as no other meaning seems suitable here. According to Sâyana, the word means praiser, or worshipper. *The twofold kindred sisters* : the fingers of both hands.

- 5 O Indra, urged by arms of men and poured in streams, Soma flows on for thee after his Godlike kind.
Plans thou fulfill'st, gatherest thoughts for sacrifice: in the bowls sits the Gold-hued like a roosting bird.
- 6 Sages well-skilled in work, intelligent, drain out the stalk that roars, the Sage, the Everlasting One.
The milk, the hymns unite them with him in the place of sacrifice, his seat who is produced anew.
- 7 Earth's central point, sustainer of the mighty heavens, distilled into the streams, into the waters' wave,
As Indra's thunderbolt, Steer with far-spreading wealth, Soma is flowing on to make the heart rejoice.
- 8 Over the earthly region flow thou on thy way, helping the praiser and the pourer, thou Most Wise.
Let us not lack rich treasure reaching to our home, and may we clothe ourselves in manifold bright wealth.
- 9 Hither, O Indu, unto us a hundred gifts of steeds, a thousand gifts of cattle and of gold,
Measure thou forth, yea, splendid ample strengthening food: do thou, O Pavamāna, heed this laud of ours.

HYMN LXXIII.

Soma Pavamāna.

- THEY from the spouting drop have sounded at the rim: naves speed together to the place of sacrifice.
That Asura hath formed, to seize, three lofty heights. The ships of truth have borne the pious man across.
- 2 The strong Steers, gathering, have duly stirred themselves, and over the stream's wave the friends sent forth the song.
Engendering the hymn, with flowing streams of meath, Indra's dear body have they caused to wax in strength.
- 3 With sanctifying gear they sit around the song: their ancient Father guards their holy work from harm.

1 *The heart: of Indra. As Indra's thunderbolt: cp. IX. 77. 1.*

1 *They: the pressing stones, from whose rim or edge the Soma-drops fall noisily. Naves: by synecdoche wheels, again by the same figure, chariots, and then by metaphor the swiftly-running Soma-drops. That Asura: the divine Soma. To seize: to be held and used. Three lofty heights: the three elevated worlds. The ships of truth: or, of the truthful (Soma). According to Sāyana, the four vessels which hold the Āditya, Āgrayana, Ukthya, and Dhruva libations.*

2 *The strong Steers: the priests.*

3 *Their ancient Father: Soma; or, perhaps, Agni. Varuṇa: 'Soma the all-enveloper.'—Wilson. Him: Soma. In sustaining floods: in the Vasatī-varī waters.—Sāyana.*

- Varuṇa hath o'erspread the mighty sea of air. Sages had power to hold him in sustaining floods.
- 4 Sweet-tongued, exhaustless, they have sent their voices down together, in heaven's vault that pours a thousand streams. His wildly-restless warders never close an eye: in every place are found the bonds that bind man fast.
- 5 O'er Sire and Mother they have roared in unison, bright with the verse of praise, burning up riteless men, Blowing away with supernatural might from earth and from the heavens the swarthy skin which Indra hates.
- 6 Those which, as guides of song and counsellors of speed, were manifested from their ancient dwelling place,— From these the eyeless and the deaf have turned aside: the wicked travel not the pathway of the Law.
- 7 What time the filter with a thousand streams is stretched, the thoughtful sages purify their song therein. Bright-coloured are their spies, vigorous, void of guile, excellent, fair to see, beholders of mankind.
- 8 Guardian of Law, most wise, he may not be deceived: three Purifiers hath he set within his heart. With wisdom he beholds all creatures that exist: he drives into the pit the hated riteless ones.
- 9 The thread of sacrifice spun in the cleansing sieve, on Varuṇa's tongue-tip, by supernatural might,— This, by their striving, have the prudent ones attained: he who hath not this power shall sink into the pit.

HYMN LXXIV.

Soma Pavamāna.

BORN like a youngling he hath clamoured in the wood, when he, the Red, the Strong, would win the light of heaven.

4 *They*: the beams that radiate from Soma; *somaraṣmayoḥ*: Soma-rays.—Śāyana.

5 *Sire and Mother*: the general parents, Heaven and Earth. *The swarthy skin*: 'the black-skinned (*Rākshasas*).—Wilson.

6 *Those*: rays. I follow Śāyana's interpretation. The first line is very obscure.

7 *The filter*: the tip of their tongue. Cf. stanza 9, and hymn 75. 2. See Bergaigne, *La Religion Védique*, I. 283. *Bright coloured*: *rudrāṣaḥ*: sons of Rudra, according to Śāyana. But see *Vedische Studien*, I. pp. 55, 56.

8 *Of Law*: of law-ordained sacrifice. The *three Purifiers* whom Soma sets within his heart and combines in his own being are Agni, Vāyu, Sūrya, the purifying powers of fire, wind, and sun.

9 *On Varuṇa's tongue-tip*: the Vasatīvatī waters in which Soma dwells (*vasatī*) stand on the tip of Varuṇa's tongue.—Śāyana. *He who hath not this power*: 'he who is incompetent for the rite.'—Wilson.

1 *In the wood*: in the wooden vat. According to Śāyana, 'in the water.'

- He comes with heavenly seed that makes the water swell : him
for wide-spreading shelter we implore with prayer.
- 2 A far-extended pillar that supports the sky, the Soma-stalk,
filled full, moves itself every way.
He shall bring both these great worlds while the rite proceeds:
the Sage holds these who move together and all food.
- 3 Wide space hath he who follows Aditi's right path, and mighty,
well-made food, meath blent with Soma juice ;
He who from hence commands the rain, Steer of the kine,
Leader of floods, who helps us hence, who claims our laud.
- 4 Butter and milk are drawn from animated cloud ; thence
Amrit is produced, centre of sacrifice.
Him the Most Bounteous Ones, ever-united, love ; him as our
Friend the Men who make all swell rain down.
- 5 The Soma-stalk hath roared, following with the wave : he
swells with sap for man the skin which Gods enjoy.
Upon the lap of Aditi he lays the germ, by means wherof we
gain children and progeny.
- 6 In the third region which distils a thousand streams, may the
Exhaustless Ones descend with procreant power.
The kindred Four have been sent downward from the heav-
ens : dropping with oil they bring Amrit and sacred gifts.
- 7 Soma assumes white colour when he strives to gain : the
bounteous Asura knows full many a precious boon.
Down the steep slope, through song, he comes to sacrifice,
and he will burst the water-holding cask of heaven,

2 *He shall bring both these great worlds* : shall bring Heaven and Earth to the sacrifice.

3 *He who follows Aditi's right path* : the regularly moving moon. Sāyana takes *aditih* with *gavyātiḥ* : 'the way to earth is broad.'—Wilson. Somewhat similarly Hillebrandt, *V. M.*, I. 360.

4 *The Most Bounteous Ones, the Men who make all swell*, are, probably, the Maruts who fertilize the earth, and send Soma down in the rain. Sāyana's explanation is different :—'the assembled liberal givers [the *yajamānas* or sacrificers] delight him : (the Soma juices) the leaders, the protectors shower down the accumulated (water) '—Wilson. For the meaning of *péravāḥ*, those who swell, or cause to swell, 'protectors' according to Sāyana, see *Vedische Studien*, I p. 85.

5 *For man* : for the sacrificer. *The skin* : his own body.—Sāyana. *Upon the lap of Aditi* : of the earth, according to Sāyana. The meaning is that Soma is the source of all Nature's productive power.

6 *In the third region* : dwelling in heaven. *The Exhaustless Ones* : these are the kindred Four of the following line, meaning, according to Sāyana, four rays or digits of Soma. It is most probable that the four Goddesses Sinivāl, Kūhī or Gungī, Rākā, and Anumatī are meant. Cp. II. 32, 6, 7.—Ludwig.

7 *Strives to gain* : seeks to enjoy heaven.—Sāyana. *The water-holding cask* : the water-laden cloud.

- 8 Yea, to the shining milk-anointed beaker, as to his goal, hath stepped the conquering Courser.
 Pious-souled men have sent their gifts of cattle unto Kakshivân of the hundred winters.
- 9 Soma, thy juice when thou art blended with the streams, flows, Pavamâna, through the long wool of the sheep.
 So, cleansed by sages, O best giver of delight, grow sweet for Indra, Pavamâna ! for his drink.

HYMN LXXV.

Soma Pavamâna.

- GRACIOUSLY-MINDED he is flowing on his way to wiu dear names o'er which the Youthful One grows great.
 The Mighty and Far-seeing One hath mounted now the mighty Sûrya's car which moves to every side.
- 2 The Speaker, unassailable Master of this hymn, the Tongue of sacrifice pours forth the pleasant meath.
 Within the lustrous region of the heavens the Son makes the third secret name of Mother and of Sire.
- 3 Sending forth flashes he hath bellowed to the jars, led by the men into the golden reservoir.
 The milky streams of sacrifice have sung to him : he of the triple height shines brightly through the morns.
- 4 Pressed by the stones, with hymns, and graciously inclined, illuminating both the Parents, Heaven and Earth,
 He flows in ordered season onward through the fleece, a current of sweet juice still swelling day by day.
- 5 Flow onward, Soma, flow to bring prosperity : cleansed by the men, invest thee with the milky draught.
 What gladdening drinks thou hast, foaming, exceeding strong, even with these incite Indra to give us wealth.

8 *The conquering Courser* : the swiftly-flowing Soma. *Kakshivân* : the Rishi of the hymn.

1 *O'er which* : that is the Youthful One, the fresh and strong Soma, exceeds in greatness even the high titles which he wins by his gracious deeds.

2 *Speaker* ; *Master* ; *Tongue of sacrifice* : Soma, the giver of eloquence. *The Son* : Soma. *Of Mother and of Sire* : of his parents, Heaven and Earth. What the *third secret name*, that is, probably, a name in addition to those of Heaven and Earth, and comprising both deities, may be, does not appear. Sâyana's explanation is different :—' the son (the sacrificer) assumes a third name unknown to his parents ; ' that is, Wilson adds, ' a name not given at birth . . . He [Sâyana] cites Baudhâyana, who gives *Somayâjin* [Somayâga sacrificer] as an instance of a third name.'

3 *The milky streams* : cf. I. 144. 2. *Of the triple height* : dwelling in three high places, heaven, the firmament or the mountain-top, and the place of sacrifice. Cf. IX. 71, 7.

HYMN LXXVI.

Soma Pavamāna.

ON flows the potent juice, sustainer of the heavens, the strength of Gods, whom men must hail with shouts of joy.

The Gold-hued, started like a courser by brave men, impetuously winneth splendour in the streams.

- 2 He takes his weapons, like a hero, in his hands, fain to win light, car-borne, in forays for the kine.

Indu, while stimulating Indra's might, is urged forward and balmed by sages skilful in their task.

- 3 Soma, as thou art purified with flowing wave, exhibiting thy strength enter thou Indra's throat.

Make both worlds stream for us, as lightning doth the clouds: mete out exhaustless powers for us, as 'twere through song.

- 4 Onward he flows, the King of all that sees the light: the Rishis' Lord hath raised the song of sacrifice;

Even he who is adorned with Sūrya's arrowy beam, Father of hymns, whose wisdom is beyond our reach.

- 5 Like as a bull to herds, thou flowest to the pail, bellowing as a steer upon the waters' lap.

So, best of Cheerers, thou for Indra flowest on that we, with thy protection, may overcome in fight.

HYMN LXXVII.

Soma Pavamāna.

MORE beauteous than the beautiful, as Indra's bolt, this Soma, rich in sweets, hath clamoured in the vat.

Dropping with oil, abundant, streams of sacrifice flow unto him like milch-kine, lowing, with their milk.

- 2 On flows that Ancient One whom, hitherward, from heaven, sped through the region of the air, the Falcon snatched.

He, quivering with alarm and terrified in heart before bow-armed Kṛiṣṇau, holdeth fast the sweet.

- 3 May those first freshest drops of Soma juice effused flow on their way to bring us mighty strength in kine.

Beauteous as serpents, worthy to be looked upon, they whom each sacred gift and all our prayers have pleased.

3 *As 'twere through song*: 'now with the rite, i. e. at the very time the rite is being performed.'—Wilson.

2 *The Falcon*: see I. 93. 5. *He*: Soma, according to Sāyana, but more probably the falcon. *Kṛiṣṇau*: the archer who guards the celestial Soma. See I. 112. 21.

3 *Serpents*: the meaning of *ahyaḥ* is uncertain here. Sāyana explains it by *striyaḥ*, women:—'pleasing to look upon like beautiful well-adorned (women).'—Wilson.

- 4 May that much-lauded Indu, with a heart inclined to us, well-knowing, fight against our enemies.
 He who hath brought the germ beside the Strong One's seat moves onward to the widely-opened stall of kine.
- 5 The active potent juice of heaven is flowing on, great Varuṇa whom the froward man can ne'er deceive.
 Mitra, the Holy, hath been pressed for troubled times, neighing like an impatient horse amid the herd.

HYMN LXXVIII.

Soma Pavamāna.

- RAISING his voice the King hath flowed upon his way: invested with the waters he would win the kine.
 The fleece retains his solid parts as though impure, and bright and cleansed he seeks the special place of Gods.
- 2 Thou, Soma, art effused for Indra by the men, balmèd in the wood as wave, Sage, Viewer of mankind.
 Full many are the paths whercon thou mayest go: a thousand bay steeds hast thou resting in the bowls.
- 3 Apsarases who dwell in waters of the sea, sitting within, have flowed to Soma wise of heart.
 They urge the Master of the house upon his way, and to the Eternal Pavamāna pray for bliss.
- 4 Soma flows on for us as winner of the kine, winner of thousands, cars, water, and light, and gold;
 He whom the Gods have made a gladdening draught to drink, the drop most sweet to taste, weal-bringing, red of hue.

4 *He who hath brought the germ*: here the sacrificer and not Soma is meant.—Ludwig. *The Strong One*: Agni.

5 In this stanza Soma is compared to, or mystically identified with, Varuṇa and Mitra. Sāyaṇa leaves *Varuṇa* unexplained, but interprets *Mitra* by *sarveśhām mītrabhūtaḥ*, '(Soma) the friend of all.'

1 *The fleece*: literally, the sheep; the filter made of wool. *Solid parts*: *līnā*: the fragments of stalk which will not pass through the strainer. According to Sāyaṇa, 'with its own covering,'—'the sheep with its fleece.'—Wilson. *The special place of Gods*: the vessels which hold the libations assigned to various Gods.

2 *Balmèd in the wood*: according to Sāyaṇa, 'art driven into the water.' *Bay steeds*: swiftly-running tawny drops.

3 *Apsarases who dwell in waters of the sea*: 'nymphs of the firmament.'—Wilson. The nymphs are identified with their element, and represent the water with which the Soma juice is mixed. *The Master of the house*: *har-myāśya sakshānim*: Soma. In IX. 71. 4, Sāyaṇa explains these words as 'overpowerer, or stormer of the fort of the enemy,' and in this place as 'the sprinkler of the hall of sacrifice.' *Sakshāni*, from the root *sah*, means overpowerer, and from the root *sach*, connected with, especially as master and possessor.

- 5 Soma, as Pavamâna thou, our faithful Friend, making for us these real treasures, flowest on.
Slay thou the enemy both near and far away : grant us security and ample pasturage.

HYMN LXXIX.

Soma Pavamâna.

- SPONTANEOUS let our drops of Soma juice flow on, pressed, golden-hued, among the Gods of lofty heaven.
Perish among us they who give no gifts of food ! perish the godless ! May our prayers obtain success.
- 2 Forward to us the drops, distilling meath, shall flow, like riches for whose sake we urge the horses on.
Beyond the crafty hindering of all mortal men may we continually bear precious wealth away.
- 3 Yea, verily, foe of hate shown to himself is he, yea, verily, destroyer too of other hate.
As thirst subdueth in the desert, conquer thou, O Soma Pavamâna, men of evil thoughts.
- 4 Near kin to thee is he, raised loftiest in the heavens : upon the earth's high ridge thy scions have grown forth.
The press-stones chew and crunch thee on the ox's hide : sages have milked thee with their hands into the streams.
- 5 So do they hurry on thy strong and beauteous juice, O Indu, as the first ingredient of the draught.
Bring low, thou Pavamâna, every single foe, and be thy might shown forth as sweet and gladdening drink.

HYMN LXXX.

Soma Pavamâna.

- On flows the stream of Soma who beholds mankind : by everlasting Law he calls the Gods from heaven.
He lightens with the roaring of Brihaspati : the lakes have not contained the pourings of the juice.

1 *They who give no gifts of food* : I can find no satisfactory explanation of *ishâh ârdtiyaḥ*, so I give Sâyana's interpretation as a makeshift. 'May they be destroyed who are the withholders of food from us.'—Wilson.

2 *Urge the horses on* : Sâyana explains *ârvataḥ*, horses, by 'strong enemy.' 'By whose aid we encounter the powerful (enemy).'—Wilson.

3 'Soma knows how to defend not only himself, but us also.'—Ludwig. *Destroyer* : literally, the wolf.

4 *He* : 'the Moon.'—Ludwig. 'Thy best juice dwells in the navel of heaven, that which receives (the oblation).'—Wilson. *On the ox's hide* : 'Although men of the present time pour out the Soma upon the skin of a black antelope and not on a cowhide or oxhide, still it is measured out for sale on an oxhide.'—Sâyana.

1 *The roaring of Brihaspati* : that is, says Sâyana, the voice or praise of the worshipper. Agni may be intended, as Ludwig suggests. *The lakes* : or seas (*samudrâśaḥ*), probably the Soma-reservoirs. Sâyana takes *nâ* as a particle of comparison :—'the libations cover (the earth) like rivers.'—Wilson.

- 2 Thou, powerful Soma, thou to whom the cows have lowed, ascendest, bright with sheen, thine iron-fashioned home.
Thou, lengthening our princes' life and high renown, flowest for India as his mighty gladdening drink.
- 3 Best giver of delight, he flows to Indra's throat, robing himself in might, Auspicious One, for fame.
He spreads himself abroad to meet all things that be: the vigorous Tawny Steed flows sporting on his way.
- 4 The men, the ten swift fingers, milk thee out for Gods, even thee most rich in meath, with thousand flowing streams.
Soma who winnest thousands, driven by the men, expressed with stones, bring, as thou flowest, all the Gods.
- 5 Deft-handed men with stones, the ten swift fingers, drain thee into waters, thee, the Steer enriched with sweets.
Thou, Soma, gladdening Indra and the Heavenly Host, flowest as Pavamāna like a river's wave.

HYMN LXXXI.

Soma Pavamāna.

- ONWARD to Indra's throat move, beauteously adorned, the waves of Soma as he purifies himself,
When they, brought forward with the lovely curd of kine, effused, have cheered the Hero to bestow his gifts.
- 2 Hither hath Soma flowed unto the beakers, like a chariot-horse, a stallion swift upon his way.
Thus, knowing both the generations, he obtains the rights and dues of Gods from yonder and from hence.
- 3 While thou art cleansed, O Soma, scatter wealth on us;
Indu, bestow great bounty as a liberal Prince.
Giver of life, with wisdom help to opulence; strew not our home possessions far away from us.
Hither let Pūshan Pavamāna come to us, Varuṇa, Mitra, bountiful, of one accord,
The Maruts, Aśvins, Vāyu, and Brihaspati, Savitar, Tvashtar, tractable Sarasvatī.

2 *Iron-fashioned home*: see IX. 1. 2.

2 *Both the generations*: of Gods and men. Sāyana takes *ubhāyasya jātānāṃ* with *devānām*:—‘and knowing both races of gods—those who come (the sacrifice) from the other world and those who (come) from this world.’—Wilson.

3 *Help to opulence*: according to Sāyana, ‘help Vasu (the Rishi of the yjma) to prosperity.’

4 *Tractable*: *śuyāmd*: easily led (by prayer). According to Sāyana = *suṛiṣṭā*, beautiful in form.

- 5 Both Heaven and Earth, the all-invigorating Pair, Vidhâtar, Aditi, and Aryaman the God,
 Bhaga who blesses men, the spacious Firmament,—let all the
 Gods in Pavamâna take delight.

HYMN LXXXII.

Soma Pavamâna.

- EVEN as a King hath Soma, red and tawny Bull, been pressed
 the Wondrous One hath bellowed to the kine.
 While purified he passes through the filtering fleece to seat
 him hawk-like on the place that drops with oil.
- 2 To glory goest thou, Sage with disposing skill, like a groomed
 steed thou rushest forward to the prize.
 O Soma, be thou gracious, driving off distress : thou goest,
 clothed in butter, to a robe of state.
- 3 Parjanya is the Father of the Mighty Bird : on mountains,
 in earth's centre hath he made his home.
 The waters too have flowed, the Sisters, to the kine : he meets
 the pressing-stones at the beloved rite.
- 4 Thou givest pleasure as a wife delights her lord. Listen, O
 Child of Pajrâ, for to thee I speak.
 Amid the holy songs go on that we may live : in time of
 trouble, Soma, watch thou free from blame.
- 5 As to the men of old thou camest, Indu, unharmed, to
 strengthen, winning hundreds, thousands,
 So now for new felicity flow onward : the waters follow as thy
 law ordaineth.

HYMN LXXXIII.

Soma Pavamâna.

SPREAD is thy cleansing filter, Brahmanaspati : as Prince,
 thou enterest its limbs from every side.

5 *All-invigorating* : *vispaminvê* : 'all-pervading.'—Sâyana. *Vidhâtar*, the Disposer, regarded as a separate deity, as Dhâtar is the Maker, Ordainer, or Establisher.

1 *As a King* : 'magnificent as a king.'—Wilson. *That drops with oil* : Sâyana here explains *ghritâvantam* by *udakavantam*, watery.

2 *To a robe of state* : *nirṇijam* : 'to the cleansing (vessel).'—Wilson.

3 *Parjanya* : the God of the rain-cloud and waters of the air in which the mighty Bird, the Moon, is born. *In earth's centre* : at the altar, in the oblation.

4 *Pajrâ* : according to Sâyana, the earth. The St. Petersburg Lexicon explains the word as meaning the moist fresh Soma-plant of which Soma, the juice, is the child. Perhaps, as Ludwig suggests, Pajrâ may be the name of the sacrificer's wife.

1 Brahmanaspati's filter appears to be the heavenly filter through which the rain descends to earth. See Bergaigne, *La Religion Védique*, I. 79, 201. *The raw* : uncooked oblation. *Which bear* : 'bearing (the sacrifice).'—Wilson. *This* : according to Sâyana, to this filter. Ludwig thinks that Agni or Sûrya is meant by 'tut.'

- The raw, whose mass hath not been heated, gains not this :
they only which are dressed, which bear, attain to it.
- 2 High in the seat of heaven is spread the Scorcher's sieve : its
threads are standing separate, glittering with light.
The Swift Ones favour him who purifieth this : with cons-
ciousness they stand upon the height of heaven.
- 3 The foremost spotted Steer hath made the Mornings shine,
and yearning after strength sustains all things that be.
By his high wisdom have the Mighty Sages wrought : the
Fathers who behold mankind laid down the germ.
- 4 Gandharva verily protects his dwelling-place ; Wondrous, he
guards the generations of the Gods.
Lord of the snare, he takes the foeman with the snare : those
who are most devout have gained a share of meath.
- 5 Rich in oblations ! robed in cloud, thou compasses oblation,
sacrifice, the mighty seat of Gods.
King, on thy chariot-sieve thou goest up to war, and with a
thousand weapons winnest lofty fame.

HYMN LXXXIV.

Soma Pavamāna.

- Flow, cheering Gods, most active, winner of the flood, for
Indra, and for Vāyu, and for Varuna.
Bestow on us to-day wide room with happiness, and in thine
ample dwelling laud the Host of Heaven.
- 2 He who hath come anear to creatures that have life, Immortal
Soma flows onward to all of them.
Effecting, for our aid, both union and release, Indu, like
Sūrya, follows closely after Dawn.

2 *The Scorcher's sieve* : 'The filter of the foe-scorching (Soma).—Wilson.
The Swift Ones : 'his swift-flowing (juices) protect the purifier (the worship-
per)'—Wilson.

3 *The Mighty Sages* : those who possess supernatural wisdom ; the Gods.
The Fathers : 'The fruitfulness of heaven and earth, which give birth to gods
and men, is described as produced by the fathers.'—Wallis, *Cosmology of the*
R. V., p. 72. See X. 64. 14.

4 *Gandharva* : here, the Sun. *His* : Soma's.

5 *Robed in cloud* : *nābhah* : meaning, water from the clouds. *With a thou-
sand weapons* : more literally, having a thousand, that is, countless, sharp
points. 'Thousand-rayed.'—Ludwig.

1 *In thine ample dwelling* : 'on the spacious sacrificial ground.'—Sāyana.

2 The second line is obscure. Wilson translates, after Sāyana :—'Indu,
binding and loosing, accompanies the sacrifice (for its protection) as the sun
the dawn ;' that is, binding or connecting the sacrifice with the gods and loos-
ing or separating it from the Asuras or evil spirits. But this explanation is
unsatisfactory. Ludwig suggests that 'union' refers to Soma's binding to-
gether heaven and earth, Gods and men, and for the meaning of 'release' he
refers to IX. 68. 5.

- 3 He who is poured with milk, he who within the plants hastes
bringing treasure for the happiness of Gods,
He, poured forth in a stream flows with the lightning's flash,
Soma who gladdens Indra and the Host of Heaven.
- 4 Winner of thousands, he, this Soma, flows along, raising a
vigorous voice that wakens with the dawn.
Indu with winds drives on the ocean of the air, he sinks
within the jars, he rests in Indra's heart.
- 5 The kine with milk dress him who makes the milk increase,
Soma, amid the songs, who finds the light of heaven.
Winner of wealth, the effectual juice is flowing on, Singer
and Sage by wisdom, dear as heaven itself.

HYMN LXXXV.

Soma Pavamāna.

- Flow on to Indra, Soma, carefully effused : let sickness stay
afar together with the fiends.
Let not the double-tongued delight them with thy juice : here
be thy flowing drops laden with opulence.
- 2 O Pavamāna, urge us forward in the fight : thou art the
vigour of the Gods, the well loved drink.
Smite thou our enemies who raise the shout of joy : Indra,
drink Soma juice, and drive away our foes.
 - 3 Unharm'd, best Cheerer, thou, O Indu, flowest on : thou,
even thou thyself, art Indra's noblest food.
Full many a wise man lifts to thee the song of praise, and
hails thee with a kiss as Sovran of this world.
 - 4 Wondrous, with hundred streams, hymned in a thousand songs,
Indu pours out for Indra his delightful meath.
Winning us land and waters, flow thou hitherward : Rainer
of bounties, Soma, make broad way for us.
 - 5 Roaring within the beaker thou art balm'd with milk : thou
passest through the fleecy filter all at once.
Carefully cleansed and decked like a prize-winning steed, O
Soma, thou hast flowed down within Indra's throat.
 - 6 Flow onward sweet of flavour for the Heavenly Race, for
Indra sweet, whose name is easily invoked :
Flow sweet for Mitra, Varuṇa, and Vāyu, rich in meath, in-
violable for Bṛihaspati.
 - 7 Ten rapid fingers deck the Courser in the jar : with hymns
the holy singers send their voices forth.
The filtering juices hasten to their eulogy, the drops that
gladden find their way to Indra's heart.

- 8 While thou art purified pour on us hero strength, great, far-extended shelter, spacious pasturage.
Let no oppression master this our holy work : may we, O Indu, gain all opulence through thee.
- 9 The Steer who sees afar hath risen above the sky : the Sage hath caused the lights of heaven to give their shine.
The King is passing through the filter with a roar : they drain the milk of heaven from him who looks on men.
- 10 High in the vault of heaven, unceasing, honey-tongued, the Loving Ones drain out the mountain-haunting Steer,—
The drop that hath grown great in waters, in the lake, meath-rich, in the stream's wave and in the cleansing sieve.
- 11 The Loving Ones besought with many voices the Eagle who had flown away to heaven.
Hymns kiss the Youngling worthy of laudation, resting on earth, the Bird of golden colour.
- 12 High to heaven's vault hath the Gandharva risen, beholding all his varied forms and figures.
His ray hath shone abroad with gleaming splendour : pure, he hath lighted both the worlds, the Parents.

HYMN LXXXVI.

Soma Pavamâna.

- THE gladdening draughts, O Pavamâna, urged by song flow swiftly of themselves like sons of fleet-foot mares.
The drops of Soma juice, those eagles of the heavens, most cheering, rich in meath, rest in the reservoir.
- 2 As rapid chariot-steeds, so turned in several ways have thine exhilarating juices darted forth,
Soma-drops rich in meath, waves, to the Thunder-armed, to Indra, like milch-kine who seek their calf with milk.
- 3 Like a steed urged to battle, finder of the light, speed onward to the cloud-born reservoir of heaven,
A Steer that o'er the woolly surface seeks the sieve, Soma while purified for Indra's nourishment.

9 *The Steer who sees afar* : wise Soma, the Moon.

10 *The Loving Ones* : *venâh* : the Gods or, specially, the Maruts. According to Sâyana, great Rishis, called Venas. *The mountain-haunting Steer* : Soma, first seen over the mountain heights. See Hillebrandt, *V. M.*, I. 389.

11 Soma in this stanza is *the Eagle, the Youngling* or infant, and *the Bird of golden colour*.

12 *The Gandharva* : here Soma, the Moon. See Hillebrandt, *V. M.*, I. 429.

3 *Speed onward* : hasten to pour down the rain from the cloud.

- 4 Fleet as swift steeds, thy drops, divine, thought-swift, have been, O Pavamâna, poured with milk into the vat.
The Rishis have poured in continuous Soma-drops, ordainers who adorn thee, Friend whom Rishis love.
- 5 O thou who seest all things, Sovran as thou art and passing strong, thy rays encompass all abodes.
Pervading with thy natural powers thou flowest on, and as the whole world's Lord, O Soma, thou art King.
- 6 The beams of Pavamâna, sent from earth and heaven, his ensigns who is ever steadfast, travel round.
When on the sieve the Golden-hued is cleansed, he rests within the vats as one who seats him in his place.
- 7 Served with fair rites he flows, ensign of sacrifice : Soma advances to the special place of Gods.
He speeds with thousand currents to the reservoir, and passes through the filter bellowing as a bull.
- 8 The Sovran dips him in the sea and in the streams, and set in rivers with the waters' wave moves on.
High heaven's Sustainer at the central point of earth, raised on the fleecy surface Pavamâna stands.
- 9 He on whose high decree the heavens and earth depend hath roared and thundered like the summit of the sky.
Soma flows on obtaining Indra's friendly love, and, as they purify him, settles in the jars.
- 10 He, light of sacrifice, distils delicious meath, most wealthy, Father and begetter of the Gods.
He, gladdening, best of Cheerers, juice that Indra loves, enriches with mysterious treasure earth and heaven.
- 11 The vigorous and far-seeing one, the Lord of heaven, flows, shouting to the beaker, with his thousand streams.
Coloured like gold he rests in seats where Mitra dwells, the Steer made beautiful by rivers and by sheep.
- 12 In forefront of the rivers Pavamâna speeds, in forefront of the hymn, foremost among the kine.

4 *Friend whom Rishis love : rishishâna* : the word does not occur elsewhere, and its precise meaning is uncertain. 'O *rishi*-enjoyed.'—Wilson. 'Thou who playest the part of a Rishi.'—Ludwig.

8 *The sea and the streams* are the firmament and its waters. Soma, who is at the same time the God in heaven and the earthly beverage, is said to combine with the solar rays in the clouds, and thus to cause the rain to descend. See Hillebrandt, *V. M.*, I. 215. *Central point of earth* : the place of sacrifice.

11 *By rivers and by sheep* : by the purifying waters and the woolles strainer.

He shares the mighty booty in the van of war : the well-armed Steer is purified by worshippers.

- 13 This heedful Pavamâna, like a bird sent forth, hath with his wave flowed onward to the fleecy sieve.

O Indra, through thy wisdom, by thy thought, O Sage, Soma flows bright and pure between the earth and heaven.

- 14 He, clad in mail that reaches heaven, the Holy One, filling the firmament, stationed amid the worlds,

Knowing the realm of light, hath come to us in rain : he summons to himself his own primeval Sire.

- 15 He who was first of all to penetrate his form bestowed upon his race wide shelter and defence.

From that high station which he hath in loftiest heaven he comes victorious to all encounters here.

- 16 Indu hath started forth for Indra's special place, and slights not as a Friend the promise of his Friend.

Soma speeds onward like a youth to youthful maids, and gains the beaker by a course of hundred paths.

- 17 Your songs, exhilarating, tuneful, uttering praise, are come into the places where the people meet.

Worshippers have exulted Soma with their hymns, and milch-kine have come near to meet him with their milk.

- 18 O Soma, Indu, while they cleanse thee, pour on us accumulated, plentiful, nutritious food,

Which, ceaseless, thrice a day shall yield us hero power enriched with store of nourishment, and strength, and meath.

- 19 Far-seeing Soma flows, the Steer, the Lord of hymns, the Furtherer of day, of morning, and of heaven.

Mixt with the streams he caused the beakers to resound, and with the singers' aid they entered Indra's heart.

- 20 On, with the prudent singers, flows the ancient Sage and guided by the men hath roared about the vats.

Producing Trita's name, may he pour forth the meath, that Vâyu and that Indra may become his Friends.

14 *His own primeval Sire* : or, the ancient Father of this (All). Indra is meant.

15 *He* : Soma. *His form* : Indra's. *His race* : Indra and the Gods.

16 *Slights not as a Friend the promise of his Friend* : 'the friend leaves not the stomach of his friend.'—Wilson. Sâyana derives *samgiram* from *samgrî*, to swallow, instead of from *samgrî*, to assent. *Hundred paths* : through the interstices of the wool.

18 *Thrice a day* : at the three appointed sacrifices.

20 *Producing Trita's name* : literally, begetting, that is, making (*janâyan*) the name of Trita ; meaning probably, as Prof. Ludwig suggests, reminding

- 21 He, being purified, hath made the Mornings shine : this, even this is he who gave the rivers room.
He made the Three Times Seven pour out the milky flow :
Soma, the Cheerer, yields whate'er the heart finds sweet.
- 22 Flow onward, Soma, in thine own celestial forms, flow, Indu,
poured within the beaker and the sieve.
Sinking into the throat of Indra with a roar, led by the men
thou madest Sûrya mount to heaven.
- 23 Pressed out with stones thou flowest onward to the sieve, O
Indu, entering the depths of Indra's throat.
Far-sighted Soma, now thou lookest on mankind : thou didst
unbar the cow-stall for the Angirases.
- 24 In thee, O Soma, while thou purifiedst thee, high-thoughted
sages, seeking favour, have rejoiced.
Down from the heavens the Falcon brought thee hitherward,
even thee, O Indu, thee whom all our hymns adorn.
- 25 Seven Milch-kine glorify the Tawny-coloured One while with
his wave in wool he purifies himself.
The living men, the mighty, have impelled the Sage into the
waters' lap, the place of sacrifice.
- 26 Indu, attaining purity, plunges through the foe, making his
ways all easy for the pious man.
Making the kine his mantle, he, the lovely Sage, runs like a
sporting courser onward through the fleece.
- 27 The ceaseless watery fountains with their hundred streams
sing, as they hasten near, to him the Golden-hued.
Him, clad in robes of milk, swift fingers beautify on the third
height and in the luminous realm of heaven.
- 28 These are thy generations of celestial seed : thou art the
Sovran Lord of all the world of life.
This universe, O Pavamâna, owns thy sway ; thou, Indu, art
the first establisher of Law.

us of Trita, with whom he is closely connected. 'Generating the water of the threefold (Indra)'—Wilson

21 *The Three Times Seven* : the seven celestial rivers, corresponding to the rivers of earth, multiplied by three to accord with the threefold division of the heavens. According to Sâyaṇa, cows are meant.

23 *Thou didst unbar the cow-stall* : didst recover the cattle stolen by the Papis, that is the rays of light that the fiends of darkness had carried off ; the great deed of Indra being ascribed to Soma his inspirer.

25 *Seven Milch-kine* : the celestial rivers.

26 *Making the kine his mantle* : he who is afterwards covered or mingled with milk.

- 29 Thou art the sea, O Sage who bringest all to light : under thy Law are these five regions of the world.
Thou reachest out beyond the earth, beyond the heavens : thine are the lights, O Pavamāna, thine the Sun.
- 30 Thou in the filter, Soma Pavamāna, art purified to support the region for the Gods.
The chief, the longing ones have sought to hold thee fast, and all these living creatures have been turned to thee.
- 31 Onward the Singer travels o'er the fleecy sieve : the Tawny Steer hath bellowed in the wooden vats.
Hymns have been sung aloud in resonant harmony, and holy songs kiss him, the Child who claims our praise.
- 32 He hath assumed the rays of Sūrya for his robe, spinning, as he knows how, the triply-twisted thread.
He, guiding to the newest rules of Holy Law, comes as the Women's Consort to the special place.
- 33 On flows the King of rivers and the Lord of heaven : he follows with a shout the paths of Holy Law.
The Golden-hued is poured forth with his hundred streams, Wealth-bringer, lifting up his voice while purified.
- 34 Fain to be cleansed, thou, Pavamāna, pourest out, like wondrous Sūra, through the fleece, an ample sea.
Purified with the hands, pressed by the men with stones, thou speedest on to mighty booty-bringing war.
- 35 Thou, Pavamāna, sendest food and power in streams : thou sittest in the beakers as a hawk on trees,
For Indra poured as cheering juice to make him glad, as nearest and far-seeing bearer-up of heaven.
- 36 The Sisters Seven, the Mothers, stand around the Babe, the noble, new-born Infant, skilled in holy song,
Gandharva of the floods, divine, beholding men, Soma, that he may reign as King of all the world.

29 *Thou art the sea* : Soma and the sea being alike producers of rain. *Lights* : stars.

30 *The region* : mid-air ; the firmament. *The chief, the longing ones* : the *Devas*, the Maruts.

32 *Spinning.. the triply-twisted thread* : bearing his part in morning, noon-day and evening sacrifice. *The Women's Consort* : Lord and husband of the Waters of heaven. *The special place* : 'the consecrated (vessel).'—Wilson.

34 *Like wondrous Sūra* : adorable like the Sun.

36 *The Sisters Seven* : the great rivers which may provide water for Soma-sacrifices. *Gandharva* : frequently identified with the Sun, here means Soma, the Moon.

- 37 As Sovran Lord thereof thou passest through these worlds, (Indu, harnessing thy tawny well-winged Mares.
May they pour forth for thee milk and oil rich in sweets: (Soma, let the folk abide in thy decree.
- 38 O Soma, thou beholdest men from every side: O Pavamâna Steer, thou wanderest through these.
Pour out upon us wealth in treasure and in gold: may we have strength to live among the things that be.
- 39 Winner of gold and goods and cattle flow thou on, set as impregner, Indu, mid the worlds of life.
Rich in brave men art thou, Soma, who winnest all: these holy singers wait upon thee with the song.
- 40 The wave of flowing meath hath awakened up desires: the Steer enrobed in milk plunges into the streams.
Borne on his chariot-sieve the King hath risen to war, and with a thousand rays hath won him high renown.
- 41 Dear to all life, he sends triumphant praises forth, abundant, bringing offspring, each succeeding day.
From Indra crave for us, Indu, when thou art quaffed, the blessing that gives children, wealth that harbours steeds.
- 42 When days begin, the strong juice, lovely, golden-hued, is recognized by wisdom more and more each day,
He, stirring both the Rices, goes between the two, the bearer of the word of men and word of Gods.
- 43 They balm him, balm him over, balm him thoroughly, caress the mighty strength and balm it with the meath.

37 *Tawny*. *Mares*: *haritâḥ*; *Harits* Cf. IV. 6. 9; 13. 3; VII. 66. 15; IX. 63. 9.

38 *Through these*: there is no substantive. Sâyana supplies *apaḥ*, waters.

40 *Desires*: the meaning of *vanânṭh* is not certain; 'voices (of praise)'—Wilson. *With a thousand rays*: *sah'israbhrishtâḥ*: literally, having a thousand edges or sharp points. Cp. IX. 83. 5

41 *The blessing*: this seems to be very nearly the meaning of *brdhma* here. But the word may as usual be rendered by prayer, or devotion. 'Solicit Indra (to give) us food productive of progeny.'—Wilson.

42 *When days begin*: according to Sâyana, early in the morning. The commencement of the year is more probably intended. The second half of the stanza is obscurely expressed. It appears to mean that Soma acts as a mediator between heaven and earth, urging men to offer, and the Gods to receive, worship, bearing up to heaven the hymns and praises of human worshippers and bringing back to them the assurance that their petitions will be granted. Sâyana's explanation is different: 'approaching the two men (the praiser and the worshipper or secular and sacred people) he passes in the midst (of heaven and earth, bestowing), upon the upholder (of the rite) both human and divine (riches).'—Wilson. I follow Ludwig who takes *dhartâri* as nominative singular.

They seize the flying Steer at the stream's breathing-place :
cleansing with gold they grasp the Animal herein.

- 44 Sing forth to Pavamâna skilled in holy song : the juice is
flowing onward like a mighty stream.

He glideth like a serpent from his ancient skin, and like a
playful horse the Tawny Steer hath run.

- 45 Dweller in floods, King, foremost, he displays his might, set
among living things as measurer of days.

Distilling oil he flows, fair, billowy, golden-hued, borne on a
car of light, sharing one home with wealth.

- 46 Loosed is the heavens' support, the uplifted cheering juice :
the triply-mingled draught flows round into the worlds.

The holy hymns caress the stalk that claims our praise, when
singers have approached his beauteous robe with song.

- 47 Thy streams that flow forth rapidly collected run over the
fine fleece of the sheep as thou art cleansed.

When, Indu, thou art balmèd with milk within the bowl,
thou sunkest in the jars, O Soma, when expressed.

- 48 Winner of power, flow, Soma, worthy of our laud : run on-
ward to the fleece as well-belovèd meath.

Destroy, O Indu, all voracious Râkshasas. With brave sons
in the assembly let our speech be bold.

HYMN LXXXVII.

Soma Pavamâna.

Run onward to the reservoir and seat thee : cleansed by the
men speed forward to the battle.

Making thee beauteous like an able courser, forth to the
sacred grass with reins they lead thee.

- 2 Indu, the well-armed God, is flowing onward, who quells the
curse and guards from treacherous onslaught,

Father, begetter of the Gods, most skilful, the buttress of
the heavens and earth's supporter.

- 3 Rishi and Sage, the Champion of the people, deft and sagaci-
ous, Uṣanâ in wisdom,

43 *At the stream's breathing-place*: where the stream seems to stay still
or a moment to recover breath. *Cleansing with gold*: with gold-ringed
singers. *The Animal*: Soma.

45 *As measurer of days*: Soma being identified with the Moon.

46 *Triply-mingled*: or, poured into three vessels, the *dronakalaga*, *Adhava-*
stya, and *pâtābhrit*. *Robe*: the integuments which cover the juice: that is
the exterior of the stalk and shoots.

3 *Uṣanâ in wisdom*: as wise as the celebrated Uṣanâ. Sâyana explains
differently, regarding Uṣanâ as the discoverer: '*Uṣanas*—he verily by his

He hath discovered even their hidden nature, the Cows' concealed and most mysterious title.

- 4 This thine own Soma rich in meath, O Indra, Steer for the Steer, hath flowed into the filter.

The strong Free-giver, winning hundreds, thousands, hath reached the holy grass that never fails him.

- 5 These Somas are for wealth of countless cattle, renown therefor, and mighty strength immortal.

These have been sent forth, purified by strainers, like steeds who rush to battle fain for glory.

- 6 He, while he cleanses him, invoked of many, hath flowed to give the people all enjoyment.

Thou whom the Falcon brought, bring dainty viands, bestir thyself and send us wealth and booty.

- 7 This Soma, pressed into the cleansing filter, hath run as 'twere a host let loose, the Courser;

Like a strong bull who whets his horns keen-pointed, like a brave warrior in the fray for cattle.

- 8 He issued forth from out the loftiest mountain, and found kine hidden somewhere in a stable.

Soma's stream clears itself for thee, O Indra, like lightning thundering through the clouds of heaven,

- 9 Cleansing thyself, and borne along with Indra, Soma, thou goest round the herd of cattle.

May thy praise help us, Mighty One, prompt Giver, to the full ample food which thou bestowest.

HYMN LXXXVIII.

Soma Pavamāna

For thee this Soma is effused, O Indra: drink of this juice; for thee the stream is flowing—

Soma, which thou thyself hast made and chosen, even Indra, for thy special drink to cheer thee.

poetic gift discovered the secret milk of those cows which was hidden and concealed.—Wilson. By *title* or name of the Cows, *water* appears to be intended

4 *Steer for the Steer*: or, Strong for the Strong.

5 *Mighty strength immortal*: 'ample food and ambrosia.'—Wilson.

8 *From out the loftiest mountain*: Sāyana makes *antārdra* depend upon *kūchit*, somewhere: 'This Soma stream has come from on high and has detected the cattle which were in a stall (hidden) somewhere within the mountain.'—Wilson. Grassmann translates: 'Er ist entsprungen aus dem höchsten Pressstein.' 'He hath sprung forth from the most lofty press-stone.'

9 *The herd of cattle*: Soma accompanies Indra in his expedition to recover the stolen cattle.—Sāyana. Or the cattle or cows may be the milk with which Soma is mixed.

- 2 Like a capacious car hath it been harnessed, the Mighty, to acquire abundant treasures.
Then in the sacrifice they celebrated all triumphs won by Nahus in the battle.
- 3 Like Vâyu with his team, moving at pleasure, most gracious when invoked like both Nâsatyas,
Thou art thyself like the Wealth-Giver, Soma! who grants all boons, like song-inspiring Pâshan.
- 4 Like Indra who hath done great deeds, thou, Soma, art slayer of the Vṛitras, Fort-destroyer.
Like Pedu's horse who killed the brood of serpents, thus thou, O Soma, slayest every Dasyu.
- 5 Like Agni loosed amid the forest, fiercely he winneth splendour in the running waters.
Like one who fights, the roaring of the mighty, thus Soma Pavamâna sends his current.
- 6 These Somas passing through the fleecy filter, like rain descending from the clouds of heaven,
Have been effused and poured into the beakers, swiftly like rivers running lowly seaward.
- 7 Flow onward like the potent band of Maruts, like that Celestial Host whom none revileth.
Quickly be gracious unto us like waters, like sacrifice victorious, thousand-fashioned.
- 8 Thine are King Varuṇa's eternal statutes, lofty and deep, O Soma, is thy glory.
All-pure art thou like Mitra the beloved, adorable, like Aryaman, O Soma.

HYMN LXXXIX.

Soma Pavamâna.

This Chariot-horse hath moved along the pathways, and Pavamâna flowed like rain from heaven.

2 I can make nothing out of the second line of this stanza. The version which I give as a temporary makeshift is founded on Ludwig's remarks in his Commentary on the passage, Vol. V. p. 308, of his *Rigveda*. Wilson, following Sâyana, translates:—'After this (*i. e.* after the harnessing of the wagon—Note) may all the races of men expecting our (attack) go to the terrible battle.' 'Now let the races of all men, rising up like trees, come near to him in order to obtain success,' would, according to Grassmann, be nearer the meaning.

4 *Pedu's horse*: given to him by the Asvins. See I. 116. 6; 117. 9; 118. 119. 10.

7 *Like sacrifice*: according to Sâyana, *yajñâḥ*, sacrifice, means here, worthy sacrifice:—'(thou art) of a thousand shapes, adorable like (Indra) the god in battle'—Wilson.

This stanza is found also in Book I. 91. 3.

- With us hath Soma with a thousand currents sunk in the wood,
upon his Mother's bosom.
- 2 King, he hath clothed him in the robe of rivers, mounted the
straightest-going ship of Order.
Sped by the Hawk the drop hath waxed in waters: the father
drains it, drains the Father's offspring.
- 3 They come to him, red, tawny, Lord of Heaven, the watchful
Guardian of the meath, the Lion.
First, Hero in the fight, he seeks the cattle, and with his eye
the Steer is our protector.
- 4 They harness to the broad-wheeled car the mighty Courser
whose back bears meath. unwearied, awful.
The twins, the sisters brighten him, and strengthen—these
children of one dame—the vigorous Racer.
- 5 Four pouring out the holy oil attend him, sitting together
in the same container.
To him they flow, when purified, with homage, and still,
from every side, are first about him.
- 6 He is the buttress of the heavens, supporter of earth, and in
his hand are all the people.
Be the team's Lord a well to thee the singer: cleansed is the
sweet plant's stalk for deed of glory.
- 7 Fighting, uninjured come where Gods are feasted; Soma, as
Vritra-slayer flow for Indra.
Vouchsafe us ample riches very splendid: may we be masters
of heroic vigour.

HYMN XC.

Soma Pavamāna.

URGED on, the Father of the Earth and Heaven hath gone
forth like a car to gather booty,
Going to Indra, sharpening his weapons, and in his hand
containing every treasure.

2 *The father drains it*: 'The scholiast finds it difficult to make sense of this: *pikā* (*pālako lokah*) he supposes to mean the *Adhvaryu*, who extracts the juice of the Soma which is born from the heaven as from a father; or the first milker may be the *yujamāna* and the second the *Adhvaryu*; or *duh* may be repeated out of respect.'—Wilson.

4 *Sisters . . . children of one dame*: the priest's fingers.

5 *Four*: the quarters of the sky. *Container*: the firmament.

6 *The team's Lord*: Soma as resembling Vāyu. Cp IX. 88. 3. *Sāyana* explains differently: 'may (*Soma*) the fountain (of desires) be possessed of horses for thee (his) adorer.'—Wilson.

1 *Father: janitd*: generator, of earth by sending rain, and of heaven by obtaining oblations for the gods.—*Sāyana*.

- 2 To him the tones of sacred song have sounded, Steer of the triple height, the Life-bestower.
Dwelling in wood as Varuṇa in rivers, lavishing treasure he distributes blessings.
- 3 Great Conqueror, warrior-girt, Lord of all heroes, flow on thy way as he who winneth riches ;
With sharpened arms, with swift bow, never vanquished in battle, vanquishing in fight the foemen.
- 4 Giving security, Lord of wide dominion, send us both earth and heaven with all their fulness.
Striving to win the Dawns, the light, the waters, and cattle, call to us abundant vigour.
- 5 O Soma, gladden Varuṇa and Mitra ; cheer, Indu Pavamāna !
Indra, Viṣṇu.
Cheer thou the Gods, the Company of Maruts : Indu, cheer mighty Indra to rejoicing.
- 6 Thus like a wise and potent King flow onward, destroying with thy vigour all misfortunes.
For our well-spoken hymn give life, O Indu. Do ye preserve us evermore with blessings.

HYMN XCI.

Soma Pavamāna.

As for a chariot-race, the skilful Speaker, Chief, Sage, Inventor, hath, with song, been started.
The sisters ten upon the fleecy summit drive on the Car-horse to the resting-places.

The drop of Soma, pressed by wise Nahushyas, becomes the banquet of the Heavenly People—
Indu, by hands of mortal men made beauteous, immortal, with the sheep and cows and waters.

Steer roaring unto Steer, this Pavamāna, this juice runs to the white milk of the milch-cow.
Through thousand fine hairs goes the tuneful Singer, like Sûra by his fair and open pathways.

Of the triple height : see IX. 71. 7.

Call to us : send us with thy shout or roar.

The hymn ends with the usual concluding half-line of the hymns ascribed he Vasishṭhas.

The skilful Speaker : Soma who makes us eloquent. *The resting-places :* anāni : the seats, the reservoirs in which he settles.

Nahushyas : probably a neighbouring people. See VI. 46. 7, and note on *ushas* which has the same meaning.

Sûra : Sûrya, the Sun. *Fair and open :* *adhvasmābhiḥ :* 'imperishable.'—son.

- 4 Break down the strong seats even of the demons : cleansing thee, Indu, robe thyself in vigour.
Rend with thy swift bolt, coming from above them, those who are near and those who yet are distant.
- 5 Prepare the forward paths in ancient manner for the new hymn thou Giver of all bounties.
Those which are high and hard for foes to conquer may we gain from thee, Active ! Food-bestower !
- 6 So purifying thee vouchsafe us waters, heaven's light, and cows offspring and many children.
Give us health, ample land, and lights, O Soma, and grant us long to look upon the sunshine.

HYMN XCII.

Soma Pavamāna

- THE gold-hued juice, poured out upon the filter, is started like a car sent forth to conquer.
He hath gained song and vigour while they cleansed him, and hath rejoiced the Gods with entertainments.
- 2 He who beholdeth man hath reached the filter : bearing his name, the Sage hath sought his dwelling.
The Rishis came to him, seven holy singers, when in the bowl he settled as Invoker.
 - 3 Shared by all Gods, most wise, propitious, Soma goes, while they cleanse him, to his constant station.
Let him rejoice in all his lofty wisdom : to the Five Tribes the Sage attains with labour.
 - 4 In thy mysterious place, O Pavamāna Soma, are all the Gods the Thrice-Eleven.
Ten on the fleecy height, themselves, self-prompted, and seven fresh rivers, brighten and adorn thee.
 - 5 Now let this be the truth of Pavamāna, there where all singers gather them together,
That he hath given us room and made the daylight, hath helped Manu and repelled the Dasyu.

5 *Those* : portions of thee, according to Sāyana

6 In the second half of the stanza, instead of taking *urā*, wide, ample, with *kshétram*, field, land. Sāyana joins it, as = *urāni*, with *jyótiṣhi*, lights :— 'make our land prosper, diffuse the luminaries widely (in the firmament)'.—Wilson.

2 *The Rishis* : according to Sāyana, Bharadvāja, Kasyapa, Gotama, Atri, Visvāmitra, Jamadagni, Vasishtha.

3 *The Five Tribes* : the five Āryan tribes. According to Sāyana, 'the five classes of beings,' i.e., four castes and the Nishādas.

4 *The Thrice-Eleven* : see I. 139. 11. *Ten* : the fingers.

5 *Manu* : as the representative of the Āryan race.

- 6 As the priest seeks the station rich in cattle, like a true King who goes to great assemblies,
Soma hath sought the beakers while they cleansed him, and,
like a wild bull, in the wood hath settled.

HYMN XCIII.

Soma Pavamāna.

- TEN sisters, pouring out the rain together, swift-moving thinkers of the sage, adorn him.
Hither hath run the gold-hued Child of Sūrya and reached the vat like a fleet vigorous courser.
- 2 Even as a youngling crying to his mothers, the bounteous Steer hath flowed along to waters.
As youth to damsel, so with milk he hastens on to the chosen meeting-place, the beaker.
- 3 Yea, swollen is the udder of the milch-cow : thither in streams goes very sapient Indu.
The kine make ready, as with new-washed treasures, the Head and Chief with milk within the vessels.
- 4 With all the Gods, O Indu Pavamāna, while thou art roaring send us wealth in horses.
Hither upon her car come willing Plenty, inclined to us, to give us of her treasures.
- 5 Now unto us mete riches, while they cleanse thee, all-glorious, swelling wealth, with store of heroes.
Long be his life who worships thee, O Indu. May he, enriched with prayer, come soon and early.

HYMN XCIV.

Soma Pavamāna.

WHEN beauties strive for him as for a charger, then strive the songs like soldiers for the sunlight.
Acting the Sage, he flows enrobed in waters and song as 'twere a stall that kine may prosper.

6 The station rich in cattle : 'the hall where the victim is stationed'—Wilson. To great assemblies : or, to war and battle. The wood : the wooden vat or reservoir.

1 Ten sisters : the fingers which press out the juice of the Soma-plant. Thinkers : or thoughts, devotions. According to Sāyana, fingers. Child of Sūrya : Sāyana explains *jāh*, offspring, by *jāyāh* wives, i. e., the quarters of the heaven, called Sūrya's wives because they are made manifest by his rays.

3 The Head and Chief : 'the elevated Soma'—Wilson.

4 Send us ; more literally, open or disclose to us

5 The hymn ends with the half-line which is the special conclusion of the hymns ascribed to Nodhas. See Book I. 58, 60—64.

1 The meaning is apparently : when the beautifying waters hasten eagerly to cleanse Soma as though he were a horse, the voices of singing worshippers vie with each other like the shouts of men who are fighting for

- 2 The worlds expand to him who from aforetime found light to spread the law of life eternal.
The swelling songs, like kine within the stable, in deep devotion call aloud on Indu.
- 3 When the Sage bears his holy wisdom round him, like a car visiting all worlds, the Hero,
Becoming fame, mid Gods, unto the mortal, wealth to the skilled, worth praise and the Ever-present,
- 4 For glory born he hath come forth to glory: he giveth life and glory to the singers.
They, clothed in glory, have become immortal. He, measured in his course, makes frays successful.
- 5 Stream to us food and vigour, kine and horses: give us broad lights and fill the Gods with rapture.
All these are easy things for thee to master: thou, Pavamān Soma, quellest foemen.

HYMN XCV.

Soma Pavamān

- Loud neighs the Tawny Steed when started, settling deep the wooden vessel while they cleanse him.
Led by the men he takes the milk for raiment: then shall he through his powers, engender praise-songs.
- 2 As one who rows drives on his boat, he, Gold-hued, sendeth forth his voice, loosed on the path of Order.
As God, the secret names of Gods he utters, to be declared sacred grass more widely.
 - 3 Hastening onward like the waves of waters, our holy hymns are pressing nigh to Soma.
To him they come with lowly adoration, and, longing, enter him who longs to meet them.
 - 4 They drain the stalk, the Steer who dwells on mountain even as a Bull who decks him on the upland.

light and life. Soma flows on in his wisdom, blent with the waters, and surrounded with hymns into the midst of which he enters as into a stable full of kine in order to make them increase and multiply.

3 The stanza is somewhat obscure. *Worth praise*: or, *adorable*. *The Ever-present*: the Gods who come to help men. Wilson, following Śāyana, translates the second line: 'then desirous of bestowing upon mortals the wealth that abides with the gods, he (is) to be glorified in the many places of sacrifice for the preservation of the riches he has given'

5 *All these*: all the Rākhasas, according to Śāyana.

1 *Deep in the wooden vessel*: literally 'in the belly of the wood.'

2 *He utters*: reveals to the priest who is to declare them at sacrifice.

Hymns follow and attend him as he bellows: Trita bears
Varuṇa aloft in ocean.

5 Sending thy voice out as Director, loosen the Invoker's thought,
O Indu, as they cleanse thee.

While thou and Indra rule for our advantage, may we be
masters of heroic vigour.

HYMN XCVI.

Soma Pavamāna.

In forefront of the cars forth goes the Hero, the Leader, win-
ning spoil: his host rejoices.

Soma endues his robes of lasting colours, and blesses, for his
friends, their calls on Indra.

2 Men decked with gold adorn his golden tendril, incessantly
with steed-impelling homage.

The Friend of Indra mounts his car: well-knowing, he comes
thereon to meet the prayer we offer.

3 O God, for service of the Gods flow onward, for food sublime,
as Indra's drink, O Soma.

Making the floods, bedewing earth and heaven, come from the
vast, comfort us while we cleanse thee.

4 Flow for prosperity and constant vigour, flow on for happi-
ness and high perfection.

This is the wish of all these friends assembled: this is my
wish, O Soma Pavamāna.

5 Father of holy hymns, Soma flows onward, the Father of the
earth, Father of heaven;

Father of Agni, Sūrya's generator, the Father who begat Indra
and Viṣṇu.

6 Brahman of Gods, the Leader of the poets, Rishi of sages,
Bull of savage creatures,

Falcon amid the vultures, Axe of forests, over the cleansing
sieve goes Soma singing.

4 Trita: the preparer of the celestial Soma. Varuṇa: here meaning
Indu; 'the defeater of enemy.'—Wilson. In ocean: in the firmament.

5 As Director: upavaktā here appears to mean Adhvaryu:
utAdhvaryuḥ.—Sāyana. Loosen the Invoker's thought: aid the Hotar or
invoking priest to give free utterance to his thought or hymn.

1 Of lasting colours: rabhasāni: 'hastily made.'—Wilson. 'Brilliant.'—
Rassmann.

2 Steed-impelling: urging him on, as a whip urges on a horse.

3 From the vast: from the wide firmament. There is no substantive in
the text.

6 Brahman of Gods: thou art Brihaspati, the Lord of Prayer, among the
ods, or, chief among the priests. Axe: the handle of the axe being

- 7 He, Soma Pavamâna, like a river, hath stirred the wave of voice, our songs and praises
Beholding these inferior powers in cattle, he rests among them as a Steer well-knowing.
- 8 As Gladdener, Warrior never harmed in battle, with thousand genial streams, pour strength and vigour.
As thoughtful Pavamâna, urge O Indu, speeding the kine, the plant's wave on to Indra.
- 9 Dear, grateful to the Gods, on to the beaker moves Soma, sweet to Indra, to delight him.
With hundred powers, with thousand currents, Indu, like a strong car-horse, goes to the assembly.
- 10 Born in old time as finder-out of treasures, drained with the stone, decking himself in waters,
Warding off curses, King of all existence, he shall find way for prayer the while they cleanse him.
- 11 For our sago fathers, Soma Pavamâna, of old performed, by thee, their sacred duties.
Fighting unvanquished, open the enclosures: enrich us with large gifts of steeds and heroes.
- 12 As thou didst flow for Manu Life-bestowing, Foe-queller, Comforter, rich in oblations,
Even thus flow onward now conferring riches: combine with Indra, and bring forth thy weapons.
- 13 Flow onward, Soma, rich in sweets and holy, enrobed in waters on the fleecy summit.
Settle in vessels that are full of fatness, as cheering and most gladdening drink for Indra.
- 14 Pour, hundred-streamed, winner of thousands, mighty at the Gods' banquet, pour the rain of heaven,
While thou with rivers roarest in the beaker, and blent with milk prolongest our existence.
- 15 Purified with our holy hymns, this Soma o'ertakes malignities like some strong charger,

naturally made of the strongest wood —M. Muller. Ludwig thinks that lightning may be intended. According to the St. Petersburg Lexicon, *svādhitī* here means a tree with very hard wood. See V. 32 10.

7 The second line is obscure. Wilson translates: 'the showerer (of benefits) beholding the hidden (treasure) presides over these irresistible powers, knowing about the cattle.'

9 Goes to the assembly: 'proceeds like a strong horse to battle' —Wilson.

11 The enclosures: the obstructions which keep the rain from falling.

13 Full of fatness: *ghṛitavānti*: according to Sāyaṇa, 'water-holding.'

- Like fresh milk poured by Aditi, like passage in ample room,
or like a docile car-horse.
- 16 Cleansed by the pressers, armed with noble weapons, stream
to us the fair secret name thou bearest.
Pour booty, like a horse, for love of glory : God, Soma, send
us kine, and send us Vāyu.
- 17 They deck him at his birth, the lovely Infant, the Maruts
with their troop adorn the Car-horse.
By songs a Poet and a Sage by wisdom, Soma goes singing
through the cleansing filter.
- 18 Light-winner, Rishi-minded, Rishi-maker, hymned in a thou-
sand hymns, Leader of sages,
A Steer who strives to gain his third form, Soma is, like
Virāj, resplendent as a Singer.
- 19 Hawk seated in the bowls, Bird wide-extended, the Banner
seeking kine and wielding weapons,
Following close the sea, the wave of waters, the great Bull
tells his fourth form and declares it.
- 20 Like a fair youth who decorates his body, a courser rushing
to the gain of riches,
A steer to herds, so, flowing to the pitcher, he with a roar
hath passed into the beakers.
- 21 Flow on with might as Pavamāna, Indu : flow loudly roaring
through the fleecy filter.
Enter the beakers sporting, as they cleanse thee, and let thy
gladdening juice make Indra joyful.
- 22 His streams have been effused in all their fulness, and he
hath entered, balmed with milk, the goblets.
Singing his psalm, well-skilled in song, a Chanter, he comes
as 'twere to his friend's sister roaring.
- 23 Chasing our foes thou comest, Pavamāna ! Indu, besung, as
lover to his darling.
As a bird flies and settles in the forest, thus Soma settles,
purified, in goblets.

15 *By Aditi* : regarded as the Cosmic Cow.

16 *Vāyu* : the breath of life, life.—Sāyana.

18 *His third form* : the form that he wears in heaven ; ' the third region (heaven). '—Wilson. *Virāj* : splendid or most illustrious Indra.—Sāyana.

19 *The banner* : *drapsūh* : usually meaning, a drop, or a spark. See IV. 13. 2.
His fourth form : the Moon. According to Sāyana, the region of the Moon which is said to be above that of the Sun.

22 *As 'twere to his friend's sister* : Sāyana explains *jātmā*, sister, by *jāyām*, wife : ' like (a libertine) to the wife of a friend. '—Wilson. The meaning is probably no more than ' as lover to his darling ' in the following stanza.

- 24 With full stream and abundant milk, O Soma, thy beam
come, like a woman, as they cleanse thee.
He, gold-hued, rich in boons, brought to the waters, hath
roared within the goblet of the pious.

HYMN XCVII.

Soma Pavamānu

- MADE pure by this man's urgent zeal and impulse, the God
hath to the Gods his juice imparted.
He goes, effused and singing, to the filter, like priest to mea-
sured seats supplied with cattle.
- 2 Robed in fair raiment meet to wear in battle, a mighty Sage
pronouncing invocations,
Roll onward to the beakers as they cleanse thee, far-seeing at
the feast of Gods, and watchful.
- 3 Dear, he is brightened on the fleecy summit, a Prince among
us, nobler than the noble.
Roar out as thou art purified, run forward. Do ye preserve
us evermore with blessings.
- 4 Let us sing praises to the Gods: sing loudly, send ye the
Soma forth for mighty riches.
Let him flow, sweetly-flavoured, through the filter, and let our
pious one rest in the pitcher.
- 5 Winning the friendship of the Deities, Indu flows in a thou-
sand streams to make them joyful.
Praised by the men after the ancient statute, he hath come
nigh, for our great bliss, to Indra.
- 6 Flow, Gold-hued, cleansing thee, to enrich the singer: let thy
juice go to Indra to support him.
Come nigh, together with the Gods, for bounty. Do ye pre-
serve us evermore with blessings.
- 7 The God declares the Deities' generations, like Uṣanā, pro-
claiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the Boar advances,
singing, to the places.

1 *Urgent zeal and impulse*: *hemāná*, by impulse (from the root *hī*) is said by Sāyana to mean 'by gold,' that is, by the gold-adorned hand of the priest. *Measured seats supplied with cattle*: 'the halls prepared (for sacrifice) containing victims,'—Wilson. *Singing*: the sound of the flowing juice is compared to the priest's recitation of sacred texts.

7 *The God*: Soma, who has been called the Father of the Gods. *Like Uṣanā*: the sound of the flowing and dropping Soma juice is likened to the song of the famous sage and sacred poet. *The Boar*: strong, swift Soma. *Singing*: making a sound with the descending drops of juice. Sāyana explains differently:—'making a noise (as) a wild boar (makes a noise) with its foot.'—Wilson. *The places*: the filters.

- 8 The Swans, the Vṛishagāṇas from anear us have brought their restless spirit to our dwelling.
Friends come to Pavamāna meet for praises, and sound in concert their resistless music.
- 9 He follows the Wide-strider's rapid movement: cows low, as 'twere, to him who sports at pleasure.
He with the sharpened horns brings forth abundance: the Silvery shines by night, by day the Golden.
- 10 Strong Indu, bathed in milk, flows on for India, Soma exciting strength, to make him joyful.
He quells malignities and slays the demons, the King of mighty power who brings us comfort.
- 11 Then in a stream he flows, milked out with press-stones, mingled with sweetness, through the fleecy filter—
Indu rejoicing in the love of Indra, the God who gladdens, for the God's enjoyment.
- 12 As he is purified he pours out treasures, a God bedewing Gods with his own juices.
Indu hath, wearing qualities by seasons, on the raised fleece engaged the ten swift fingers.
- 13 The Red Bull bellowing to the kine advances, causing the heavens and earth to roar and thunder.
Well is he heard like Indra's shout in battle: letting this voice be known he hastens hither.
- 14 Swelling with milk, abounding in sweet flavours, urging the meath-rich plant thou goest onward.
Raising a shout thou flowest as they cleanse thee, when thou, O Soma, art effused for India.
- 15 So flow thou on inspiriting, for rapture, aiming death-shafts at him who stays the waters.
Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma.

8 *The Swans* : the singers, descendants of the Rishi Vṛishagāṇa.

9 *The Wide-strider's rapid movement* : the swift course of the Sun. *Cows* as *'twere* : Sayana explains *g'raḥ* cows, by *anye gantāraḥ*, other goers. *akes nā* as negative, and derives *mimate* from *md.* to measure, instead of *rom md.* to bleat or low :—'other goers cannot overtake him (though he is) moving easily.'—Wilson. *He with the sharpened horns* : Soma as the Moon. *he silvery light by night and the golden-coloured juice by day.*

12 *Wearing qualities by seasons* : 'clothed in pleasant radiance according to the season.'—Wilson.

15 *Him who stays the waters* : Vṛitra.

- 16 Pleased with us, Indu, send us as thou flowest good easy path
in ample space and comforts.
Dispelling, as 'twere with a club, misfortunes, run o'er th
height, run o'er the fleecy summit.
- 17 Pour on us rain celestial, quickly streaming, refreshing, fraught
with health and ready bounty.
Flow, Indu, send these Winds thy lower kinsmen, setting them
free like locks of hair unbraided.
- 18 Part, like a knotted tangle, while they cleanse thee, O Soma
righteous and unrighteous conduct.
Neigh like a tawny courser who is loosened, come like a youth
O God, a house-possessor.
- 19 For the Gods' service, for delight, O Indu, run o'er the height
run o'er the fleecy summit.
With thousand streams, inviolate, sweet-scented, flow on for
gain of strength that conquers heroes.
- 20 Without a car, without a rein to guide them, unyoked, like
coursers started in the contest,
These brilliant drops of Soma juice run forward. Do ye, O
Deities, come nigh to drink them.
- 21 So for our banquet of the Gods, O Indu, pour down the rain
of heaven into the vessels.
May Soma grant us riches sought with longing, mighty, ex
ceeding strong, with store of heroes.
- 22 What time the loving spirit's word had formed him Chief of
all food, by statute of the Highest,
Then loudly lowing came the cows to Indu, the chosen, well
loved Master in the beaker.
- 23 The Sage, Celestial, liberal, raining bounties, pours as he flows
the Genuine for the Truthful.
The King shall be effectual strength's upholder: he by the ten
bright reins is mostly guided.
- 24 He who beholds mankind, made pure with filters, the King
supreme of Deities and mortals,
From days of old is Treasure-Lord of riches: he, Indu, cher
ishes fair well-kept Order.

17 *Winds*: cf. 'Vāyu is Soma's guardian God' (X. 85. 5).

22 Śāyana's explanation of the first line is extremely laboured:—'While the praise of the zealous worshipper sanctifies him as that of a noisy (crow) in front (praises) a distinguished (prince) for the support (he affords).—Wilson

23 *The Genuine for the Truthful*: *ṛitīm ṛittya*: the Soma juice for Indu
The ten bright reins: or *raya*, i. e., the fingers. The half-line is difficult.

- 5 Haste, like a steed, to victory for glory, to Indra's and to Vâyu's entertainment.
Give us food ample, thousandfold: be, Soma, the finder-out of riches when they cleanse thee.
- 6 Effused by us let God-delighting Somas bring as they flow a home with noble heroes—
Rich in all boons like priests acquiring favour, the worshippers of heaven, the best of Cheerers.
- 7 So, God, for service of the Gods flow onward, flow, drink of Gods, for ample food, O Soma.
For we go forth to war against the mighty: make heaven and earth well established by thy cleansing.
- 8 Thou, yoked by strong men, neighest like a courser, swifter than thought is, like an awful lion.
By paths directed hitherward, the straightest, send thou us happiness, Indu, while they cleanse thee
- 9 Sprung from the Gods, a hundred streams, a thousand, have been effused: sages prepare and purge them.
Bring us from heaven the means of winning, Indu; thou art forerunner of abundant riches.
- 10 The streams of days were poured as'twere from heaven: the wise King doth not treat his friend unkindly.
Like a son following his father's wishes, grant to this family success and safety.
- 11 Now are thy streams poured forth with all their sweetness, when, purified, thou goest through the filter.
The race of kine is thy gift, Pavamâna: when born thou madest Sûrya rich with brightness.
- 12 Bright, bellowing along the path of Order, thou shinest as the form of life eternal.
Thou flowest on as gladdening drink for Indra, sending thy voice out with the hymns of sages.
- 13 Pouring out streams at the Gods' feast with service, thou, Soma, lookest down, a heavenly Eagle.
Enter the Soma-holding beaker, Indu, and with a roar approach the ray of Sûrya.
- 14 Three are the voices that the Courser utters: he speaks the thought of prayer, the law of Order.

³⁰ *The streams of days*: the libations of Soma juice which we offered every day. *Like a son*: the Soma juice is regarded as the son of the *yajamâna* or sacrificer who causes it to be prepared.

³⁴ *The Courser* is Soma, and the three voices (*vṛchuh*) or words which he utters are according to Sâyaṇa praises or sacred texts in the form of the three

- To the Cow's Master come the Cows inquiring : the hymns
with eager longing come to Soma.
- 35 To Soma come the Cows, the Milch-kine longing, to Soma
sages with their hymns inquiring.
Soma, effused, is purified and blended : our hymns and Trish-
tup songs unite in Soma.
- 36 Thus, Soma, as we pour thee into vessels, while thou art puri-
fied flow for our welfare.
Pass into Indra with a mighty roaring : make the voice swell,
and generate abundance.
- 37 Singer of true songs, ever-watchful, Soma hath settled in the
ladles when they cleanse him.
Him the Adhvaryus, paired and eager, follow, leaders of sacri-
fice and skilful-handed.
- 38 Cleansed near the Sun as 'twere, he as Creator hath filled full
heaven and earth, and hath disclosed them.
He by whose dear help men gain all their wishes shall yield
the precious meed as to a victor.
- 39 He, being cleansed, the Strengtheners and Increaser, Soma the
Bounteous, helped us with his lustre,
Wherewith our sires of old who knew the footsteps found
light and stole the cattle from the mountain.
- 40 In the first vault of heaven loud roared the Ocean, King of
all being, generating creatures.
Steer, in the filter, on the fleecy summit, Soma, the Drop
effused, hath waxen mighty.
- 41 Soma the Steer, in that as Child of Waters he chose the Gods,
performed that great achievement.
He, Pavamîna, granted strength to Indra; he, Indu, gene-
rated light in Sûrya.
- 42 Make Vâyu glad, for furtherance and bounty : cheer Varuṇa
and Mitra, as they cleanse thee.
Gladden the Gods, gladden the host of Maruts : make Heaven
and Earth rejoice, O God, O Soma.
- 43 Flow onward righteous slayer of the wicked, driving away
our enemies and sickness,
Blending thy milk with milk which cows afford us. We are
thy friends, thou art the Friend of Indra.

Vedas. The three tones, low, middle, and high, are probably intended. Or
vāṇī (the courser) may mean the bearer of the oblation, *yajamāna*, as
Sāyana explains.

40 *In the first vault* : that is in the highest firmament. *The Ocean* : Soma

! Pour us a fount of meath, a spring of treasure; send us a
 hero son and happy fortune.
 Be sweet to Indra when they cleanse thee, Indu, and pour
 down riches on us from the ocean.

! Strong Soma, pressed, like an impetuous courser, hath flowed
 in stream as a flood speeding downward.
 Cleansed, he hath settled in his wooden dwelling: Indu hath
 flowed with milk and with the waters.

! Strong, wise, for thee who longest for his coming, this Soma
 here flows to the bowls, O Indra.
 He, chariot-borne, sun-bright, and truly potent, was poured
 forth like the longing of the pious.

He, purified with ancient vital vigour, pervading all his
 Daughter's forms and figures,
 Finding his threefold refuge in the waters, goes singing, as a
 priest, to the assemblies.

Now, chariot-borne, flow unto us, God Soma, as thou art
 purified flow to the saucers,
 Sweetest in waters, rich in meath, and holy, as Savitar the
 God is, truthful-minded.

To feast him, flow mid song and hymn, to Vâyu, flow purified
 to Varuṇa and Mitra.

Flow to the song-inspiring car-borne Hero, to mighty Indra,
 him who wields the thunder.

Pour on us garments that shall clothe us meetly, send,
 purified, milch-kine, abundant yielders.

God Soma, send us chariot-drawing horses that they may
 bring us treasures bright and golden.

Send to us in a stream celestial riches, send us, when thou
 art cleansed, what earth containeth,

So that thereby we may acquire possessions and Rishihood in
 Jamadagni's manner.

Pour forth this wealth with this purification: flow onward to
 the yellow lake, O Indu.

Here, too, the Ruddy, wind-swift, full of wisdom, shall give
 a son to him who cometh quickly.

47 *His Daughter's forms and figures*: Soma pervades, and imparts a share
 his nutritious power to, the grass, herbs, and shrubs which are the varied
 ms assumed by Earth his daughter.

51 *Rishihood in Jamadagni's manner*: 'make our sacred prayer (sweet) as
 madagni.'—Wilson.

62 *Yellow*: the meaning of *māṇḍhatvī* is uncertain. See VII. 44. 3, note

- 53 Flow on for us with this purification to the famed ford of thee
whose due is glory.
May the Foe-queller shake us down, for triumph, like a tree,
ripe fruit, sixty thousand treasures.
- 54 Eagerly do we pray for those two exploits, at the blue lake
and Prīṣana, wrought in battle.
He sent our enemies to sleep and slew them, and turned away
the foolish and unfriendly.
- 55 Thou comest unto three extended filters, and hastenest
through each one as they cleanse thee.
Thou art the giver of the gift, a Bhāga, a Maghavan for
liberal lords, O Indu.
- 56 This Soma here, the Wise, the All-obtainer, flows on his way
as King of all existence.
Driving the drops at our assemblies, Indu completely traverses
the fleecy filter.
- 57 The Great Inviolates are kissing Indu, and singing in his place
like eager sages.
The wise men send him forth with ten swift fingers, and balm
his form with essence of the waters.
- 58 Soma, may we, with thee as Pavamāna, pile up together all
our spoil in battle.
This boon vouchsafe us Varuṇa and Mitra, and Aditi and
Sindhu, Earth and Heaven !

HYMN XCVIII.

Soma Pavamāna

STREAM on us riches that are sought by many, best at winning
strength,
Riches, O Indu, thousandfold, glorious, conquering the great.

53 *To the famed ford*: possibly, as Ludwig suggests, the aid of Soma is craved at some ford of a neighbouring river, famous on account of a battle that has been fought there, and destined to be the scene of an approaching conflict.

54 The first line is conjecturally translated after Ludwig, who takes *Prīṣana* to be the name of a place. Śāyana's elaborate explanation is different:—'These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness; they are deadly either in a fight on horseback or in a hand-to-hand fight'—Wilson. Here Śāyana explains *māṅgchatvé* (at the blue or yellow lake ?) by 'in battle with horses,' and *prīṣane* (at *Prīṣana* ?) by 'in close, or hand-to-hand encounter.' Two victories appear to be referred to, and that is about all that can be said.

55 *The three extended filters* are said to be fire, wind, and sun, in addition to the one artificial filter of wool.

57 *The Great Inviolates*: the Gods. *Kissing*: or sipping.

58 *All our spoil in battle*: yet to be won in the approaching fight where we look to Soma for help and victory.

Effused, he hath, as on a car, invested him in fleecy mail :
Onward hath Indu flowed in stream, impelled, surrounded by
the wood.

Effused, this Indu hath flowed on, distilling rapture, to the
fleece :

He goes erect, as seeking kine, in stream, with light, to sacrifice.
For thou thyself, O Indu, God, to every mortal worshipper
Attractest riches thousandfold, made manifest in hundred
forms.

Good Vritra-slayer, may we be still nearest to this wealth of
thine

Which many crave, nearest to food and happiness, Resistless
One !

Whom, bright with native splendour, crushed between the
pair of pressing-stones—

The wavy Friend whom Indra loves—the twice-five sisters
dip and bathe,

Him with the fleece they purify, brown, golden-hued, beloved
of all,

Who with exhilarating juice goes forth to all the Deities.

Through longing for this sap of yours ye drink what brings
ability,

Even him who, dear as heaven's own light, gives to our princes
high renown.

Indu at holy rites produced you, Heaven and Earth, the
Friends of men,

Hill-haunting God the Goddesses. They bruised him where
the roar was loud.

For Vritra-slaying Indra, thou, Soma, art poured that he may
drink,

Poured for the guerdon-giving man, poured for the God who
sitteth there.

These ancient Somas, at the break of day, have flowed into
the sieve,

Snorting away at early morn these foolish evil-hearted ones.

² *By the wood* : the wooden vat or trough.

³ *Seeking kine* : desirous of the milk which is to be mixed with his juice.

⁹ This stanza is difficult. Sâyana explains it differently :—' Divine heaven
earth the progeny of Manu, the *Soma* juice is generated at your sacrifices,
abiding in the grinding stones ; (the priests) bruise him at the loud-
sounding ceremony.'—Wilson. *Hill-haunting* : cf. IX. 85. 10.

¹⁰ *For the guerdon-giving man* : for the good of the institutor of the
sacrifice.

¹¹ *Snorting away* : driving away with the bubbling sound they make.

- 12 Friends, may the princes, ye and we, obtain this Most Resplendent One,
Gain him who hath the smell of strength, win him whose home is very strength.

HYMN XCIX.

Soma Pavamāna

THEY for the Bold and Lovely One ply manly vigour like a bow :
Joyous, in front of songs they weave bright raiment for the Lord Divine.

- 2 And he, made beautiful by night, dips forward into strengthening food,
What time the sacrificer's thoughts speed on his way the Golden-hued.
- 3 We cleanse this gladdening drink of his, the juice which Indra chiefly drinks,—
That which kine took into their mouths, of old, and princes take it now.
- 4 To him, while purifying, they have raised the ancient psalm of praise :
And sacred songs which bear the names of Gods have supplicated him.
- 5 They purify him as he drops, courageous, in the fleecy sieve.
Him they instruct as messenger to bear the sage's morning prayer.
- 6 Soma, best Cheerer, takes his seat, the while they cleanse him in the bowls.
He as it were impregns the cow, and babbles on, the Lord of Song.

12 *Who hath the smell of strength : vājagandhyam* : 'fragrant and invigorating.'—Wilson. 'Forming or having a wagon-load of goods or spoil.'—S. P. Lexicon. *Him whose home is strength : vājapastyam* : 'food and dwellings.'—Wilson. 'Him who has a house full of goods.'—S. P. Lexicon.

1 *They* : the priests. *Ply manly vigour like a bow* : 'stretch the bow of manhood.'—Wilson. They exert all their manly strength, or as Benfey, suggests, attack and storm the God with prayer and sacrifice, 'beseeching and besieging' as Milton says. *The Lord Divine* : the Asura (Zend, Ahura), here meaning Soma.

2 *By night* : *kṣapṛ* : 'at the end of the night.'—Wilson. Ludwig translates *kṣapṛ* by 'der fürst,' 'the prince.'

3 *Which kine took into their mouths* : in the form of the juices of grass from which the milky portion of the libation is evolved.

4 Sāyana's explanation of the second line of this stanza, is different :—'and the fingers exercising their pressure are able (to prepare the oblation) for the gods.'—Wilson.

6 *He as it were impregns the cow* : meaning, perhaps, as Ludwig suggests, that the milk becomes efficacious as a libation only when it is mixed with Soma juice,

- 7 He is effused and beautified, a God for Gods, by skilful men.
 He penetrates the mighty floods collecting all he knows therein.
- 8 Pressed, Indu, guided by the men, thou art led to the cleaning sieve.
 Thou, yielding Indra highest joy, takest thy seat within the bowls.

HYMN C.

Soma Pavamāna.

- THE Guileless Ones are singing praise to Indra's well beloved Friend,
 As, in the morning of its life, the mothers lick the new born calf.
- 2 O Indu, while they cleanse thee, bring, O Soma, doubly-waxing wealth :
 Thou in the worshipper's abode causest all treasures to increase.
- 3 Set free the song which mind hath yoked, even as thunder frees the rain :
 All treasures of the earth and heaven, O Soma, thou dost multiply.
- 4 Thy stream when thou art pressed runs on like some victorious warrior's steed,
 Hastening onward through the fleece like a swift horse who wins the prize.
- 5 Flow on, Sage Soma, with thy stream to give us mental power and strength,
 Effused for Indra, for his drink, for Mitra and for Varuṇa.
- 6 Flow to the filter with thy stream, effused, best winner, thou, of spoil,
 O Soma, as most rich in sweets for Indra, Vishṇu, and the Gods.
- 7 The mothers, void of guiles, caress thee, Golden-coloured, in the sieve,
 As cows, O Pavamāna, lick the new-born calf, as Law commands.

7 *Collecting all he knows therein* : the meaning of this half-line is not clear : when he is recognized amongst these (people) as the giver (of riches).
 Wilson.

1 *The Guileless Ones* : the *vasatvart* waters.

7 *As Law commands* : *vidharmanī* : see Bergaigne, *La Religion Védique*, I 218. note 2. 'At the sacrifice.'—Wilson. 'In the realm of heaven.'—Rassmann.

- 8 Thou, Pavamâna, movest on with wondrous rays to great renown.
Striving within the votary's house thou drivest all the glooms away.
- 9 Lord of great sway, thou liftest thee above the heavens, above the earth.
Thou, Pavamâna, hast assumed thy coat of mail in majesty.

HYMN CI.

Soma Pavamâna.

- For first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away.
- 2 He who with purifying stream, effused, comes flowing hitherward,
Indu, is like an able steed.
- 3 The men with all-pervading song send unassailable Soma forth,
By pressing-stones, to sacrifice.
- 4 The Somas, very rich in sweets, for which the sieve is destined, flow,
Effused, the source of Indra's joy: may your strong juices reach the Gods.
- 5 Indu flows on for Indra's sake: thus have the Deities declared.
The Lord of Speech exerts himself, Ruler of all, because of might.
- 6 Inciter of the voice of song, with thousand streams the ocean flows,
Even Soma, Lord of opulence, the Friend of Indra, day by day.
- 7 As Pûshan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.
- 8 The dear cows lowed in joyful mood together to the gladdening drink.
The drops as they were purified, the Soma juices, made the paths.
- 9 O Pavamâna, bring the juice, the mightiest, worthy to be famed.
Which the Five Tribes have over them, whereby we may win opulence.

9 The coat of mail: *dr̥pīm*: see IX. 86. 14.

1 Drive ye away: prevent dogs or Rākshasas from drinking the Soma juice.

- 10 For us the Soma juices flow, the drops best furtherers of our weal,
Effused as friends, without a spot, benevolent, finders of the light.
- 11 Effused by means of pressing-stones, upon the ox-hide visible,
They, treasure-finders, have announced food unto us from every side.
- 12 These Soma juices, skilled in song, purified, blent with milk and curd,
When moving and when firmly laid in oil, resemble lovely Suns.
- 13 Let not the power of men restrain the voice of the outpouring juice :
As Bhṛigu's sons chased Makha, so drive ye the greedy hound away.
- 14 The Friend hath wrapped him in his robe, as in his parents' arms, a son.
He went, as lover to a dame, to take his station suitor-like.
- 15 That Hero who produces strength, he who hath propped both worlds apart,
Gold-hued, hath wrapped him in the sieve, to settle, priest-like, in his place.
- 16 Soma upon the ox's skin through the sheep's wool flows purified.
Bellowing out, the Tawny Steer goes on to Indra's special place.

HYMN CII.

Soma Pavamāna.

- THE Child, when blended with the streams, speeding the plan of sacrifice,
Surpasses all things that are dear, yea, from of old.
- 2 The place, near the two pressing-stones of Trita, hath he occupied,
Secret and dear through seven lights of sacrifice.

13 *Makha*: apparently, a demon whose name does not occur again in the *Rigveda*.

16 *Special place*: 'prepared station.'—Wilson. The vessel containing the Soma appropriated to Indra.

1 *The streams*: literally 'the great,' 'waters' being understood.

2 I am indebted to Prof. Macdonell (*Journal of the R. A. S.*, July, 1893, p. 457-8) for the translation and explanation of this and the following very difficult stanzas. *The place*: far away in heaven where Trita presses and separates the celestial Soma for Indra. *He*: Soma. *Dear*: to Soma. *Seven lights of sacrifice*: probably the seven rays or tongues of the sacrificial fire in which Soma is closely connected. 'Through the seven ordinances of sacrifices'—Macdonell.

- 3 Urge to three courses, on the heights of Trita, riches in a stream :
 He who is passing wise measures his courses out.
- 4 Even at his birth the Mothers Seven taught him, for glory,
 like a sage,
 So that he, firm and sure, hath set his mind on wealth.
- 5 Under his sway, of one accord, are all the guileless Deities :
 Warriors to be envied, they, when they are pleased.
- 6 The Babe whom they who strengthen Law have generated,
 fair to see,
 Much longed for at the sacrifice, most liberal Sage,—
- 7 To him, united, of themselves, come the young Parents of the
 rite,
 When they adorn him, duly weaving sacrifice.
- 8 With wisdom and with radiant eyes unbar to us the stall of
 heaven,
 Speeding at solemn rite the plan of Holy Law.

HYMN CIII.

Soma Pavamāna.

- To Soma who is purified as ordering Priest the song is raised:
 Bring meed, as 'twere, to one who makes thee glad with hymns.
- 2 Blended with milk and curds he flows on through the long
 wool of the sheep.
 The Gold-hued, purified, makes him three seats for rest.
- 3 On through the long wool of the sheep to the meath-dropping
 vat he flows :
 The Rishis' sevenfold quire hath sung aloud to him.
- 4 Shared by all Gods, Infallible, the Leader of our holy hymns
 Golden-hued Soma, being cleansed, hath reached the bowls.

3 'The main justification of my interpretation,' says Prof. Macdonell, 'that I supply no extraneous word with *'trīni'*, but explain it by the true hue. The meaning of my translation is: 'Do thou, Soma, on the heights of Trita, direct the fertilizing streams which produce wealth into the channels of Trita, for thou knowest these channels, having measured them out with thy streams.' *Three courses*: or channels, of Trita. *He who is passing with Soma* His: Trita's.

4 *The Mothers Seven*: the Seven Rivers.

5 *Warriors to be envied*: the meaning of the line is uncertain.

6 *They who strengthen Law*: according to Śāyana, the *vasatvar's* waters.

7 *The young Parents of the rite*: ever-young, fresh and strong Heaven & Earth.

2 *Three seats for rest*: three reservoirs in which he may settle. The *d* *nakalaga*, the *Adhavantiya*, and the *pātābhrit*.

3 *The Rishis' sevenfold quire*: 'the seven metres of the Rishis.'—Wilson

- 5 After thy Godlike qualities, associate with Indra, go,
As a Priest purified by priests, Immortal One.
6 Like a car-horse who shows his strength, a God effused for
Deities,
The penetrating Pavamāna flows along.

HYMN CIV.

Soma Pavamāna.

- SIT down, O friends, and sing aloud to him who purifies himself :
Deck him for glory, like a child, with holy rites.
2 Unite him bringing household wealth, even as a calf, with
mother kine,
Him who hath double strength, the God-delighting juice.
3 Purify him who gives us power, that he, most Blessed One,
maybe
A banquet for the Troop, Mitra, and Varuṇa.
4 Voices have sung aloud to thee as finder-out of wealth for us :
We clothe the hue thou wearest with a robe of milk.
5 Thou, Indu, art the food of Gods, O Sovran of all gladdening
drinks :
As Friend for friend, be thou best finder of success.
6 Drive utterly away from us each demon, each voracious fiend,
The godless and the false : keep sorrow far away.

HYMN CV.

Soma Pavamāna.

- SING ye aloud, O friends, to him who makes him pure for glad-
dening drink :
They shall make sweet the Child with sacrifice and laud.
2 Like as a calf with mother cows, so Indu is urged forth and sent,
Glorified by our hymns, the God-delighting juice.
3 Effectual means of power is he, he is a banquet for the Troop,
He who hath been effused, most rich in meath, for Gods.
4 Flow to us, Indu, passing strong, effused, with wealth of kine
and steeds :
I will spread forth above the milk thy radiant hue.
5 Lord of the tawny, Indu, thou who art the Gods' most special
food,
As Friend to friend, for splendour be thou good to men.

5 After thy Godlike qualities : according to Sāyana, 'to the hosts of the gods.'
6 Penetrating : *vyānasiḥ* : 'spreading widely into the vessels.'—Wilson.

2 Unite him : 'Associate him the support of the mansion with the mater-
(waters) as the calf (with the mother).'—Wilson

3 The Troop : the banded Maruts.

5 Lord of the tawny : *hariṇām* : Sāyana supplies *paṇḍām*, cattle.

- 6 Drive utterly, far away from us each godless, each voracious foe :
O Indu, overcome and drive the false afar.

HYMN CVI.

Soma Pavamāna.

- To Indra, to the Mighty Steer, may these gold-coloured juices go,
Drops rapidly produced, that find the light of heaven.
- 2 Effused, this juice victorious flows for Indra, for his maintenance.
Soma bethinks him of the Conqueror, as he knows.
- 3 May Indra in his raptures gain from him the grasp that gathers spoil,
And, winning waters, wield the steer-strong thunderbolt.
- 4 Flow vigilant for Indra, thou Soma, yea, Indu, run thou on :
Bring hither splendid strength that finds the light of heaven.
- 5 Do thou, all-beautiful, purify for Indra's sake the mighty juice,
Path-maker thou, far seeing, with a thousand ways.
- 6 Best finder of prosperity for us, most rich in sweets for Gods,
Proceed thou loudly roaring on a thousand paths.
- 7 O Indu, with thy streams, in might, flow for the banquet of the Gods :
Rich in meath, Soma, in our beaker take thy place.
- 8 Thy drops that swim in water have exalted Indra to delight.
The Gods have drunk thee up for immortality.
- 9 Stream opulence to us, ye drops of Soma, pressed and purified,
Pouring down rain from heaven in floods, and finding light.
- 10 Soma, while filtered, with his wave flows through the long wool of the sheep,
Shouting while purified before the voice of song.
- 11 With songs they send the Mighty forth, sporting in wood, above the fleece :
Our psalms have glorified him of the triple height.
- 12 Into the jars hath he been loosed, like an impetuous steed for war,
And lifting up his voice, while filtered, glided on.
- 13 Gold-hued and lovely in his course, through tangles of the wool he flows,
And pours heroic fame upon the worshippers.

The hymn is a sort of *rifacimento* of Hymn 104.

2 For his maintenance : *bhārdya* : or, for battle. The Conqueror : Indra.

11 Him of the triple height : *tripriṣṭhām* : the three heights are probably the firmament, the mountain, and the altar. 'Abiding in three receptacles.' —Wilson.

- 14 Flow thus, a faithful votary: the streams of meath have been effused.
Thou comest to the filter, singing, from each side.

HYMN CVII.

Soma Pavamāna.

- HENCE sprinkle forth the juice effused, Soma, the best of sacred gifts,
Who, friend of men, hath run amid the water-streams.
He hath pressed Soma out with stones.
- 2 Now, being purified, flow hither through the fleece inviolate and most odorous.
We gladden thee in waters when thou art effused, blending thee still with juice and milk.
- 3 Pressed out for all to see, delighting Gods, Indu, Far-sighted One, is mental power.
- 4 Cleansing thee, Soma, in thy stream, thou flowest in a watery robe:
Giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.
- 5 Milking the heavenly udder for dear meath, he hath sat in the ancient gathering-place.
Washed by the men, the Strong, Far-seeing One streams forth nutritious food that all desire.
- 6 O Soma, while they cleanse thee, dear and watchful in the sheep's long wool,
Thou hast become a Singer most like Angiras: thou madest Sūrya mount to heaven.
- 7 Bountiful, best of furtherers, Soma floweth on, Rishi and Singer, keen of sight.
Thou hast become a Sige most welcome to the Gods: thou madest Sūrya mount to heaven.
- 8 Pressed out by pressers, Soma goes over the fleecy backs of sheep,
Goes, even as with a mare, in tawny-coloured stream, goes in exhilarating stream.
- 9 Down to the water Soma, rich in kine, hath flowed with cows, with cows that have been milked.

1 *He*: the priest.

4 *In the place of Law*: in the place of Law-ordained sacrifice.

5 *Milking the heavenly udder for dear meath*: extracting the sweet and precious juice from the stalk and tendrils of the Soma plant.

They have approached the mixing-vessels as a sea : the cheerer
streams for the carouae.

- 10 Effused by stones, O Soma, and urged through the long wool
of the sheep,
Thou, entering the saucers as a man the fort, gold-hued hast
settled in the wood.
- 11 He beautifies himself through the sheep's long fine wool, like
an impetuous steed in war,
Even Soma Pavamâna who shall be the joy of sages and of
holy bards.
- 12 O Soma,—for the feast of Gods, river-like he hath swelled
with surge,
With the stalk's juice, exhilarating, resting not, into the vat
that drops with meath.
- 13 Like a dear son who must be decked, the Lovely One hath
clad him in a shining robe.
Men skilful at their work drive him forth, like a car, into the
rivers from their hands.
- 14 The living drops of Soma juice pour, as they flow, the glad-
dening drink,
Intelligent drops above the basin of the sea, exhilarating,
finding light.
- 15 May Pavamâna, King and God, speed with his wave over the
sea the lofty rite :
May he by Mitra's and by Varuṇa's decree flow furthering the
lofty rite.
- 16 Far-seeing, lovely, guided by the men, the God whose home is
in the sea—
- 17 Soma, the gladdening juice, flows pressed for Indra with his
Marut host :
He hastens o'er the fleece with all his thousand streams : men
make him bright and beautiful.
- 18 Purified in the bowl and gendering the hymn, wise Soma joys
among the Gods.
Robed in the flood, the Mighty One hath clad himself with
milk and settled in the vats.

9 *They have approached the mixing-vessels like a sea* : *saṃvdrandni*, from *saṃvri*, to cover, enclose, surround, must, apparently, mean the vessels that contain the juices and not the juices themselves as Sâyana explains :—'his enjoyable juices go (to the pitcher as waters) to the ocean.'—Wilson.

12 *O Soma**he*, is a sort of periphrasis for Soma in the nominative case.

14 *Of the sea* : of the firmament, or sea of air.

- 9 O Soma, Indu, every day thy friendship hath been my delight.
Many fiends follow me; help me, thou Tawny-hued; pass on
beyond these barriers.
- 10 Close to thy bosom am I, Soma, day and night, O Tawny-hued,
for friendship sake.
Sârya himself refulgent with his glow have we o'ertaken in his
course like birds.
- 11 Deft-handed! thou when purified liftest thy voice amid the sea.
Thou, Pavamâna, makest riches flow to us, yellow, abundant,
much-desired.
- 12 Making thee pure and bright in the sheep's long wool, thou
hast bellowed, steer-like, in the wood.
Thou flowest, Soma Pavamâna, balm'd with milk unto the
special place of Gods.
- 13 Flow on to win us strength. flow on to lofty lore of every kind.
Thou, Soma, as Exhilarator wast the first to spread the sea
abroad for Gods.
- 14 Flow to the realm of earth, flow to the realm of heaven, O
Soma, in thy righteous ways.
Fair art thou whom the sages, O Far-seeing One, urge onward
with their songs and hymns.
- 15 Over the cleansing sieve have flowed the Pavamânas in a stream,
Girt by the Maruts, gladdening, Steeds with Indra's strength,
for wisdom and for dainty food.
- 16 Urged onward by the pressers, clad in watery robes, Indu is
speeding to the vat.
He gendering light, hath made the glad Cows low, the while
he takes them as his garb of state.

HYMN CVIII.

Soma Pavamâna.

- For Indra, flow thou Soma on, as gladdening juice most
sweet, intelligent,
Great, cheering, dwelling most in heaven.
- 2 Thou, of whom having drunk the Steer acts like a steer:
drinking of this that finds the light,
-
- 19 Many fiends: the text has only *purāṇi*, many, in the neuter plural.
Ayana supplies *rakṣāṇsi* Rākshasas or fiends. *Pass on beyond these barriers:*
overcome those who surround me.—Wilson.
- 20 Close to thy bosom am I: 'I (delight) in thy presence.'—Wilson.
- 21 Amid the sea: *antarikṣhe kalāṣe vā*, in the firmament or in the beaker,
aya Sârya.
- 25 The Pavamânas: 'thy purified juices.'—Wilson.
-
- 2 The Steer acts like a steer: *vrishabhō vrishadyte*: 'the showerer Indra is
vigorous.'—Wilson. *Etapa*: one of the horses of the Sun; or a horse in
general;—'as a horse comes to the battle.'—Sâyana.

- He, Excellently Wise, is come to strengthening food, to spoil and wealth like Etaṣa.
- 3 For, verily, Pavamāna, thou hast, splendidest, called all the generations of
The Gods to immortality.
- 4 By whom Dadhyach Navagva opens fastened doors, by whom the sages gained their wish,
By whom they won the fame of lovely Amrita in the felicity of Gods.
- 5 Effused, he floweth in a stream, best rapture-giver, in the long wool of the sheep,
Sporting, as 'twere the waters' wave.
- 6 He who from out the rocky cavern took with might the red-
refulgent watery Cows,—
Thou masterest the stable full of kine and steeds : burst it, brave Lord, like one in mail.
- 7 Press ye and pour him, like a steed, laud-worthy, speeding through the region and the flood,
Who swims in water, roars in wood ;
- 8 Increaser of the water, Steer with thousand streams, dear to the race of Deities ;
Who born in Law hath waxen mighty by the Law, King, God, and lofty Ordinance.
- 9 Make splendid glory shine on us, thou Lord of strengthening food, God, as the Friend of Gods :
Unclose the fount of middle air.
- 10 Roll onward to the bowls, O Mighty One, effused, as Prince supporter of the tribes.
Pour on us rain from heaven, send us the waters' flow : incite our thoughts to win the spoil.
- 11 They have drained him the Steer of heaven, him with a thousand streams, distilling rapturous joy,
Him who brings all thing excellent.
- 12 The Mighty One was born Immortal, giving life, lightening darkness with his shine.
Well-praised by sages he hath by his wondrous power assumed the Threefold as his robe.

4 *Dadhyach Navagva* : Dadhyach was the son of Atharvan the priest who first obtained fire and offered Soma and prayer to the Gods. Here he is called a Navagva and consequently one of the Angirases. See both names in Vol. I. Index. *Won the fame of lovely Amrita* : 'obtained the sustenance of the delicious (ambrosial) water.'—Wilson.

12 *The Threefold* : the morning, noon, and evening libation.

- 13 Effused is he who brings good things, who brings us bounteous gifts and sweet refreshing food,
Soma who brings us quiet homes :
- 14 He whom our Indra and the Marut host shall drink, Bhaga shall drink with Aryaman,
By whom we bring to us Mitra and Varuṇa and Indra for our great defence.
- 15 Soma, for Indra's drink do thou, led by the men, well-weaponed and most gladdening,
Flow on with greatest store of sweets.
- 16 Enter the Soma-holder, even Indra's heart, as rivers pass into the sea,
Acceptable to Mitra, Vāyu, Varuṇa, the noblest Pillar of the heavens.

HYMN CIX.

Soma Pavamāna.

- PLEASANT to Indra's, Mitra's, Pūshan's Bhaga's taste, speed onward, Soma, with thy flowing stream.
- 2 Let Indra drink, O Soma, of thy juice for wisdom, and all Deities for strength.
- 3 So flow thou on as bright celestial juice, flow to the vast, immortal dwelling-place.
- 4 Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form.
- 5 Flow on, O Soma, radiant for the Gods and Heaven and Earth, and bless our progeny.
- 6 Thou, bright Juice, art Sustainer of the sky : flow, mighty, in accordance with true Law.
- 7 Soma, flow splendid with thy copious stream through the great fleece as in the olden time.
- 8 Born, led by men, joyous, and purified, let the Light-finder make all blessings flow.

13 The metre of this stanza is Gāyatri Yavamadhya. that is Gāyatrī having the middle like a barley-corn, thick in the middle and tapering at both ends : first a Pāda of eight syllables, then one of twelve, and lastly another of eight.

The Rishis are the Agnayo Dhishnyāh, sacrificial Agnis or Fires, said to be sons of Īśvara the Supreme Deity of post-Vedic times.

3 *Flow to the vast immortal dwelling-place* : 'flow for immortality and spacious abode.'—Wilson.

4 *To every form* : to all the forms or essences of the Gods into which he enters. Or to every power, to aid us in every way.

- 9 Indu, while cleansed, keeping the people safe, shall give us all possessions for our own.
- 10 Flow on for wisdom, Soma, and for power, as a strong courser bathed, to win the prize.
- 11 The pressers purify this juice of thine, the Soma, for delight, and lofty fame.
- 12 They deck the Gold-hued Infant, newly-born, even Soma, Indu, in the sieve for Gods.
- 13 Fair Indu hath flowed on for rapturous joy, Sage for good fortune in the waters' lap.
- 14 He bears the beauteous name of Indra, that wherewith he overcame all demon foes.
- 15 All Deities are wont to drink of him, pressed by the men and blent with milk and curds.
- 16 He hath flowed forth with thousand streams effused, flowed through the filter and the sheep's long wool.
- 17 With endless genial flow the Strong hath run, purified by the waters, blent with milk.
- 18 Pressed out with stones, directed by the men, go forth, O Soma, into Indra's throat.
- 19 The mighty Soma with a thousand streams is poured to Indra through the cleansing sieve.
- 20 Indu they balm with pleasant milky juice for Indra, for the Steer, for his delight.
- 21 Lightly, for sheen, they cleanse thee for the Gods, gold-coloured, wearing water as thy robe.
- 22 Indu to Indra streams, yea, downward streams, Strong, flowing to the floods, and mingling there.

HYMN CX.

Soma Pavamāna.

O'ERPOWERING Vritras, forward run to win great strength :
Thou speedest to subdue like one exacting debts.

- 2 In thee, effused, O Soma, we rejoice ourselves for great supremacy in fight.

Thou, Pavamāna, enterest into mighty deeds.

- 3 O Pavamāna, thou didst generate the Sun, and spread the moisture out with power,

Hasting to us with plenty vivified with milk.

14 *He bears* : according to Sāyana, the translation of the first half-line would be : Indra's fair body he supports, wherewith, etc.

3 *With plenty vivified with milk* : 'with abundant wisdom that procure cattle (for thy worshippers).'—Wilson.

- 4 Thou didst produce him, Deathless God! mid mortal men
for maintenance of Law and lovely Amrita:
Thou evermore hast moved making strength flow to us.
- 5 All round about hast thou with glory pierced for us as 'twere
a never-failing well for men to drink,
Borne on thy way in fragments from the presser's arms.
- 6 Then, beautifully radiant, certain Heavenly Ones, have sung
to him their kinship as they looked thereon,
And Savitar the God opens as 'twere a stall.
- 7 Soma, the men of old whose grass was trimmed addressed the
hymn to thee for mighty strength and for renown:
So, Hero, urge us onward to heroic power.
- 8 They have drained forth from out the great depth of the sky
the old primeval milk of heaven that claims the laud:
They lifted up their voice to Indra at his birth.
- 9 As long as thou, O Pavamāna, art above this earth and heaven
and all existence in thy might,
Thou standest like a Bull the chief amid the herd.
- 10 In the sheep's wool hath Soma Pavamāna flowed, while they
cleanse him, like a playful infant,
Indu with hundred powers and hundred currents.
- 11 Holy and sweet, while purified, this Indu flows on, a wave of
pleasant taste, to Indra,—
Strength-winner, Treasure-finder, Life-bestower.
- 12 So flow thou on, subduing our assailants, chasing the demons
hath to be encountered,
Well-around and conquering our foes, O Soma.

HYMN CXI.

Soma Pavamāna.

WITH this his golden splendour purifying him, he with his
own allies subdues all enemies, as Sūra with his own allies.
Cleansing himself with stream of juice he shines forth yellow-
hued and red, when with the praisers he encompasses all
forms, with praisers having seven mouths.

5 *In fragments*: in pieces of the crushed stalk and shoots of the Soma-plant.
6 *Beautifully radiant*: *vasurichah*: according to Sāyana, a proper name,
Vasuruchas, plural of Vasuruch. *Opens as 'twere a stall*: 'drives away the
obstructing (darkness).—Wilson.

1 *He*: Soma. *All enemies*: the fiends of darkness. *As Sūra with his own
allies*: as Sūrya or the Sun with his attendant beams of light. *All forms*:
vīṣat rūpāḥ: all the lunar mansions, according to Sāyana. According to Hille-
brandt, (assumed) all beauty. *With the praisers*: *ṛikvabhiḥ*: perhaps the
Angrasas are intended. *Having seven mouths*: that is, one mouth each, the
mouth being mentioned in reference to their love of Soma juice.

- 2 That treasure of the Panis thou discoveredst; thou with thy mothers deckest thee in thine abode, with songs of worship in thine home.
 As 'twere from far, the hymn is heard, where holy songs resound in joy. He with the ruddy-hued, threefold hath won life-power, he, glittering, hath won life-power.
- 3 He moves intelligent, directed to the East. The very beautiful car rivals the beams of light, the beautiful celestial car.
 Hymns, lauding manly valour, came, inciting Indra to success, that ye may be unconquered, both thy bolt and thou, both be unconquered in the war.

HYMN CXII.

Soma Pavamāna.

- We all have various thoughts and plans, and diverse are the ways of men.
 The Brahmin seeks the worshipper, wright seeks the cracked, and leech the maimed. Flow, Indu, flow for Indra's sake.
- 2 The smith with ripe and seasoned plants, with feathers of the birds of air,
 With stones, and with enkindled flames, seeks him who hath a store of gold. Flow, Indu, flow for Indra's sake.
- 3 A bard am I, my dad's a leech, mammy lays corn upon the stones.
 Striving for wealth, with varied plans, we follow our desire like kine. Flow, Indu, flow for Indra's sake.

2 *Treasure of the Panis*: the rays of light carried off and concealed by the demons of darkness. *Thy Mothers*: apparently the Dawns. According to Sâyana the *vasativari* waters. *Threefold*: there is no substantive in the text, and it is uncertain what *tridhātubhiḥ* refers to. Sâyana refers it to the *vasativari* waters, and explains it by 'the supporters of the three worlds.' Grassmann thinks that the beverages, consisting of three ingredients, mixed with the Soma juice are intended. Probably the Dawns, sometimes spoken of as three (cf. VIII. 41. 3), are meant.

3 *The very beautiful car*: of Soma. *Beams of light*: sunbeams.

The hymn appears to be an old popular song transformed into an address to Soma by attaching to each stanza a refrain which has no connexion with the subject of the song. But see *Vedische Studien*, I. p. 107. The hymn is translated in Muir's *O. S. Texts*, V. 424.

1 *The Brahman*: 'This verse distinctly proves that the priesthood already formed a profession'—Muir, *O. S. Texts*, I. 252

2 *Plants*: meaning here reeds which were made into arrows. *With stones and with enkindled flames*: according to Sâyana, with glistening stones to form the heads of the arrows. *Who hath a store of gold*: and will be able to pay well for the arrows which the artisan makes for him.

3 *My dad*: *tatāh*: a familiar expression, corresponding to *nand*, mammy.

- 4 The horse would draw an easy car, gay hosts attract the laugh and jest.
The male desires his mate's approach, the frog is eager for the flood. Flow, Indu, flow for Indra's sake.

HYMN CXIII.

Soma Pavamāna.

- LET Vritra-slaying Indra drink Soma by Saryanâvân's side,
Storing up vigour in his heart, prepared to do heroic deeds.
Flow, Indu, flow for Indra's sake.
- 2 Lord of the Quarters, flow thou on, boon Soma, from Ârjika land,
Effused with ardour and with faith, and the true hymn of sacrifice. Flow, Indu, flow for Indra's sake.
- 3 Hither bath Sârya's Daughter brought the wild Steer whom Parjanya nursed.
Gandharvas have seized hold of him, and in the Soma laid the juice. Flow, Indu, flow for Indra's sake.
- 4 Splendid by Law! declaring Law, truth-speaking, truthful in thy works,
Enouncing faith, King Soma! thou, O Soma, whom thy maker decks. Flow, Indu, flow for Indra's sake.
- 5 Together flow the meeting streams of him the Great and truly Strong.
The juices of the juicy meet. Made pure by prayer, O Golden-hued, flow, Indu, flow for Indra's sake.
O Pavamāna, where the priest, as he recites the rhythmic prayer,
Lords it o'er Soma with the stone, with Soma bringing forth delight, flow, Indu, flow for Indra's sake.
O Pavamāna, place me in that deathless, undecaying world
Wherein the light of heaven is set, and everlasting lustre shines.
Flow, Indu, flow for Indra's sake.
- 6 Make me immortal in that realm where dwells the King, Vivasvân's Son,
Where is the secret shrine of heaven, where are those waters young and fresh. Flow, Indu, flow for Indra's sake.

1 *Saryanâvân* : a lake in the Kurukshetra district.

2 *Of the Quarters* : of the four regions of the sky. *Ârjika land* : according to Sâyana, the country of the R̥jikas. Cf. VIII. 7. 29.

3 *The wild Steer whom Parjanya nursed* : the mighty Soma-plant whose growth has been fostered by the God of the rainy cloud. *Sârya's Daughter* : *raddhā* or Faith. Cf. IX. 1. 6. *Gandharvas* : guardians of the heavenly soma. See Vol. I., Index.

4 *Thy maker* : the Soma-presser, or the institutor of the sacrifice :—'the pholder (of the rite).'—Wilson.

5 *The King* : Yama, the ruler of departed spirits, son of Vivasvân. See Vol. I., Index.

- 9 Makemeimmortal in that realm where they move even as they list,
In the third sphere of inmost heaven where lucid worlds are
full of light. Flow, Indu, flow for Indra's sake.
- 10 Make me immortal in that realm of eager wish and strong desire,
The region of the radiant Moon, where food and full delight
are found. Flow, Indu, flow for Indra's sake.
- 11 Make me immortal in that realm where happiness and tran-
sports, where
Joys and felicities combine, and longing wishes are fulfilled
Flow, Indu, flow for Indra's sake.

HYMN CXIV.

Soma Pavamānu

THE man who walketh as the Laws of Indu Pavamāna bid,—
Men call him rich in children, him, O Soma, who hath met thy
thought. Flow, Indu, flow for Indra's sake.

- 2 Kaśyapa, Rishi, lifting up thy voice with hymn-composers' lauds
Pay reverence to King Soma born the Sovran Ruler of the
plants. Flow, Indu, flow for Indra's sake.
- 3 Seven regions have their several Suns; the ministering priests
are seven;
Seven are the Âditya Deities,—with these, O Soma, guard thou
us. Flow, Indu, flow for Indra's sake.
- 4 Guard us with this oblation which, King Soma, hath been
dressed for thee.
Let not malignity conquer us, let nothing evil do us harm.
Flow, Indu, flow for Indra's sake.

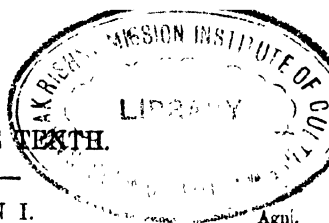
9 *Where they move even as they list*: 'where action is unrestrained.'—Muir.
'Where the sun wanders at will.'—Wilson.

10 *Of the radiant Moon*: the adjective *bradhndtsya*, of the ruddy or brilliant,
stands without a substantive. 'Sun' is supplied by Sāyaṇa. 'Des n-
tralenden.'—Ludwig. See Hillebrandt, *Vedische Mythologie*, I., 396.

As regards the joys of the departed, referred to in stanzas 7--12. Professor
von Roth observes (*Journ. Amer. Orient. Soc.* iii. 343, quoted by Dr. Muir,
O. S. Texts, V. 307) 'The place where these glorified ones are to live is heaven.
In order to show that not merely an outer court of the divine dwellings is
set apart for them, the highest heaven, the midst or innermost part of heaven,
is expressly spoken of as their seat. This is their place of rest; and its
divine splendour is not disfigured by any specification of particular beauties
or enjoyments, such as those with which other religions have been wont to
adorn the mansions of the blest . . . There they are happy: the language used
to describe their condition is the same with which is denoted the most exalted
felicity.'

2 *Kaśyapa*: the seer of the hymn addresses himself.

3 *Seven regions*: the regions of the sky, the four quarters with intermediate
points. They are sometimes said to be five, six, or seven in number, but
more frequently eight. *Âditya Deities*: Varuṇa, Mitra, Aryaman, Bhaga,
Dakṣha, Anṣa, and perhaps Dhātār. Other enumerations also are given, and
their number is sometimes said to be eight. See M. Müller, *Vedic Hymns*, I.
p. 252f. (*Sacred Books of the East*. XXXII).



BOOK THE TENTH.

HYMN I.

High hath the Mighty risen before the dawning, and come to
us with light from out the darkness.
Fair-shapen Agni with white-shining splendour hath filled at
birth all human habitations.
Thou, being born, art Child of Earth and Heaven, parted
among the plants in beauty, Agni!
The glooms of night thou, Brilliant Babe, subduest, and art
come forth, loud roaring, from thy Mothers.
Here, being manifested, lofty Vishnu, full wise, protects his
own supremest station.
When they have offered in his mouth their sweet milk, to
him with one accord they sing forth praises.
Thence bearing food the Mothers come to meet thee, with
food for thee who givest food its increase.
These in their altered form again thou meetest. Thou art
Invoking Priest in homes of mortals.
Priest of the holy rite, with ear that glitters, refulgent Ban-
ner of each act of worship,
Sharing in every God through might and glory, even Agni
Guest of men I summon hither.
So Agni stands on earth's most central station, invested in
well-decorated garments.
Born, red of hue, where men pour out libations, O King, as
great High Priest bring the Gods hither.
Over the earth and over heaven, O Agni, thou, Son, hast over
spread above thy Parents.
Come, Youthfullest! to those who long to meet thee, and
hither bring the Gods, O Mighty Victor.

The Mighty: Agni.

Among the plants: according to Sāyana, in the fire-sticks.

Vishnu: in the form of Agni who is his manifestation on earth. *They:* shippers.

The Mothers: the plants which nourish life. *In their altered form:* as wood which Agni, as fire, consumes.

Sharing in: because Agni as the bearer of men's oblations supports all the Gods.

HYMN II.

GLADDEN the yearning Gods, O thou Most Youthful: bring^{Agni}
 them, O Lord of Seasons, knowing seasons,
 With all the Priests Celestial, O Agni. Best worshipper art
 thou of all Invokers.

- 2 Thine is the Herald's, thine the Cleanser's office, thinker art
 thou, wealth-giver, true to Order.

Let us with Svâhâ offer up oblations, and Agni, worthy God,
 pay the Gods worship.

- 3 To the Gods' pathway have we travelled, ready to execute
 what work we may accomplish.

Let Agni, for he knows, complete the worship. He is the
 Priest: let him fix rites and seasons.

- 4 When we most ignorant neglect the statutes of you, O Deities
 with whom is knowledge,

Wise Agni shall correct our faults and failings, skilled to
 assign each God his fitting season.

- 5 When, weak in mind, of feeble understanding, mortals bethink
 them not of sacrificing,

Then shall the prudent and discerning Agni worship the Gods,
 best worshipper, in season.

- 6 Because the Father hath produced thee, Leader of all our
 solemn rites, their brilliant Banner:

So win by worship pleasant homes abounding in heroes, an
 rich food to nourish all men.

- 7 Thou whom the Heaven and Earth, thou whom the Water
 and Tvashtar, maker of fair things, created,

Well knowing, all along the Fathers' pathway, shine with
 resplendent light, enkindled, Agni.

HYMN III.

O KING, the potent and terrific envoy, kindled for strength, i^{Agni}
 manifest in beauty.

He shines, all-knowing, with his lofty splendour: chasing
 black Night he comes with white rayed Morning.

1 *Seasons*: the proper times of worship. *Priests Celestial*: Agni being the Hotar, the Āsvins the Adhvaryus, Tvashtar the Agnidh, and Mitra the Upavaktar. Āsvalâyana, as cited by Sâyana, gives a different enumeration. See Wilson, note.

2 *The Herald* is the Hotar or invoking priest: *the Cleanser* is the Potar or Purifier, the assistant of the Brahman. *Svâhâ*: an exclamation = Ave! or Hail.

3 *The Gods' pathway*: 'the path that leads to the gods'—Wilson.

6 *The father*: Prajâpati; or the institutor of the sacrifice.—Sâyana.

7 *The Fathers' pathway*: the way that leads to the home of the Manes or Ancestral Spirits.

1 *O King*: Ludwig takes *râjan* here as the nominative case. *With white rayed Morning*: I follow Ludwig in taking *rûgatim* as instrumental for *rûgatîm*.

- 2 Having o'ercome the glimmering Black with beauty, and bringing forth the Dame, the Great Sire's Daughter, Holding aloft the radiant light of Sûrya, as messenger of heaven he shines with treasures.
- 3 Attendant on the Blessed Dame the Blessed hath come : the Lover followeth his Sister.
Agni, far-spreading with conspicuous lustre, hath compassed Night with whitely-shining garments.
- 4 His goings-forth kindle as 'twere high voices, the goings of the auspicious Friend of Agni.
The rays, the bright beams of the strong-jawed, mighty, adorable Steer are visible as he cometh.
- 5 Whose radiant splendours flow, like sounds, about us, his who is lofty, brilliant, and effulgent,
Who reaches heaven with best and brightest lustres, sportive and piercing even to the summit.
- 6 His powers whose chariot felines gleam and glitter have loudly roared while, as with teams, he hasted.
He, the most Godlike, far-extending envoy, shines with flames ancient, resonant, whitely-shining.
- 7 So bring us ample wealth : seat thee as envoy of the two youthful Matrons, Earth and Heaven.
Let Agni rapid with his rapid horses, impetuous with impetuous Steeds, come hither.

HYMN IV.

Agni.

- To thee will I send praise and bring oblation, as thou hast merited lauds when we invoked thee.
A fountain in the desert art thou, Agni, O Ancient King, to man who fain would worship.
- 2 Thou unto whom resort the gathered people, as the kine seek the warm stall, O Most Youthful,
Thou art the messenger of Gods and mortals, and goest glorious with thy light between them.
- 3 Making thee grow as 'twere some noble infant, thy Mother nurtures thee with sweet affection.
Over the desert slopes thou passest longing, and seekest, like some beast set free, thy fodder.

2 *Glimmering Black* : dark night, faintly lighted by stars. *The Great Sire's daughter* : Ushas or Dawn, daughter of Dyaus or Heaven.

3 *The lover* : Agni who appears together with Dawn.

4 The first line is almost unintelligible. 'The blazing flames of that mighty god do not (deter) his adorers.' - Wilson.

1 *To man* : or, to Pâru.

3 *Thy Mother* : Earth.

- 4 Foolish are we, O Wise and free from error: verily, Agni, thou dost know thy grandeur.
There lies the form: he moves, and licks, and swallows, and, as House-Lord, kisses the Youthful Maiden.
- 5 He rises ever fresh in ancient fuel: smoke-bannered, gray, he makes the wood his dwelling.
No swimmer, Steer, he presses through the waters, and to his place accordant mortals bear him.
- 6 Like thieves who risk their lives and haunt the forest, the twain with their ten girdles have secured him.
This is a new hymn meant for thee, O Agni: yoke as it were thy car with parts that glitter.
- 7 Homage and prayer are thine, O Jâtavedas, and this my song shall evermore exalt thee.
Agni, protect our children and descendants, and guard with ever-watchful care our bodies.

HYMN V.

Agni

- He only is the Sea, holder of treasures: born many a time he views the hearts within us.
He hides him in the secret couple's bosom. The Bird dwells in the middle of the fountain.
- 2 Inhabiting one dwelling-place in common, strong Stallions and the Mares have come together.
The sages guard the seat of Holy Order, and keep the highest names concealed within them.
- 3 The Holy Pair, of wondrous power, have coupled: they formed the Infant, they who bred produced him,
The central point of all that moves and moves not, the while they wove the Sage's thread with insight.

4 *The form*: the *Âhavanîya* fire. *The Youthful Maiden*: according to Sâyana, either the mixed oblation, or the young earth as compared with her withered plants.

6 *The twain*: the two arms, with their grasping fingers which produce fire by agitation of the fire-stick.

1 *He*: Agni as the Sun. *The secret couple's bosom*: the meaning is uncertain. The fire-sticks in which Agni is latent may be intended. 'He waits on the cloud in the neighbourhood of the hidden (firmament).'
Bird: the Sun. *The fountain*: the source of light in the east.

2 *Strong Stallions*: perhaps the flames of the Sun. *Mares*: waters of the firmament. *The highest names*: of Agni, such as Jâtavedas and Vajsvânara. *Concealed within them*: in their secret hearts, for worship.

3 *The Holy Pair*: Heaven and Earth. *The Infant*: Agni. *The while they wove*: *viçântaḥ* in the text is unintelligible, and I follow Wallis in reading *vayantī* in its stead. *The Sage's thread*: the series of sacrifices to which Agni is entitled.

- 4 For tracks of Order and refreshing viands attend from ancient times the goodly Infant.
Wearing him as a mantle, Earth and Heaven grow strong by food of pleasant drink and fatness.
- 5 He, calling loudly to the Seven red Sisters, hath, skilled in sweet drink, brought them to be looked on.
He, born of old, in middle air hath halted, and sought and found the covering robe of Pūshan.
- 6 Seven are the pathways which the wise have fashioned; to one of these may come the troubled mortal.
He standeth in the dwelling of the Highest, a Pillar, on sure ground where paths are parted.
- 7 Not Being, Being in the highest heaven, in Aditi's bosom and in Daksha's birthplace,
Is Agni, our first-born of Holy Order, the Milch-cow and the Bull in life's beginning.

HYMN VI.

Agni.

THIS is that Agni, he by whose protection, favour, and help the singer is successful;
Who with the noblest flames of glowing fuel comes forth encompassed with far-spreading lustre.

5 *The Seven red Sisters*: the seven tongues or flames of Agni, called *kālī*, *ardī*, etc.—Sāyana. *And found the covering robe of Pūshan*: and hath appeared in the form of Pūshan or the Sun.

6 *Pathways*: long lines of light. *The Wise*: the Fathers. *The troubled mortal*: the man who is longing for daybreak may approach the pathway of light. Wallis translates the second line differently:—'The support of life in the home of the highest, at the divergence of the ways, standeth on sure ground' *He*: apparently Agni as the Sun, to whom the troubled or sinful man comes for light or forgiveness. *Pillar*: support and stay of the universe, like the Skambha of Atharva-veda, X. 7. *Where paths are parted*: where ends the dark road which the Sun travels by night, and the bright path of his daily course begins.

7 *Not Being, Being*: non-existent, existent. '*asachcha sachcha*, 'both unevolved and evolved,' identifying Agni with the first cause and first effect, with a reference to such texts as *Asud evam idam agra dāt* 'the non-existent existent (or unevolved) was verily before this (creation)'—Wilson, from Sāyana. *Aditi* = *δύναμις*, *Daksha* = *ἐνέργεια*. Here Agni is represented as *rajāpati* who as a yet undeveloped embryo is at the same time both male and female.—Ludwig. Or Daksha may be the Sun and Aditi the Earth. 'In fact Agni is identified with all things. These latter hymns to Agni are very obscure: the notions are mystical; many of the terms are unusual, or are unusually applied; and the construction is singularly elliptical and loose.'—Wilson.

This Hymn has been wholly translated, with comments, by Wallis. See *the Cosmology of the Rigveda*, pp. 48—50.

- 2 Agni, the Holy One, the everlasting, who shines far beaming
with celestial splendours ;
He who hath come unto his friends with friendship, like a
fleet steed who never trips or stumbles.
- 3 He who is Lord of all divine oblation, shared by all living
men at break of morning,
Agni to whom our offerings are devoted, in whom rests he
whose car, through might, is scatheless.
- 4 Increasing by his strength, while lauds content him, with
easy flight unto the Gods he travels.
Agni the cheerful Priest, best Sacrificer, balms with his tongue
the Gods with whom he mingles.
- 5 With songs and adorations bring ye hither Agni who stirs
himself at dawn like Indra,
Whom sages laud with hymns as Jâtavedas of those who wield
the sacrificial ladle.
- 6 In whom all goodly treasures meet together, even as steeds
and riders for the booty.
Inclining hither bring us help. O Agni, even assistance most
desired by Indra.
- 7 Yea, at thy birth, when thou hadst sat in glory, thou, Agni,
wast the aim of invocations.
The Gods came near, obedient to thy summons, and thus at-
tained their rank as chief Protectors.

HYMN VII.

Agni.

- O AGNI, shared by all men living bring us good luck for
sacrifice from earth and heaven.
With us be thine intelligence, Wonder-Worker ! Protect us,
God, with thy far-reaching blessings.
- 2 These hymns brought forth for thee, O Agni, laud thee for
bounteous gifts, with cattle and with horses.

3 The exact meaning of the second line is uncertain :—' and in whom (the sacrificer), whose sacrifice is undisturbed by his foes, throws his choice oblation.'—Wilson.

5 *At dawn* : with Grassmann I take *usrdm* here to be a locative. Sâyana explains it as *bhogâdm utsrdinam*, the bestower of enjoyments. According to Ludwig's interpretation, the translation of the first line would be : ' With songs and adorations bring ye hither the Lord of morning's kine, the quivering Agni.'

6 *Riders : sâptvantaḥ* : the word properly means ' possessed of horses,' and is applicable to drivers as well as riders. *For the booty* : to win the spoil, or to guard it from others.

1 *Thine intelligence* : the meaning of *praketaiḥ* here is not clear. Wilson translates it by ' indications (of favour)'; Ludwig by ' wishes'; and Grassmann by ' light.'

Good Lord, when man from thee hath gained enjoyment, by hymns, O nobly-born, hath he obtained it.

- 3 Agni I deem my Kinsman and my Father, count him my Brother and my Friend for ever.

I honour as the face of lofty Agni in heaven the bright and holy light of Sûrya.

- 4 Effectual, Agni, are our prayers for profit. He whom, at home, thou, Priest for ever, guardest

Is rich in food, drawn by red steeds, and holy : by day and night to him shall all be pleasant.

- 5 Men with their arms have generated Agni, helpful as some kind friend, adorned with splendours,

And stablished as Invoker mid the people the ancient Priest, the sacrifice's lover.

- 6 Worship, thyself, O God, the Gods in heaven : what, void of knowledge, shall the fool avail thee ?

As thou, O God, hast worshipped Gods by seasons, so, nobly-born ! to thine own self pay worship.

- 7 Agni, be thou our Guardian and Protector : bestow upon us life and vital vigour.

Accept, O Mighty One, the gifts we offer, and with unceasing care protect our bodies.

HYMN VIII.

Agni.

AGNI advances with his lofty banner : the Bull is bellowing to the earth and heavens.

He hath attained the sky's supremest limits : the Steer hath waxen in the lap of waters.

The Bull, the youngling with the hump, hath frolicked, the strong and never-ceasing Calf hath bellowed.

Bringing our offerings to the Gods' assembly, he moves as Chief in his own dwelling places.

The second line is remarkable as a direct declaration of the relationship Agni and Sûrya.—Ludwig.

Be thou our Guardian and Protector : arid, says Sâyana, is a protector in obvious dangers and *gopî* a preserver from perils that are unseen.

Advances : through the firmament. *His lofty banner* : the lightning. *fers* : of the firmament.

Never-ceasing : *asremî* : according to Sâyana, 'undecaying.' 'Glorious.'—Isou.

- 3 Him who hath grasped his Parents' head, they stablished at sacrifice as a wave of heavenly lustre.
In his swift flight the red Dawns borne by horses refresh their bodies in the home of Order.
- 4 For, Vasu, thou predest every Morning, and still hast been the Twins' illuminator.
For sacrifice, seven places thou retainest while for thine own self thou engenderest Mitra.
- 5 Thou art the Eye and Guard of mighty Order, and Varuṇa when to sacrifice thou comest.
Thou art the Waters' Child, O Jātavedas, envoy of him whose offering thou acceptest.
- 6 Thou art the Leader of the rite and region, to which with thine auspicious teams thou tendest.
Thy light-bestowing head to heaven thou liftest, making thy tongue the oblation-bearer, Agni.
- 7 Through his wise insight Trita in the cavern, seeking as ever the Chief Sire's intention,
Carefully tended in his Parents' bosom, calling the weapons kin, goes forth to combat.
- 8 Well-skilled to use the weapons of his Father, Āptya, urged on by Indra, fought the battle.
Then Trita slew the foe seven-rayed, three-headed, and freed the cattle of the Son of Tvashṭar.

3 *His Parents' head*: the head or forehead of Heaven and Earth, or of the two fire-sticks. *The red Dawns*: or the flames, according to Śāyana. There is no substantive in the text. *The home of Order*: probably the Sun, if the Dawns are spoken of; and the place of law-ordained sacrifice according to Śāyana's explanation.

4 *The Twins' illuminator*: lighter-up of day and night, that is, of the end of night, or very early morning. But see Hillebrandt, *Varuṇa und Mitra*, p. 116. *Seven places*: seven altars for the sacrificial fire. *Mitra*: the Sun.

5 *Varuṇa*: King and Governor.

6 *And region*: thou knowest, and canst show the way through, the firmament.

7 *In the cavern*: in the secret depth of the firmament. *Seeking the Chief Sire's intention*: wishing to carry out the design of Indra or perhaps of Dyaus or Dyū. *His Parents*: 'the parental heaven and earth.'—Wilson. *Calling the weapons kin*: calling the weapons, i. e. the bolts which are produced from the sky, akin, simply means claiming them as belonging to his father Dyū as they are in the next stanza spoken of as paternal (pitṛyañi).—Macdonell, J. R. A. S., July, 1893, p. 428.

8 *Of his Father*: belonging to the Chief Sire of stanza 7. *The foe*: the special enemy of Trita is Trisiras the son of Tvashṭar, called Viśvartpa or the Multiform. *The cattle of the Son of Tvashṭar*: the cows imprisoned by him, the showers obstructed by the fiend.

For the legends founded on the last three stanzas of this hymn, see Muir, *O. S. Texts*, V. pp. 229–233. See also Bergaigne, *La Religion Védique*, II. 329, 330.

- 9 Lord of the brave, Indra cleft him in pieces who sought to gain much strength and deemed him mighty.
He smote his three heads from his body, seizing the cattle of the omniform Son of Tvashṭar.

HYMN IX.

Waters.

- YE, Waters, are beneficent : so help ye us to energy
That we may look on great delight.
- 2 Give us a portion of the sap, the most auspicious that ye have,
Like mothers in their longing love.
- 3 To you we gladly come for him to whose abode ye send us on ;
And, Waters, give us procreant strength.
- 4 The Waters be to us for drink, Goddesses for our aid and bliss :
Let them stream to us health and strength.
- 5 I beg the Floods to give us balm, these Queens who rule o'er
precious things,
And have supreme control of men.
- 6 Within the Waters—Soma thus bath told me—dwell all balms
that heal,
And Agni, he who blesseth all.
- 7 O Waters, teem with medicine to keep my body safe from harm,
So that I long may see the Sun.
- 8 Whatever sin is found in me, whatever evil I have wrought,
If I have lied or falsely sworn, Waters, remove it far from me.
- 9 The Waters I this day have sought, and to their moisture
have we come :
O Agni, rich in milk, come thou, and with thy splendour cover me.

HYMN X.

Yama. Yamī.

FAIN would I win my friend to kindly friendship. So may the
Sage, come through the air's wide ocean,
Remembering the earth and days to follow, obtain a son, the
issue of his father. ●

1 *Great delight* : according to the scholiast, meaning perfect knowledge of Brahma. See Wilson's note.

3 The meaning of the stanza is obscure. It appears to have been recited by the priest at the consecration of a new house.

The first three stanzas are to be repeated by Brāhmaṇas at their morning ablutions. See Colebrooke's *Essays*, Essay I. *On the Religious Ceremonies of the Hindus*. See also Lanman, *Sanskrit Reader*, p. 376

6 Stanzas 6—9 are repeated from Book I. 23. 20—23.

Yama and Yamī, son and daughter of Vivasvān, are the Ṛishis as well as the deities of the hymn which is a dialogue between them.

Yama and Yamī are, says von Roth, 'as their names denote, twin brother and sister, and are the first human pair, the originators of the race. As the

- 2 Thy friend loves not the friendship which considers her who is near in kindred as a stranger.
Sons of the mighty Asura, the Heroes, supporters of the heavens, see far around them.
- 3 Yea, this the Immortals seek of thee with longing, progeny of the sole existing mortal.
Then let thy soul and mine be knit together, and as a loving husband take thy consort.
- 4 Shall we do now what we ne'er did aforetime? we who spake righteously now talk impurely?
Gandharva in the floods, the Dame of Waters—such is our bond, such our most lofty kinship.
- 5 Even in the womb God Tvāṣṭar, Vivifier, shaping all forms, Creator, made us consorts.
None violates his holy ordinances: that we are his the heavens and earth acknowledge.
- 6 Who knows that earliest day whereof thou speakest? Who hath beheld it? Who can here declare it?

Hebrew conception closely connected the parents of mankind by making the woman formed from a portion of the body of the man, so by the Indian tradition they are placed in the relationship of twins. This thought is laid by the hymn in question in the mouth of Yami herself, when she is made to say: 'Even in the womb the Creator made us for husband and wife.' Professor Müller, on the other hand, says (Lectures on the Science of Language, second series, p. 510): 'There is a curious dialogue between her (Yamī) and her brother, where she (the night) implores her brother (the day) to make her his wife, and where he declines her offer, 'because,' as he says, 'they have called it a sin that a brother should marry his sister.' Again, p. 521, 'There is not a single word in the Veda pointing to Yama and Yamī as the first couple of mortals, the Indian Adam and Eve . . . If Yama had been the first created of men, surely the Vedic poets, in speaking of him, could not have passed this over in silence.' See, however, the passage from the Atharva-veda, XVIII. 3, 13, to be quoted further on. [Reverence ye with an oblation Yama, the son of Vivasvat, the assembler of men, who was the first of men that died, and the first that departed to this (celestial) world!]. Muir, *O. S. Texts*, V. p. 238. Yama as the first man may perhaps be, as Prof. Max Müller holds, 'a later phase of religious thought.'

1 Yami speaks. *The Sage: redhāh*: Yama, whom she wishes to give her a son. *Come*: Sāyana explains the masculine participle *jaganvān* by the feminine *gatavatī*, that is, I, Yami, who have come. *The earth*: which, otherwise, will remain without human inhabitants.

2 Yama replies. *A stranger*: of a different family, and so a lawful wife. *Son of the mighty Asura*: the spies or sentinels spoken of in stanza 8.

3 Yami speaks.

4 Yama replies. *Gandharva*: Vivasvān or the Sun. *In the floods*: in the waters of the firmament. *The Dame of Waters*: Saranyu. 'His aqueous wife.'—Muir. *Such in our bond*: these are our parents. But see Ludwig, *Ueber die neuesten Arbeiten*, u. s. w., p. 107.

5 Yami speaks.

Great is the Law of Varuṇa and Mitra. What, wanton ! wilt thou say to men to tempt them ?

- 7 I, Yamī, am possessed by love of Yama, that I may rest on the same couch beside him.

I as a wife would yield me to my husband. Like car-wheels let us speed to meet each other.

- 8 They stand not still, they never close their eyelids, those sentinels of Gods who wander round us.

Not me—go quickly, wanton, with another, and hasten like a chariot wheel to meet him.

- 9 May Sūrya's eye with days and nights endow him, and ever may his light spread out before him.

In heaven and earth the kindred Pair commingle. On Yamī be the unbrotherly act of Yama.

- 10 Sure there will come succeeding times when brothers and sisters will do acts unmeet for kinsfolk.

Not me, O fair one,—seek another husband, and make thine arm a pillow for thy consort.

- 11 Is he a brother when no lord is left her ? Is she a sister when Destruction cometh ?

Forced by my love these many words I utter. Come near, and hold me in thy close embraces.

- 12 I will not fold mine arms about thy body : they call it sin when one comes near his sister.

Not me,—prepare thy pleasures with another : thy brother seeks not this from thee, O fair one.

6 Yama replies. *To tempt them* : the meaning of *atthyā* is uncertain. The S. P. Lexicon explains it by 'deceitfully.' 'Falsely.'—Grassmann. 'What sayest thou, who punishest men with hell ?'—Wilson.

7 *Same couch* : see Benfey, *Vedica und Verwandtes*, pp 39—42, for a different explanation of *samāne yōnan*.

8 Yama replies. *Sentinels of Gods* : recording angels who watch men's actions.

9 Yamī speaks. The meaning seems to be : if there be any guilt let me take it upon myself, and let not Yama's life be shortened by way of punishment. *The kindred Pair* : Day and Night.

10 Yama replies. 'Make thine arm a pillow.'—Wilson.

11 Yamī speaks. *Destruction* : Nirriti ; the utter extinction of the human race. 'The meaning is, a true brother will not let his sister lack a husband, and a true sister will not let her brother lack a wife.'—Wilson's Translation, Editor's note.

12 Yama replies.

- 13 Alas ! thou art indeed a weakling, Yama ; we find in thee no trace of heart or spirit.
 As round the tree the woodbine clings, another will cling about thee girt as with a girdle.
- 14 Embrace another, Yamî ; let another, even as the woodbine rings the tree, enfold thee
 Win thou his heart and let him win thy fancy, and he shall form with thee a blest alliance.

HYMN XI.

Agni.

- THE Bull hath yielded for the Bull the milk of heaven : the Son of Aditi can never be deceived.
 According to his wisdom Varuṇa knoweth all : may he, the Holy, hallow times for sacrifice.
- 2 Gandharvî spake : may she, the Lady of the flood, amid the river's roaring leave my heart untouched.
 May Aditi accomplish all that we desire, and may our eldest Brother tell us this as Chief.
- 3 Yea, even this blessed Morning, rich in store of food, splendid, with heavenly lustre, hath shone out for man,
 Since they, as was the wish of yearning Gods, brought forth that yearning Agni for the assembly as the Priest.

13 Yamî speaks.

Sâyana's interpretation of this difficult hymn differs in many places from that which I have adopted, and Wilson's Translation should be consulted for the views of the great Indian Commentator and the Pandits of his time. The hymn has been transliterated, translated, and annotated by Dr. Muir, *O. S. Texts*, V. 288—291. It has also been translated by the authors of the *Siebenzig Lieder*, and fully discussed by Dr. J. Ehni in *Der Vedische Mythos des Yama*. See also Hillebrandt, *Vedische Mythologie*, I. p. 495.

The subject of the hymn is the origin and institution of sacrifice, first established by Agni under the authority of Varuṇa, who must be regarded as the deity of the first stanza.

1 *The Bull* : the mighty Soma. *For the Bull* : for mighty Varuṇa. *The milk of heaven* : the divine Soma juice, to be used at sacrifice. *The Son of Aditi* : Varuṇa. *According to his wisdom* : *yāthā dhiyāt* : the two words taken together as an adverbial phrase. According to Sâyana, it is Agni who milks the streams of prosperity from heaven for the worshipper. I have generally followed Pischel's interpretation of the first five stanzas (*Vedische Studien*, I. pp. 188, 189).

2 *Gandharvî* : said to be the daughter of Surabhi (one of the daughters of Dakṣha), and the mother of the race of horses. Here she appears to be an Apsaras or water-nymph, haunting the banks of rivers and practising the seductive arts of a siren. The meaning seems to be, let no disturbing influence unsettle my devout thoughts. *Our eldest Brother* : Varuṇa, regarded as the founder of society united by common religious observances.

3 The poet regards the coming of the dawn as a proof that the sacrifice is successful. *Since they* : the priests.

- 4 And the fleet Falcon brought for sacrifice from afar this flowing Drop most excellent and keen of sight,
Then when the Āryan tribes chose as Invoking Priest Agni the Wonder-Worker, and the hymn rose up.
- 5 Still art thou kind to him who feeds thee as with grass, and, skilled in sacrifice, offers thee holy gifts.
When thou, having received the sage's strengthening food with lauds, after long toil, comest with many more.
- 6 Urge thou thy Parents, as a lover, to delight: the Lovely One desires and craves it from his heart.
The priest calls out, the sacrificer shows his skill, the Asura tries his strength, and with the hymn is stirred.
- 7 Far-famed is he, the mortal man, O Agni, thou Son of Strength, who hath obtained thy favour.
He, gathering power, borne onward by his horses, makes his days lovely in his might and splendour.
- 8 When, Holy Agni, the divine assembly, the sacred synod mid the Gods, is gathered,
And when thou, Godlike One, dealest forth treasures, vouchsafe us, too, our portion of the riches.
- 9 Hear us, O Agni, in your common dwelling: harness thy rapid car, the car of Amrit.
Bring Heaven and Earth, the Deities' Parents, hither: stay with us here, nor from the Gods be distant.

HYMN XII.

Agni.

HEAVEN and Earth, first by everlasting Order, speakers of truth, are near enough to hear us,
When the God, urging men to worship, sitteth as Priest, assuming all his vital vigour.

⁴ *This flowing Drop*: the Soma, brought from heaven by the Falcon. See IV. 26 and 27.

⁵ *Thou*: Agni. *As with grass*: 'as pasture satisfies (the herds).'—Wilson. *With many more*: bringing many other Gods to the sacrifice.

⁶ *As a lover*: woos his mistress. Agni is called upon to entreat his parents, Heaven and Earth, to reproduce him perpetually. *The Lovely One*: Agni. *Sacrificer*: *mukhah*; see *Vedic Hymns*, I. p. 47. The original hymn appears to end with this difficult stanza.

⁹ *Rapid*: *dravitnum*: taken by Sāyana with *amṛitasya* and explained by 'distilling the drink of Gods.' *Nor from the Gods be distant*: 'let none of the gods be absent.'—Wilson.

¹ *First*: most exalted as well as most ancient. *The God*: Agni. *As Priest*: as Hotar, invoker, or herald

- 2 As God comprising Gods by Law Eternal, bear, as the Chief who knoweth, our oblation,
Smoke-bannered with the fuel, radiant, joyous, better to praise and worship, Priest for ever.
- 3 When the cow's nectar wins the God completely, men here below are heaven's and earth's sustainers.
All the Gods came to this thy heavenly Yajus, which from the motley Pair milked oil and water.
- 4 I praise your work that ye may make me prosper : hear, Heaven and Earth, Twain Worlds that drop with fatness.
While days and nights go to the world of spirits, here let the Parents with sweet meath refresh us.
- 5 Hath the King seized us ? How have we offended against his holy ordinance ? Who knoweth ?
For even Mitra and the Gods is angry : there are both song and strength for those who come not.
- 6 'Tis hard to understand the Immortal's nature, where she who is akin becomes a stranger.
Guard ceaselessly, great Agni, him who ponders Yama's name, easy to be comprehended.
- 7 They in the synod where the Gods rejoice them, where they are seated in Vivasvân's dwelling,
Have given the Moon his beams, the Sun his splendour - the Two unweariedly maintain their brightness.

2 *Better to praise*: more skilled than men in praising the Gods.

3 This stanza is very obscure. The meaning seems to be that, by possessing the amrit, ambrosia, or nectar contained in the milk of the sacrificial cow and in the Soma juice which wins and captivates Agni, men are enabled to offer acceptable sacrifices to the Gods, and thus to support the heavens and earth. *Heavenly Yajus*: divine sacrificial prayer or formula. But *divyâm* by its position in the verse seems rather to belong to *ghritâm*, butter or sacrificial oil. *The motley Pair*: *ent*: many-coloured heaven and earth.

'When the self-aggregated ambrosia of the divine Agni is generated from his radiance, then the products from it sustain both heaven and earth, all the worshippers glorify this thy oblation, the celestial nutritious water which thy white radiance milks forth.'—Wilson. According to Sâyana, the products from it are the plants and trees which spring from the *amrit* or rain which rewards the oblations of men, and the *visve devdâ* of the text are *sarve stotrah*, all the worshippers. Some meaning is apparent in this paraphrase, but it cannot be extracted from the words of the text.

5 *The King*: Varuṇa. *For even Mitra*: we must have committed some sin, for even Mitra, the Friend, the gracious God, is wroth with us. *Strength*: strengthening sacrificial viands. *For those who come not*: for the Gods who will not yet come to receive our worship and oblations.

6 This stanza is apparently a later addition. The latter half of the first line is taken from X. 10. 2, but its application here is not obvious.

7 *In Vivasvân's dwelling*: 'on the altar of the sacrificer.'—Wilson. Heaven or the realm of the Sun is intended.

- 8 The counsel which the Gods meet to consider, their secret plan,— of that we have no knowledge.
There let God Savitar, Aditi, and Mitra proclaim to Varuṇa that we are sinless.
- 9 Hear us, O Agni, in your common dwelling : harness thy rapid car, the car of Amrit.
Bring Heaven and Earth, the Deities' Parents, hither : stay with us here, nor from the Gods be distant.

HYMN XIII.

Havirdhānas.

- I YOKE with prayer your ancient inspiration : may the laud rise as on the prince's pathway.
All Sons of Immortality shall hear it, all the possessors of celestial natures.
- 2 When speeding ye came nigh us like twin sisters, religious-hearted votaries brought you forward.
Take your place, ye who know your proper station : be near, be very near unto our Soma.
- 3 Five paces have I risen from Earth : I follow her who hath four feet with devout observance
This by the Sacred Syllable have I measured : I purify in the central place of Order.
- 4 He, for Gods' sake, chose death to be his portion. He chose not, for men's good, a life eternal.
They sacrificed Brihaspati the Rishi. Yama delivered up his own dear body.

'The deities are the two *śakutas*, small carts or barrows used at sacrifices to carry the materials especially the *Soma*-plant, hence called *Havirdhānas*, libation-bearers.'—Wilson

1 *The prince is the noble who institutes the sacrifice. 'Like the path of the worshipper'*—Wilson.

3 This stanza is most obscure. Wilson, following Sāyaṇa, translates : 'I make the five stages of the sacrifice ascend ; I take four steps by pious servances ; with the sacred syllable I perfect this (adoration) ; I purify (the Soma) on the navel of the sacrifice.' The *five stages* are, according to Yāga, the five elements of the sacrifice, grain, Soma, the kine, the Puruḍāsa, and the clarified butter. The *four steps* are the metres most commonly used. The words as they stand in the text do not appear to be susceptible of any satisfactory explanation.

4 *He, Yama* See X. 14. 1. *For Gods' sake* : his death being the type of sacrifices which support and delight the Gods. *For men's good* : See X. 8—14 for the results of the sacrifice of Puruṣa, with whom Yama may be identified. *They* : the Gods. This Pāda is unintelligible as it stands. *stead of brihaspatim yajñam akrinvato rishim*, Prof. Ludwig would read *anāśalam yajñam atanuta rishih*, the Rishi performed the Vajrasvata funeral sacrifice (*Ueber die neuesten*, u. s. w., p. 110). I have mainly followed Ehnli, *Der Vedische Mythos des Yama*, pp. 180—182, but the exact meaning of the stanza is still doubtful to me.

- 5 The Seven flow to the Youth on whom the Maruts wait: the Sons unto the Father brought the sacrifice.
Both these are his, as his they are the Lords of both: both toil; belonging unto both they prosper well.

HYMN XIV.

Yama.

- HONOUR the King with thine oblations, Yama, Vivasvân's Son, who gathers men together,
Who travelled to the lofty heights above us, who searches out and shows the path to many.
- 2 Yama first found for us a place to dwell in: this pasture never can be taken from us.
Men born on earth tread their own paths that lead them whither our ancient Fathers have departed.
- 3 Mâtali prospers there with Kavyas, Yama with Angiras' sons, Brihaspati with Rikvans:
Exalters of the Gods, by Gods exalted, some joy in praise and some in our oblation.
- 4 Come, seat thee on this bed of grass, O Yama, in company with Angirases and Fathers.
Let texts recited by the sages bring thee: O King, let this oblation make thee joyful.
- 5 Come, Yama, with the Angirases the Holy, rejoice thee here with children of Virûpa.
To sit on sacred grass at this our worship, I call Vivasvân, too, thy Father hither.

5 *The Seven*: rivers. According to Sâyana, metres. *The Youth*: Indra. *The Sons*: the Maruts. *The Father*: Indra. *Both these*: havirdhânas. *Of both*: Gods and men. *Unto both*: to Gods and men, or to Heaven and Earth.

The hymn is a funeral address, partly to Yama the God of the Dead and partly to the soul of the departed whose body is being consumed on the pile.

1 *Yama*: the deified Lord of the Dead: originally the first who died and so showed the souls of his successors the way to the home of the departed. See X. 12. *Lofty heights*: of heaven, the abode of the Blest.

3 *Mâtali*: a divine being, identified by the Commentators with Indra whose charioteer was Mâtali. *Kavyas*: a class of Manes, the spirits of a pious race of ancient time. *Angiras' sons*: the Angirases, the typical first sacrificers. See Vol. I., Index. *Rikvans*: or singers, a class of spirits or deities who attend and sing the praises of Brihaspati. See VII. 10. 4. *Some joy in praise*: the Gods delight in Svâhâ, the sacrificial exclamation, worship or praise. *Some in our oblation*: the Manes delight in Svadhâ, the sweet food or oblation which is presented to them.

4 *Angirases and Fathers*: or, perhaps, Angirases our Fathers.

5 *Children of Virûpa*: Vairûpas, a sub-division of the Angirases.

- 6 Our Fathers are Agirases, Navagvas, Atharvans, Bhṛigus who deserve the Soma.
 May these, the Holy, look on us with favour, may we enjoy their gracious loving-kindness.
- 7 Go forth, go forth upon the ancient pathways whereon our sires of old have gone before us.
 There shalt thou look on both the Kings enjoying their sacred food, God Varuṇa and Yama.
- 8 Meet Yama, meet the Fathers, meet the merit of free or ordered acts, in highest heaven.
 Leave sin and evil, seek anew thy dwelling, and bright with glory wear another body.
- 9 Go hence, depart ye, fly in all directions : this place for him the Fathers have provided.
 Yama bestows on him a place to rest in adorned with days and beams of light and waters.
- 10 Run and outspeed the two dogs, Saramā's offspring, brindled, four-eyed, upon thy happy pathway.
 Draw nigh then to the gracious-minded Fathers where they rejoice in company with Yama.
- 11 And those two dogs of thine, Yama, the watchers, four-eyed, who look on men and guard the pathway,—
 Entrust this man, O King, to their protection, and with prosperity and health endow him.
- 2 Dark-hued, insatiate, with distended nostrils, Yama's two envoys roam among the people ;
 May they restore to us a fair existence here and to-day, that we may see the sunlight.
- 3 To Yama pour the Soma, bring to Yama consecrated gifts :
 To Yama sacrifice prepared and heralded by Agni goes.
- 4 Offer to Yama holy gifts enriched with butter, and draw near :
 So may he grant that we may live long days of life among the Gods.

6 *Navagvas, Atharvans, Bhṛigus* : priestly families of ancient times.

7 This and the following stanza are addressed to the spirit of the dead man whose funeral rites are being celebrated

8 *Free or ordered acts* : voluntary good works and prescribed sacrifices, whose merit is stored up in heaven to be enjoyed on arrival by the spirits of the pious who have performed them.

9 According to Śāyana, this stanza is addressed to the Piśāchas and other evil spirits that haunt the place of cremation.

10 The spirit of the departed is addressed. *The two dogs* : offspring of Saramā, the hound of Indra. See Vol. I., Index.

13 The three following stanzas are addressed to the priests.

- 15 Offer to Yama, to the King, oblation very rich in meath :
Bow down before the Rishis of the ancient times, who made
this path in days of old.
- 16 Into the six Expanses flies the Great One in Trikadrukas
The Gâyatri, the Trishṭup, all metres in Yama are contained

HYMN XV.

Fathers

- MAY they ascend, the lowest, highest, midmost, the Father
who deserve a share of Soma.
May they who have attained the life of spirits, gentle and
righteous, aid us when we call them.
- 2 Now let us pay this homage to the Fathers, to those who
passed of old and those who followed,
Those who have rested in the earthly region, and those who
dwell among the Mighty Races.
- 3 I have attained the gracious-minded Fathers, I have gained
son and progeny from Vishṇu.
They who enjoy pressed juices with oblation, seated on sacred
grass, come oftenest hither.
- 4 Fathers who sit on sacred grass, come, help us : these offer
ings have we made for you ; accept them.
So come to us with most auspicious favour, and give us health
and strength without a trouble.
- 5 May they, the Fathers, worthy of the Soma, invited to their
favourite oblations
Laid on the sacred grass, come nigh and listen : may they be
gracious unto us and bless us.

16 The meaning appears to be that the Great Unit, Yama as All-God, broods
ens and fills the universe after plentiful libations of Soma juice in the Three
Kadruga days, or first three days of the Abhiplava festival. See *Ehni. Yama*
pp. 154—157. For different explanations, see Bergaigne, I. 178; II. 122, 123.

This hymn, with the exception of the last stanza, has been translated, and
annotated by Muir, *O. S. Texts*, V pp 291—295, by the authors of the
Siebenzig Lieder, and by Prof. Peterson, *Hymns from the Rigveda*.

1 *Ascend* : rise to higher rank ; obtain the best oblation, according to Sîyan.
Lowest, highest, midmost : the Fathers are classified according to their degree
of merit acquired on earth.

2 *The earthly region* : the firmament nearest to the earth. See VIII. 77.
The Mighty Races : of the Gods.

3 *Son and progeny* : *nîpātāṃ cha vikrāmanam cha* : the meaning appears
be, as suggested by Ludwig, that the speaker has discharged his obligation to
the Fathers by begetting a son through the favour of Vishṇu. Still *vikrāma-*
nam is an unintelligible expression in this connexion. See *The Hymns of the*
Atharva-veda, XVIII. 1. 45, note.

- 6 Bowing your bended knees and seated southward, accept this sacrifice of ours with favour.
Punish us not for any sin, O Fathers, which we through human frailty have committed.
- 7 Lapped in the bosom of the purple Mornings, give riches to the man who brings oblations.
Grant to your sons a portion of that treasure, and, present, give them energy, ye Fathers.
- 3 Our ancient Fathers who deserve the Soma, who came, most noble, to our Soma-banquet,—
With these let Yama, yearning with the yearning, rejoicing eat our offerings at his pleasure.
- 1 Come to us, Agni, with the gracious Fathers who dwell in glowing light, the very Kavyas,
Who thirsted mid the Gods, who hasten hither, oblation-winners, theme of singers' praises.
- 1 Come, Agni, come with countless ancient Fathers, dwellers in light, primeval, God-adorers,
Eaters and drinkers of oblations, truthful, who travel with the Deities and Indra.
Fathers whom Agni's flames have tasted, come ye nigh: ye kindly leaders, take ye each your proper place.
Eat sacrificial food presented on the grass: grant riches with a multitude of hero sons.
- Thou, Agni Jâtavedas, when entreated, didst bear the offerings which thou madest fragrant,
And give them to the Fathers who did eat them with Svadhâ.
Eat, thou God, the gifts we bring thee.
- Thou, Jâtavedas, knowest well the number of Fathers who are here and who are absent,
Of Fathers whom we know and whom we know not: accept the sacrifice well-prepared with portions.

Lapped in the bosom of the purple Mornings: 'Seated in the proximity of the radiant flames (of the altar).—Wilson.

Kavyas: see X. 14. 3.

1 Whom Agni's flames have tasted: whose bodies have been burnt. A class of deities called *Agnishvâtas*, according to Sâyana.

2 With Svadhâ: with the sacrificial exclamation *Svadhâ*, or, with their portion.

3 With portions: or, with *Svadhâs*.

- 14 They who, consumed by fire or not cremated, joy in the offering in the midst of heaven,—
Grant them, O Sovran Lord, the world of spirits and the own body, as thy pleasure wills it.

HYMN XVI.

Agni

- BURN him not up, nor quite consume him, Agni : let not his body or his skin be scattered.
O Jâtavedas, when thou hast matured him, then send him on his way unto the Fathers.
- 2 When thou hast made him ready, Jâtavedas, then do thou give him over to the Fathers.
When he attains unto the life that waits him, he shall become the Deities' controller.
- 3 The Sun receive thine eye, the Wind thy spirit ; go, as thy merit is, to earth or heaven.
Go, if it be thy lot, unto the waters ; go, make thine home in plants with all thy members.
- 4 Thy portion is the goat : with heat consume him ; let the fierce flame, thy glowing splendour, burn him.
With thine auspicious forms, O Jâtavedas, bear this man to the region of the pious.
- 5 Again, O Agni, to the Fathers send him who, offered in the goes with our oblations.
Wearing new life let him increase his offspring : let him rejoin a body, Jâtavedas.

14 *The world of spirits : âsuntim* : a difficult word whose meaning is somewhat uncertain. Sâyapa joins it with *tanvām*, and explains the two words 'the body that leads to life,' 'that body that is endowed with breath.' Wilson. See X. 12. 4.

This hymn has been partially transliterated, translated, and annotated by Muir, *O. S. Texts*, V. pp. 295—297.

Stanzas 1—6 are to be repeated while the body of the departed is being partially consumed on the funeral pile.

2 *The life that waits him : âsuntim* : see X. 15. 14. *Controller* : by winning their favour.

3 *The Sun receive thine eye, the Wind thy spirit* : let like return to life. See Muir's note, *O. S. Texts*, V. 298.

4 Agni is addressed. *The goat* : that was slaughtered and laid limb by limb on the corpse.

5 *Let him increase his offspring* : when he becomes one of the Fathers whom is ascribed the fruitfulness of heaven and earth, the parents of Gods and men. See X. 64. 14. *Let him rejoin* : or, let life rejoin his body : the nominative is not expressed.

- 6 What wound soe'er the dark bird hath inflicted, the emmet,
or the serpent, or the jackal,
May Agni who devoureth all things heal it, and Soma who
hath passed into the Bráhmans.
- 7 Shield thee with flesh against the flames of Agni, encompass
thee about with fat and marrow,
So will the Bold One, eager to attack thee with fierce glow
fail to girdle and consume thee.
- 8 Forbear, O Agni, to upset this ladle : the Gods and they who
merit Soma love it.
This ladle, this which serves the Gods to drink from, in this
the Immortal Deities rejoice them.
- 9 I send afar flesh-eating Agni, bearing off stains may he depart
to Yama's subjects.
But let this other Jâtavedas carry oblation to the Gods, for
he is skilful.
- 0 I choose as God for Father-worship Agni, flesh-eater, who
hath past within your dwelling,
While looking on this other Jâtavedas. Let him light flames
in the supreme assembly.
- 1 With offerings meet let Agni bring the Fathers who support
the Law.
Let him announce oblations paid to Fathers and to Deities.
- 2 Right gladly would we set thee down, right gladly make thee
burn and glow.
Gladly bring yearning Fathers nigh to eat the food of sacrifice.
- 3 Cool, Agni, and again refresh the spot which thou hast
scorched and burnt.
Here let the water-lily grow, and tender grass and leafy herb.
- 4 O full of coolness, thou cool Plant, full of fresh moisture,
freshening Herb,
Come hither with the female frog : fill with delight this Agni
here.

7 The corpse is addressed. *Flesh* : the caul and other parts of a slaughtered animal which covered the corpse to prevent too quick and complete cremation.
9 *Stains* : of sin or impurity which may have attached to the departed.
p. stanza 6.

10 *Light flames* : typically offer sacrifice in the assembly of the Gods.

11 *With offerings meet* : literally, bearing Kavyas or Kavya-worship, that is, offerings to the *kavis*, sages, or Fathers.

12 *Thee* : Agni ; the fire.

13 *Water-lily* : *kidyambu* : some kind of aquatic plant. *Tender grass* : *kadāvárā* : a variety of *dārvā* grass (Panicum Dactylon).

14 *Fill with delight* : meaning, euphemistically, extinguish. 'After the fire has consumed the corpse, water is poured upon it to extinguish it. Then

HYMN XVII.

Various Deities.

TVASHTAR prepares the bridal of his Daughter : all the world hears the tidings and assembles.

But Yama's Mother, Spouse of great Vivasvân, vanished as she was carried to her dwelling.

- 2 From mortal men they hid the Immortal Lady, made one like her and gave her to Vivasvân.

Saranyû brought to him the Asvin brothers, and then deserted both twinned pairs of children.

- 3 Guard of the world, whose cattle ne'er are injured, may Pîshan bear thee hence, for he hath knowledge.

May he consign thee to these Fathers' keeping, and to the gracious Gods let Agni give thee.

- 4 May Âyu, giver of all life, protect thee, and bear thee forward on the distant pathway.

Thither let Savitar the God transport thee, where dwell the pious who have passed before thee.

- 5 Pûshan knows all these realms : may he conduct us by ways that are most free from fear and danger.

Giver of blessings, glowing, all-heroic, may he, the wise and watchful, go before us.

furthermore certain water-plants are put there. In addition to these a frog—here a female, elsewhere a male—is put upon the place where the fire has burned. These, as representatives of life in the waters, are symbolically supposed both to prevent and extinguish fire' (M. Bloomfield, *Contributions to the Interpretation of the Veda*, Second Series, Baltimore : 1890).

Dr. Muir's *Original Sanskrit Texts*, V. pp. 297—299, should be consulted with regard to this funeral hymn addressed to Agni, and much additional information on the subject may be obtained from the essays, there referred to, by von Roth and Max Muller.

1 The first two stanzas are difficult, and appear to have no connexion with the rest of the hymn. *Tvashtar* : a God often regarded, as here, as an agent in natural phenomena. *His Daughter* : Saranyû, the stormy cloud ; or, perhaps, the dawn. *Vivasvân* : representing the bright heavens, or the Sun. *Yama's Mother* : Saranyû, who afterwards gave birth to Yama and Yamî. See X. 10, note. *Vanished* : or was stolen away. *Carried* : as a bride, in procession.

2 *They* : the Gods. *The Immortal Lady* : Saranyû. *Brought to him* : under another form bore to Vivasvân. *Both twinned pairs* : Yama and Yamî and the Asvins. For the legend which has been formed out of these obscure hints, see Wilson's Translation, and Muir, *O. S. Texts*, V. 228.

3 Here the funeral hymn begins, with an address to the spirit of the departed. *Pûshan* : as a Sun-God and the heavenly Herdsman who knows the path through the heavens and is therefore a good conductor of the spirit of the departed.

4 *Âyu* : according to Sâyana, Vâyu is intended, the letter 'v' being elided. Or the meaning may be, life of full vitality.

- 6 Pûshan was born to move on distant pathways, on the road far from earth and far from heaven.
To both most wanted places of assembly he travels and returns with perfect knowledge.
- 7 The pious call Sarasvatî, they worship Sarasvatî while sacrifice proceedeth.
The pious called Sarasvatî aforetime. Sarasvatî send bliss to him who giveth.
- 8 Sarasvatî, who camest with the Fathers, with them rejoicing thee in our oblations,
Seated upon this sacred grass be joyful, and give us strengthening food that brings no sickness.
- 9 Thou, called on as Sarasvatî by Fathers who come right forward to our solemn service,
Give food and wealth to present sacrificers, a portion, worth a thousand, of refreshment.
- 0 The Mother Floods shall make us bright and shining, cleansers of holy oil, with oil shall cleanse us :
For, Goddesses, they bear off all defilement : I rise up from them purified and brightened.
- 1 Through days of earliest date the Drop descended on this place and on that which was before it.
I offer up, throughout the seven oblations, the Drop which still to one same place is moving.
- 2 The Drop that falls, thy stalk which arms have shaken, which from the bosom of the press hath fallen,
Or from the Adhvaryu's purifying-altar, I offer thee with heart and cry of Vashat !
- 3 That fallen Drop of thine the stalk which from the ladle fell away,
This present God Pûshaspati shall pour it forth to make us rich.
- 4 The plants of earth are rich in milk, and rich in milk is this my speech ;
And rich in milk the essence of the Waters : make me pure therewith.

7 *Sarasvatî* : see I. 3. 10.

11 This stanza is not very intelligible. *The Drop* is apparently the Soma ; it Sâyana explains it, alternatively, by Âditya or the Sun. See *Śatapatha-Brahmana*, VII. 4. 1. 20 (Sacred Books of the East, XLI. 368).

14 *Rich in milk* : full of sap, vigour, vital and vivifying power.

HYMN XVIII.

Various Deities.

Go hence, O Death, pursue thy special pathway apart from
that which Gods are wont to travel.

To thee I say it who hast eyes and hearest: Touch not our
offspring, injure not our heroes.

- 2 As ye have come effacing Mrityu's footstep, to further times
prolonging your existence,

May ye be rich in children and possessions, cleansed, purified,
and meet for sacrificing.

- 3 Divided from the dead are these, the living: now be our
calling on the Gods successful.

We have gone forth for dancing and for laughter, to further
times prolonging our existence.

- 4 Here I erect this rampart for the living; let none of these,
none other, reach this limit.

May they survive a hundred lengthened autumns, and may
they bury Death beneath this mountain.

- 5 As the days follow days in close succession, as with the sea-
sons duly come the seasons,

As each successor fails not his foregoer, so form the lives of
these, O great Ordainer

- 5 Live your full lives and find old age delightful, all of you
striving one behind the other.

May Tvashṭar, maker of fair things, be gracious and lengthen
out the days of your existence.

1 *Death*: Mrityu, the God of Death; distinct from Yama the judge and ruler of the departed. *Our offspring*: *prajām*: meaning here, says Śāyana, female offspring, *duhitṛidauhitrātmikā*, in the form of daughters and their daughters. *Our heroes*: sons and their sons. —Śāyana.

2 Addressed to the kinsmen of the deceased. *Effacing Mrityu's footstep*: a wisp or clog was fastened to the foot of the corpse which represented Mrityu or Death, in order to prevent the premature return of Death to carry off the living. See A. V., V. 19. 12. *Cleansed*: from sins of a former life. *Purified*: from sins of the present life.

3 *Dancing and laughter*: the enjoyments of ordinary life after the fulfilment of our duties to the dead.

4 *This rampart*: of stone, or earth, raised by the Adhvaryus as a line of demarcation between the dead and the living, and limiting, as it were, the jurisdiction of Death until the natural time for his approach. *This mountain*: the mound or bank.

5 *So form the lives*: let them pass away in due order of seniority. *Ordainer*: Dhātā: the name of a divine being who is the creator, arranger, maintainer, and manager of all things.

6 *One behind the other*: the oldest reaching the end of their journey first.

- 7 Let these unwidowed dames with noble husbands adorn themselves with fragrant balm and unguent.
Decked with fair jewels, tearless, free from sorrow, first let the dames go up to where he lieth.
- 8 Rise, come unto the world of life, O woman : come, he is lifeless by whose side thou liest.
Wifehood with this thy husband was thy portion, who took thy hand and wooed thee as a lover.
- 9 From his dead hand I take the bow he carried, that it may be our power and might and glory.
There art thou, there ; and here with noble heroes may we o'ercome all hosts that fight against us.
- 10 Betake thee to the lap of Earth the Mother, of Earth far-spreading, very kind and gracious.
Young Dame, wool-soft unto the guerdon-giver, may she preserve thee from Destruction's bosom.
- 11 Heave thyself, Earth, nor press thee downward heavily : afford him easy access, gently tending him.
Cover him, as a mother wraps her skirt about her child, O Earth.
- 12 Now let the heaving earth be free from motion : yea, let a thousand clods remain above him.
Be they to him a home distilling fatness, here let them ever be his place of refuge.
- 13 I stay the earth from thee, while over thee I place this piece of earth. May I be free from injury.
Here let the Fathers keep this pillar firm for thee, and there let Yama make thee an abiding-place.
- 14 Even as an arrow's feathers, they have set me on a fitting day.
The fit word have I caught and held as 'twere a courser with the rein.

7 *First: ágre* ; to begin with ; i. e. before the ceremonies begin. See M. Muller, *Chips*, IV. 35—39 (edition of 1895). On the whole stanza, see Dr. F. Hall, *Journal of R. A. S.*, Vol. III. Part I., p. 185f.

8 'This verse is to be spoken by the husband's brother, etc., to the wife of the dead man, and he is to make her leave her husband's body. See the *Īśwālāyana Gṛihya Sūtras*, IV. 2.'—Editor's note, in Wilson's Translation.

9 This stanza is applicable only when the deceased was a Kshatriya or man of the princely and military order.

10 Addressed to the body. *Guerdon-giver*: the liberal rewarder of the priests. *Destruction's bosom*: or the lap of Nirriti.

13 *I stay the earth*: 'I keep off the earth above thee with thy lid.' 'This is addressed to the urn containing the bones and ashes, which is buried after the corpse has been burnt.'—Wilson. *Pillar*: perhaps a beam laid over the remains.

14 This stanza, which seems to be a later addition, is not noticed in Śāyana's commentary, and the meaning of the second line is not very clear. I have

HYMN XIX.

Waters or Cows.

- TURN, go not farther on your way; visit us, O ye Wealthy Ones.
 Agni and Soma, ye who bring riches again, secure us wealth.
- 2 Make these return to us again, bring them beside us once again.
 May Indra give them back to us, and Agni drive them hitherward.
- 3 Let them return to us again: under this herdsman let them feed.
 Do thou, O Agni, keep them here, and let the wealth we have remain.
- 4 I call upon their herdsman, him who knoweth well their coming nigh,
 Their parting and their home-return, and watcheth their approach and rest.
- 5 Yea, let the herdsman, too, return, who marketh well their driving-forth;
 Marketh their wandering away, their turning back and coming home.
- 6 Home-leader, lead them home to us; Indra, restore to us our kine:
 We will rejoice in them alive.

followed Prof. Whitney's rendering (Lanman, p. 386). The verse, says Lanman, 'seems to express the poet's satisfaction at having made a good hymn at the right time and place, and with as good skill as a skilful horseman has.'

The hymn has been translated by the authors of the *Siebenzig Lieder*. See Zimmer's *Altindisches Leben*, pp. 400—407, Mr. Romesh Chunder Dutt's *Civilization in Ancient India*, pp. 108, and 278, 279, Lanman's *Sanskrit Reader*, pp. 382—386, and Zénaïde Ragozin's *Vedic India*, pp. 351—353. The essays of von Roth and Max Müller have already been referred to.

The hymn is a prayer for the return of strayed cows, to whom the first line is addressed.

1 *Ye who bring riches again: punarvasā*: 'ye who clothe (your worshippers) again.'—Wilson. See Hillebrandt, *V. M.*, I. 460.

2 *These*: cows, or waters.—Sâyana. *Make return* is the imperative singular, and Sâyana says that the seer of the hymn addresses himself. The address is to Indra.

4 Sâyana explains this stanza somewhat differently:—'I invoke the knowledge of the place, of their going, of their coming, of their departure, of their wandering, of their returning: (I invoke) him who is their keeper.'—Wilson. This is a more strictly literal rendering of the abstract nouns in the text.

- 7 I offer you on every side butter and milk and strengthening food.
 May all the Holy Deities pour down on us a flood of wealth.
 8 O thou Home-leader, lead them home, restore them thou who
 bringest home.
 Four are the quarters of the earth ; from these bring back to
 us our kine.

HYMN XX.

Agni.

SEND unto us a good and happy mind.

- 2 I worship Agni, Youthfullest of Gods, resistless, Friend of laws ;
 Under whose guard and heavenly light the Spotted seek the
 Mother's breast :
 3 Whom with their mouth they magnify, bannered with flame
 and homed in light.
 He glitters with his row of teeth.
 4 Kind, Furtherer of men, he comes, when he hath reached the
 ends of heaven,
 Sage, giving splendour to the clouds.
 5 To taste man's offerings, he, the Strong, hath risen erect at
 sacrifice :
 Fixing his dwelling he proceeds.
 6 Here are oblation, worship, rest : rapidly comes his furtherance.
 To sword-armed Agni come the Gods.
 7 With service for chief bliss I seek the Lord of Sacrifice, Agni,
 whom
 They call the Living, Son of Cloud.
 8 Blest evermore be all the men who come from us, who magnify
 Agni with sacrificial gifts.
 9 The path he treads is black and white and red, and striped,
 and brown, crimson, and glorious.
 His sire begat him bright with hues of gold.
 10 Thus with his thoughts, O Son of Strength, O Agni, hath
 Vimada, accordant with the Immortals,
 Offered thee hymns, soliciting thy favour. Thou hast brought
 all, food, strength, a prosperous dwelling.

2 *The Spotted* : there is no noun. The variegated oblations, as Sāyana says, appear to be intended ; and *the Mother's breast* may be the clouds of the navel. The stanza is difficult, and translation must be tentative.

3 *Homed in light* : the meaning of *kṛipānilam* is uncertain. 'Pitying father,' according to Ludwig. 'Sustainer of pious works.'—Wilson.

6 *He proceeds* : is carried from one fire receptacle or altar to another.

6 *Sword-armed* : armed with his sword or knife of piercing flame.

9 *The men who come from us* : sons and grandsons of the worshippers.

9 *The path he treads* : according to Sāyana, his chariot.

10 *Vimada* : the Rishi of the hymn.

HYMN XXI.

Agni

- WITH offerings of our own we choose thee, Agni, as Invoking Priest,
 For sacrifice with trimmed grass,—at your glad carouse—
 piercing and brightly shining. Thou art waxing great.
- 2 The wealthy ones adorn thee, they who bring us horses as their gift:
 The sprinkling ladle, Agni,—at your glad carouse—and glowing offering taste thee. Thou art waxing great.
- 3 The holy statutes rest by thee, as 'twere with ladles that o'er flow.
 Black and white-gleaming colours,—at your glad carouse—all glories thou assumest. Thou art waxing great.
- 4 O Agni, what thou deemest wealth, Victorious and Immortal One!
 Bring thou to give us vigour,—at your glad carouse—splendid at sacrifices. Thou art waxing great.
- 5 Skilled in all lore is Agni, he whom erst Atharvan brought to life.
 He was Vivasvân's envoy, at your glad carouse—the well-loved friend of Yama. Thou art waxing great.
- 6 At sacrifices they adore thee, Agni, when the rite proceeds.
 All fair and lovely treasures—at your glad carouse—thou givest him who offers. Thou art waxing great.
- 7 Men, Agni, have established thee as welcome Priest at holy rites,
 Thee whose face shines with butter,—at your glad carouse—bright, with eyes most observant. Thou art waxing great.
- 8 Wide and aloft thou spreadest thee, O Agni, with thy brilliant flame.
 A Bull art thou when bellowing,—at your glad carouse—thou dost impregn the Sisters. Thou art waxing great.

1 *At your glad carouse*: apparently a Soma-drinking refrain, addressed to the *Visvedevas* or All-Gods. *Thou art waxing great*: a similar refrain of burden addressed to Agni. See Wilson's Translation, note. Grassmann omits both refrains, which he considers to be later interpolations.

2 *Taste thee*: feel the power of the fire.

3 The first line is difficult:—'The establishers (of the rite) worship thee with their ladles (filled with the oblation), like (earth—) sprinkling (showers)!'—Wilson. I follow Ludwig's interpretation. Those who worship Agni according to his Law are regarded as his own statutes incarnate.

5 *Atharvan*: the priest who is said to have been the first to obtain fire and offer Soma and prayers. *Vivasvân*: the Soma-priest, or the sacrificer.

8 *The Sisters*: the plants, which Agni, descending in rain, makes fruitful.

HYMN XXII.

Indra.

- WHERE is famed Indra heard of? With what folk is he renowned to-day as Mitra is,—
 Who in the home of Rishis and in secret is extolled with song?
- 2 Even here is Indra famed, and among us this day the glorious Thunderer is praised,
 He who like Mitra mid the folk hath won complete and full renown.
- 3 He who is Sovran Lord of great and perfect strength, exorter of heroic might,
 Who bears the fearless thunder as a father bears his darling son.
- 4 Harnessing to thy car, as God, two blustering Steeds of the Wind-God, O Thunderer,
 That speed along the shining path, thou making ways art glorified.
- 5 Even to these dark Steeds of Wind thou of thyself hast come to ride,
 Of which no driver may be found, none, be he God or mortal man.
- 6 When ye approach, men ask you, thee and Uṣanâ: Why come ye to our dwelling-place?
 Why are ye come to mortal man from distant realms of earth and heaven?
- 7 O Indra, thou shalt speak us fair: our holy prayer is offered up.
 We pray to thee for help as thou didst strike the monster Śushnâ dead.
- 8 Around us is the Dasyu, riteless, void of sense, inhuman, keeping alien laws.
 Baffle, thou Slayer of the foe, the weapon which this Dâsa wields.
- 9 Hero with Heroes, thou art ours: yea, strong are they whom thou dost help.
 In many a place are thy full gifts, and men, like vassals, sing thy praise.

1 *In secret*: in the forest, according to Sâyana.

4 *Making ways*: as a God of light, making paths through the pathless darkness.

6 *Uṣanâ*: Uṣanâ or Uṣanas Kāvya, who has been frequently mentioned as favoured friend and companion of Indra.

9 *With Heroes*: the attendant Maruts.

- 10 Urge thou these heroes on to slay the enemy, brave Thunderer! in the fight with swords,
Even when hid among the tribes of Sages numerous as stars
- 11 Swift come those gifts of thine whose hand is prompt to rend
and burn, O Hero Thunder-armed :
As thou with thy Companions didst destroy the whole of
Śushnā's brood.
- 12 Let not thine excellent assistance come to us, O Hero Indra
profitless.
May we, may we enjoy the bliss of these thy favours, Thunderer!
- 13 May those soft impulses of thine, O Indra, be fruitful and
innocent to us.
May we know these whose treasures are like those of milch
kine, Thunderer!
- 14 That Earth, through power of knowing things that may be
known, handless and footless yet might thrive,
Thou slewest, turning to the right, Śushnā for every living
man.
- 15 Drink, drink the Soma, Hero Indra; be not withheld as thou
art good, O Treasure-giver.
Preserve the singers and our liberal princes, and make us
wealthy with abundant riches.

HYMN XXIII.

Indra

INDRA, whose right hand wields the bolt, we worship, driver
of Bay Steeds seeking sundered courses.
Shaking his beard with might he hath arisen, casting his
weapons forth and dealing bounties.

- 2 The treasure which his Bay Steeds found at sacrifice,—this
wealth made opulent Indra slayer of the foe.

10 *The enemy* : or Vritra. *Hid among the tribes of Sages* : dwelling among the wise Gods and invisible to men. *Numerous as stars* : the meaning of *nākshatragavasām* is uncertain.

11 *Whose hand is prompt to rend and burn* : I follow Ludwig's interpretation, but the meaning which he gives to *ākshāṇē* is doubtful.

13 *Soft impulses of thine* : 'our (praises) reaching thee.'—Wilson.

14 *For every living man* : *visvāyave* : according to Śāyana, for the sake of Visvāyu, a king, the son of Urvast, the Apsaras or nymph of heaven who he came the wife of Purūravas. *Turning to the right* : circumambulating Śushnā with the right hand towards him for good luck ; performing the Gaelic *deasil*.

1 *Seeking sundered courses* : *vivratāṇām* : unruly, and pulling away from each other, or wandering. According to Śāyana, having many functions.

2 *At sacrifice* : Śāyana explains *ydne* by 'at sacrifice, or, in the forest.' The exact meaning of the word here is not certain. *Of the foe* : or, of Vritra.

Ṛibhu, Ṛibhukshan, Vāja,—he is Lord of Might. The Dāsa's very name I utterly destroy.

- 3 When, with the Princes, Maghavan, famed of old, comes nigh the thunderbolt of gold, and the Controller's car Which his two Tawny Coursers draw, then Indra is the Sovran Lord of power whose glory spreads afar.
- 4 With him too is this rain of his that comes like herds: Indra throws drops of moisture on his yellow beard. When the sweet juice is shed he seeks the pleasant place, and stirs the worshipper as wind disturbs the wood.
- 5 We laud and praise his several deeds of valour who, fatherlike, with power hath made us stronger; Who with his voice slew many thousand wicked ones who spake in varied manners with contemptuous cries.
- 6 Indra, the Vimadas have formed for thee a laud, copious, unparalleled, for thee Most Bountiful. We know the good we gain from him the Mighty One when we attract him as a herdsman calls the kine. Ne'er may this bond of friendship be dissevered, the Ṛishi Vimada's and thine, O Indra. We know thou carest for us as a brother: with us, O God, be thine auspicious friendship.

HYMN XXIV.

Indra. Aṣvins.

O INDRA, drink this Soma, pressed out in the mortar, full of sweets.

Send down to us great riches,—at your glad carouse—in thousands, O Most Wealthy. Thou art waxing great.

To thee with sacrifices, with oblations, and with lauds we come.

Lord of all strength and power, grant—at your glad carouse—the best choice-worthy treasure. Thou art waxing great.

Thou who art Lord of precious boons, inciter even of the churl, Guardian of singers, Indra,—at your glad carouse—save us from woe and hatred. Thou art waxing great.

Ṛibhu, Ṛibhukshan, Vāja: Indra, combining the three Ṛibhus in his own son.

With the Princes: with the Maruts.

Drops of moisture: perhaps the rain which he pours upon the lightning which may be regarded as his beard.—Ludwig. *The pleasant place.* the number of sacrifice. *The worshipper:* or, according to Sāyana, his own body. text has no word to express the object here.

the double burden or refrain of Hymn XXI. is employed in the first stanza.

Of singers: worshippers; 'eulogists.'—Wilson.

- 4 Strong, Lords of Magic power, ye Twain churned the united worlds apart,
When ye, implored by Vinada, Nâsatyas, forced apart the pair
- 5 When the united pair were rent asunder all the Gods complained.
The Gods to the Nâsatyas cried, Bring these together once again.
- 6 Sweet be my going forth, and rich in sweets be my approach to home.
So, through your Deity, both Gods, enrich us with all pleasantness.

HYMN XXV.

Soma

- SEND us a good and happy mind, send energy and mental power
Then—at your glad carouse—let men joy in thy love, Sweet Juice! as kine in pasture. Thou art waxing great.
- 2 In all thy forms, O Soma, rest thy powers that influence the heart.
So also these my longings—at your glad carouse—spread themselves seeking riches. Thou art waxing great.
- 3 Even if, O Soma, I neglect thy laws through my simplicity,
Be gracious—at your glad carouse—as sire to son. Preserve us even from slaughter. Thou art waxing great.
- 4 Our songs in concert go to thee as streams of water to the wells.
Soma, that we may live, grant—at your glad carouse—full powers of mind, like beakers. Thou art waxing great.
- 5 O Soma, through thy might who art skilful and strong, these longing men,
These sages, have thrown open—at your glad carouse—the stall of kine and horses. Thou art waxing great.
- 6 Our herds thou guardest, Soma, and the moving world spread far and wide.
Thou fittest them for living,—at your glad carouse—looking upon all beings. Thou art waxing great.

4 *Churned ... apart*: or perhaps, produced by churning or violent agitation
Sâyana explains differently:—'you have churned forth (the fire).'
—Wilson.

1 The first half line of this stanza has occurred before as the first line of X. 20. The double burden or refrain is again employed, with little or no connexion with the rest of the stanza.

4 *Like beakers*: filled full, like chalices of Soma juice.

5 *The longing men*: the priests. *Have thrown open, etc.*: have, by the sacrifices, opened the way to wealth.

- On all sides, Soma, be to us a Guardian ne'er to be deceived.
 King, drive away our foemen—at your glad carouse:—let not
 the wicked rule us. Thou art waxing great.
- Be watchful, Soma, passing wise, to give us store of vital
 strength.
- More skilled than man to guide us,—at your glad carouse—
 save us from harm and sorrow. Thou art waxing great.
- Chief slayer of our foemen, thou, Indu, art Indra's gracious
 Friend,
 When warriors invoke him—at your glad carouse—in fight,
 to win them offspring. Thou art waxing great.
- Victorious is this gladdening drink: to Indra dear it grows in
 strength.
- This—at your glad carouse—enhanced the mighty hymn of the
 great sage Kakshivân. Thou art waxing great.
- This to the sage who offers gifts brings power that comes from
 wealth in kine.
- This, better than the seven, hath—at your glad carouse—fur-
 thered the blind, the cripple. Thou art waxing great.

HYMN XXVI.

Pûshan.

- FORWARD upon their way proceed the ready teams, the lovely
 songs.
- Further them glorious Pûshan with yoked chariot, and the
 Mighty Twain!
- With sacred hymns let this man here, this singer, win the
 God to whom
- Belong this majesty and might. He hath observed our eulogies.
- Pûshan the Strong hath knowledge of sweet praises even as
 Indu hath.
- He dews our corn with moisture, he bedews the pasture of
 our kine.
- We will bethink ourselves of thee, O Pûshan, O thou God,
 as One.

¹⁰ *Kakshivân*: a famous Rishi, the seer of some hymns of Book I. See
 Index, Vol. I.

¹¹ *Better than the seven*: more effectually than the seven priests. Sâyana
 plains differently:—‘it gives wealth to the seven (priests).—Wilson. *The*
nd: the Rishi Dirghatamas, according to Sâyana. *The cripple*: Parâvrij.
 e both names in Vol. I., Index.

¹ *Ready teams*: ordered series of our words. *The Mighty Twain*: the Asvins.
 according to Sâyana, *dasrî* = *darçantya*, of goodly aspect, applied to Pûshan;
 the two performers of the rite, the *Yajuvâna* and his wife.

- Who brings fulfilment of our hymns, and stirs the singer and the sage.
- 5 Joint-sharer of each sacrifice, the driver of the chariot steeds;
The Rishi who is good to man, the singer's Friend and faithful Guard.
- 6 One who is Lord of Sucha, Lord of Suchâ caring for herself:
Weaving the raiment of the sheep and making raiment beautiful.
- 7 The mighty Lord of spoil and wealth, Strong Friend of all prosperity;
He with light movement shakes his beard, lovely and ne'er to be deceived.
- 8 O Pûshan, may those goats of thine turn hitherward thy chariot-pole.
Friend of all suppliants art thou, born in old time, and firm and sure.
- 9 May the majestic Pûshan speed our chariot with his power and might.
May he increase our store of wealth and listen to this call of ours.

HYMN XXVII.

Indra

- THIS, singer, is my firm determination, to aid the worshipper who pours the Soma.
I slay the man who brings no milk-oblation, unrighteous, powerful, the truth's perverter.
- 2 Then will I, when I lead my friends to battle against the radiant persons of the godless,
Prepare for thee at home a vigorous bullock, and pour for thee the fifteenfold strong juices.

6 *Sucha* and *Suchâ*: names of a man and woman.—Ludwig. According to Sâyana and Wilson, 'the pure (he-goat) and the pure (she-goat).' *Weaving the raiment*: 'making woollen cloths such as the woollen filter, etc.'—Wilson. *And making raiment beautiful*: or, he hath made vesture pure and bright; that is, says Sâyana, he hath purified all around with his heat and light.

7 *Friend*: the augments. *Shakes his beard*: when he drinks the Soma juice.

8 *Those goats*: Pûshan's chariot is said to be drawn by a team of goats. Cf. I. 38. 4.

1 Indra addresses the Rishi. *Powerful*: *Abhûm*: perhaps, possessed of the means that would enable him to offer sacrifices.

2 The Rishi replies. *Fifteenfold strong juices*: according to Sâyana, the juices of the Soma-plant whose leaves grow during the light half of the month and die away during the dark half.

- 3 I know not him who sayeth and declareth that he hath slain the godless in the battle.
Soon as they see the furious combat raging, men speak forth praises of my vigorous horses.
- 4 While yet my deeds of might were unrecorded, all passed for Maghavans though I existed.
The potent one who dwelt in peace I conquered, grasped by the foot and slew him on the mountain.
- 5 None hinder me in mine heroic exploits, no, not the mountains when I will and purpose.
Even the deaf will tremble at my roaring, and every day will dust be agitated.
- 6 To see the Indraless oblation-drinkers, mean offerers, o'ertaken by destruction!
Then shall the fellies of my car pass over those who have blamed my joyous Friend and scorned him.
- 7 Thou wast, thou grewest to full vital vigour: an earlier saw, a later one shall see thee.
Two canopies, as 'twere, are round about him who reacheth to the limit of this region.
- 3 The freed kine eat the barley of the pious. I saw them as they wandered with the herdsman.
The calling of the pious rang around them. What portion will these kine afford their owner?
- 1) When we who eat the grass of men are gathered I am with barley-eaters in the corn-land.
There shall the captor yoke the yokeless bullock, and he who hath been yoked seek one to loose him.

3 Indra speaks, rebuking the Rishi and ascribing all victories to himself.

4 *The potent one*: the powerful fiend Śambara, for instance.

5 *Dust*: of battle, stirred up by Indra.

6 *To see*: *dārgan*: according to Śāyana, I, Indra, see. *Oblation-drinkers*: to themselves consume the offerings that should be presented to Indra. *mean offerers*, *bāhukshiddaḥ*: literally, arm-cutters. According to von Roth, simonious worshippers who offer the forelegs, or inferior parts of the official animal. 'Who cut (the worshippers) to pieces with their hands.'—Wilson. *Joyous Friend*: Vishnu.—Ludwig. Or the meaning may be, your

1) *your friend*; Indra himself, the friend of his worshippers.

7 The Rishi speaks. *An earlier saw*: the meaning of the half-line is not

ar. Perhaps, foes have already felt thy power, and others yet shall feel it.

the ancient Indra verily destroys (his foe), the other does not destroy dra'.—Wilson. *Two canopies*: heaven and earth. *Him*: Indra.

8 Indra speaks, fearing, apparently, that the worshipper will have no milk offer him.

9 'There is no comment on this obscure verse, and Wilson leaves a blank his MS.'—Editor of Wilson's Translation, Vol. VI. Ludwig says that

10. There wilt thou hold as true my spoken purpose, to bring together quadrupeds and bipeds.
I will divide, without a fight, his riches who warreth here, against the Bull, with women.
11. When a man's daughter hath been ever eyeless, who, knowing, will be wroth with her for blindness?
Which of the two will loose on him his anger—the man who leads her home or he who woos her?
12. How many a maid is pleasing to the suitor who fain would marry for her splendid riches?
If the girl be both good and fair of feature, she finds, herself, a friend among the people.
13. His feet have grasped: he eats the man who meets him
Around his head he sets the head for shelter.
Sitting anear and right above he smites us, and follows earth that lies spread out beneath him.
14. High, leafless, shadowless, and swift is Heaven: the Mother stands, the Youngling, loosed, is feeding.
Loud hath she lowed, licking Another's offspring. In what world hath the Cow laid down her udder?

Indra declares that he has brought men and cattle together and made the latter subject to the former, to be yoked and to remain yoked when and as long as their masters please. According to this interpretation, the first half of the stanza might be rendered: 'Grass-eating beasts with men have I connected, and those who eat grain in the wide spread corn-land.'

10 *Against the Bull*: against me, the mighty Indra. *With women*, with weak allies.

11 'Hitherto,' says Prof. Ludwig, 'it is possible to establish a connexion and interdependence of the separate strophes; with strophe 11 the difficulty begins.' *On him*: on the father. *Who woos her*: seeks her in marriage for his friend or employer.

12 *Herself*: *svayām chit*: by her own worth, independently of her dowry.

13 *His feet have grasped*: Indra, as the Sun, has seized and drawn up the water of the rivers with the rays which are his feet. *Eats the man who meets him*: perhaps, merely, scorches the man who exposes himself to his burning rays. According to Sâyana, 'feeds upon, i. e. takes into his orb, the water that approaches him.' Another explanation is, that the pious after death go to the Sun and become sunbeams.—Ludwig. *He sets the head for shelter*: he takes the height of heaven as a covering. *Anear and right above*: in his meridian height. *Follows earth*: descends to the horizon and sets beyond it.

14 *Leafless, shadowless*: heaven being compared to a tree that overshadows the earth. According to Sâyana, *drawn* here is the ever-moving Sun. *The Mother*: Ushas or Dawn. According to Sâyana, *multâ* here means 'the builder (of the world)'. *The Youngling*: or Calf; Agni who feeds on the oblations. *She*: Heaven, or the atmospheric Prithivi, roaring as the rain comes down. *Another's offspring*: Indra as Âditya or the Sun, the offspring of Aditi. *In what world, etc.*: that is, who knows where the rain comes from? *The Cow*: the Sky. The second half-stanza has occurred before. See III. 55. 13.

- 15 Seven heroes from the nether part ascended, and from the upper part came eight together.
 Nine from behind came armed with winnowing-baskets: ten from the front pressed o'er the rock's high ridges.
- 16 One of the ten, the tawny, shared in common, they send to execute their final purpose.
 The Mother carries on her breast the Infant of noble form and soothes it while it knows not.
- 17 The Heroes dressed with fire the fatted wether: the dice were thrown by way of sport and gaming.
 Two reach the plain amid the heavenly waters, hallowing and with means of purifying.
- 18 Crying aloud they ran in all directions: One half of them will cook, and not the other.
 To me hath Savitar, this God, declared it: He will perform, whose food is wood and butter.
- 19 I saw a troop advancing from the distance, moved, not by wheels but their own Godlike nature.
 The Friendly One seeks human generations, destroying, still new, bands of evil beings.
- 20 These my two Bulls, even Pramara's, are harnessed: drive them not far; here let them often linger.
 The waters even shall aid him to his object, and the all-cleansing Sun who is above us.

15 *Seven heroes*: according to Sâyana, Visvâmitra and other Rishis, sons of Prajâpati. *Eight*: the Vâlakhilyas, a numerous race of divine pygmies. *Nine*: the Bhîrigus. *Ten*. Angirases. Or, alternatively, seven Maruts, on Indra's right, eight on his left, nine behind him, and ten in front. These explanations by Sâyana cannot be accepted; but it is hard to say what is meant. Ludwig thinks that the various classes of letters of the alphabet are intended. His ingenious explanation will be found in the Preface to his fourth volume of the *Rigveda*, pp. xxxiii.—xxxv.

16 *The tawny*: *kapildm* according to Sâyana, the famous Rishi Kapila. 'The Sun?'—Grassmann. *The Mother*: Night?—Grassmann. *The Infant*: the young Sun, if the *Mother* is Night.

17 *The fatted wether*: perhap, the swollen rain-cloud. *The dice*: the stars. *Two*: the Sun and Moon. These are Ludwig's suggestions.

18 *They*: according to Sâyana, the Angirases. Perhaps the contentious priests with whom Agni the veritable priest is contrasted.—Ludwig. *He*: Agni.

19 *A troop*. the stars. *The Friendly One*: Indra as the Sun. *Evil beings*: *vidûs*; Râkshasas and spirits of darkness that vanish at the coming of the Sun.

20 *Bulls*: steeds according to Sâyana. *Pramara's*: belonging to me, the Destroyer or Death. But the whole stanza is obscure. *All-cleansing*: so Sâyana explains *markâ*, which von Roth interprets by 'obscuration.' Ludwig thinks that the Moon, 'the obscurer of the Sun' is meant.

- 21 This is the thunderbolt which often whirlleth down from the lofty misty realm of Sūrya.
Beyond this realm there is another glory : so through old age they pass and feel no sorrow.
- 22 Bound fast to every tree the cow is lowing, and thence the man-consuming birds are flying,
Then all this world, though pressing juice for Indra and strengthening the Rishi, is affrighted.
- 23 In the Gods' mansion stood the first-created, and from their separation came the later.
Three warm the Earth while holding stores of water, and Two of these convey the murmuring moisture.
- 24 This is thy life : and do thou mark and know it. As such, hide not thyself in time of battle.
He manifests the light and hides the vapour : his foot is never free from robes that veil it.

HYMN XXVIII.

Indra. Vasukra.

Now all my other friends are here assembled : my Sire-in-law alone hath not come hither.
So might he eat the grain and drink the Soma, and, satisfied, return unto his dwelling.

21 *This is the thunderbolt* : the meaning, probably is, 'this *dakṣiṇā* or honorarium given to the priests is a veritable thunderbolt.'—Ludwig. But, as Wilson observes, the stanza may be 'intended to express the usual theory of rain ; the moisture of the earth being drawn up into the solar region as vapour, and thence descending as rain by the action of the thunderbolt and the wind.'

22 According to Sāyana, *tree* here means 'bow,' *cow* means 'bowstring,' and *man-consuming birds* 'deadly arrows.' The general meaning is that sacrifices to Indra and liberal gifts to priests will not free men from the fear of death.

23 *The first-created* : the clouds. *The later* : the waters of the rain. *Three* : Parjanya, Vāyu, and Āditya or the Sun. *Holding stores of water* : *anūplā* : 'Sowing in succession.'—Wilson. 'Following the water.'—Ludwig. 'Rich in water.'—Grassmann. *Two* : Vāyu and Āditya.

24 According to Sāyana, Indra is addressed. The following is Wilson's translation of Sāyana's paraphrase of the stanza :—'That thy (divine nature identified with the sun) is the cause of life : and know such (solar form) of his (to be worthy of adoration) at the sacrifice ; conceal nothing : that motion of him the all-cleansing (sun) makes manifest the universe ; it absorbs the moisture ; it is never discontinued.' The robes that veil the foot, or rays, of the Sun are the waters into which they are supposed to vanish.

The hymn is enigmatical and difficult in the highest degree, and neither Sāyana nor later scholars have succeeded in making it intelligible throughout.

The Rishi is Vasukra son of Indra, and the hymn is mainly a dialogue between the Father and the son. Vasukra's wife is the seer as well as the speaker of stanza 1.

1 This stanza is spoken by Vasukra's wife in ignorance, says the legend, that her Father-in-law Indra is present in disguise.

- 2 Loud belloweth the Bull whose horns are sharpened : upon the height above earth's breadth he standeth.
That man I guard and save in all his troubles who fills my flanks when he hath shed the Soma.
- 3 Men with the stone press out for thee, O Indra, strong, gladdening Soma, and thereof thou drinkest.
Bulls they dress for thee, and of these thou eatest when, Maghavan, with food thou art invited.
- 4 Resolve for me, O singer, this my riddle : The rivers send their swelling water backward :
The fox steals up to the approaching lion : the jackal drives the wild-boar from the brushwood.
- 5 How shall I solve this riddle, I, the simple, declare the thought of thee the Wise and Mighty ?
Tell us, well knowing, as befits the season : Whitherward is thy prosperous car advancing ?
- 6 Thus do they magnify me, me the mighty : higher than even high heaven is my car-pole.
I all at once demolish many thousands : my Sire begot me with no foe to match me.
- 7 Yea, and the Gods have known me also, Indra, as mighty, fierce and strong in every exploit.
Exulting with the bolt I slaughtered Vṛitra, and for the offerer oped with might the cow-stall.
- 8 The Deities approached, they carried axes ; splitting the wood they came with their attendants.
They laid good timber in the fire-receivers, and burnt the grass up where they found it growing.
- 9 The hare hath swallowed up the opposing razor : I sundered with a clod the distant mountain.
The great will I make subject to the little : the calf shall wax in strength and eat the bullock.

2 Indra speaks. *The Bull* : the mighty Indra.

3 Vasukra speaks.

4 Indra must be the speaker, although Sāyana gives the stanza to Vasukra. Indra declares his power to alter the course of nature. See Wilson's Translation, note by the Editor.

5 Vasukra speaks.

6 Indra speaks. *My Sire* : or, the general Father Prajāpati.—Sāyana.

7 Vasukra speaks, and tells what he has done with Indra's help.

8 This obscure stanza is probably an account of the Gods' first sacrifice. See Schell, *Vedische Studien*, I. pp. 178—180. According to Sāyana, it refers to the cleaving of the clouds, and the filling of the rivers. Ludwig sees in it a reference to the beginning of agriculture. *Their attendants* : the Maruts.

9 Cf. with stanza 4.

- 10 There hath the strong-winged eagle left his talon, as a snared lion leaves the trap that caught him.
Even the wild steer in his thirst is captured : the leather strap still holds his foot entangled.
- 11 So may the leather strap their foot entangle who fatten on the viands of the Brahman.
They all devour the bulls set free to wander, while they themselves destroy their bodies' vigour.
- 12 They were well occupied with holy duties who sped in person with their lauds to Soma.
Speaking like man, mete to us wealth and booty : in heaven thou hast the name and fame of Hero.

HYMN XXIX.

Indra.

- As sits the young bird on the tree rejoicing, ye, swift Pair,
have been roused by clear laudation,
Whose Herald-Priest through many days is Indra, earth's Guardian, Friend of men, the best of Heroes.
- 2 May we, when this Dawn and the next dance hither, be thy best servants, most heroic Hero !
Let the victorious car with triple splendour bring hitherward the hundred chiefs with Kutsa.
- 3 What was the gladdening draught that pleased thee, Indra !
Speed through our doors to songs, for thou art mighty.
Why comest thou to me, what gift attracts thee ? Fain would I bring thee food most meet to offer.
- 4 Indra, what fame hath one like thee mid heroes ? With what plan wilt thou act ? Why hast thou sought us ?
As a true Friend, Wide-Strider ! to sustain us, since food absorbs the thought of each among us.

10 The application of this stanza is not apparent. Sāyana's explanation of this and the following verse is entirely different from that of most recent scholars.

1 The meaning of the stanza is obscure, and the text of the first half-line is unintelligible. I follow the reading which Sāyana gives in his Commentary, *vāyo* instead of *yō*. 'As (the bird) who deposits its young (in its nest) in the tree (is) eagerly looking around.'—Wilson *Swift Pair*: *Asvina*.

2 *Dance hither*: or, come dancing. Cf. Milton's 'Now the bright morning star, day's harbinger, Comes dancing from the east.' *Triple splendour*: perhaps with reference to Agni, Vāyu, and Sūrya.—Ludwig. *Hundred chiefs*: the Maruts may be intended, 'hundred' being used indefinitely. *Kutsa*: Indra's favourite companion.

4 Indra is reminded that the protection of his worshippers is his special glory. *Wide-Strider*: as identified with the Sun ; 'widely renowned,' according to Sāyana. *Food*: the hymn appears to have been 'seen' or revealed in time of dearth or famine.—Ludwig.

Speed happily those, as Sârya ends his journey, who meet his wish as bridegrooms meet their spouses ;
Men who present, O Indra strong by nature, with food the many songs that tell thy praises.

Thine are two measures, Indra, wide, well-meted, heaven for thy majesty, earth for thy wisdom.
Here for thy choice are Somas mixed with butter : may the sweet meath be pleasant for thy drinking.

- 7 They have poured out a bowl to him, to Indra, full of sweet juice, for faithful is his bounty.
O'er earth's expanse hath he grown great by wisdom, the Friend of man, and by heroic exploits.
- 8 Indra hath conquered in his wars, the Mighty : men strive in multitudes to win his friendship.
Ascend thy chariot as it were in battle, which thou shalt drive to us with gracious favour.

HYMN XXX.

Waters.

As 'twere with swift exertion of the spirit, let the priest speed to the celestial Waters,
The glorious food of Varuṇa and Mitra. To him who spreadeth far this laud I offer.

- 2 Adhvaryus, be ye ready with oblations, and come with longing to the longing Waters,
Down on which looks the purple-tinted Eagle. Pour ye that flowing wave this day, deft-handed.
- 3 Go to the reservoir, O ye Adhvaryus : worship the Waters' Child with your oblations.
A consecrated wave he now will give you, so press for him the Soma rich in sweetness.

5 *Meet his wish* : satisfy his, Indra's, longing for Soma-libations.

6 *Thine are two measures* : Thy majesty or greatness is vast and lofty as heaven, and thy wisdom is wide as earth ; or, 'with confusion of the measure and the thing measured,' thou hast measured out the heaven by thy greatness and the earth by thy wisdom. See Wallis, *Cosmology of the Rîgveda*, p. 18.

The subject is the ceremony of fetching the sacred waters required for the preparation of the Soma juice.

1 *To him who spreadeth far* : Indra, according to Sâyana.

2 *The purple-tinted Eagle* : Soma, the Moon.

3 *To the reservoir* : to fetch the holy Waters. *The Waters' Child* usually Agni, as the lightning that springs from the clouds or waters of the firmament, but here the Deity who produces the rain, the Moon. See Hillebrandt, *V. M.*, I. 374.

- 4 He who shines bright in floods, unfed with fuel, whom sages worship at their sacrifices:
Give waters rich in sweets, Child of the Waters, even those which gave heroic might to Indra:
- 5 Those in which Soma joys and is delighted, as a young man with fair and pleasant damsels.
Go thou unto those Waters, O Adhvaryu, and purify with herbs what thou infusest.
- 6 So maidens bow before the youthful gallant who comes with love to them who yearn to meet him.
In heart accordant and in wish one-minded are the Adhvaryus and the heavenly Waters.
- 7 He who made room for you when fast imprisoned, who freed you from the mighty imprecation,—
Even to that Indra send the meath-rich current, the wave that gratifies the Gods, O Waters.
- 8 Send forth to him the meath-rich wave, O Rivers, which is your off-spring and a well of sweetness,
Oil-balmed, to be implored at sacrifices. Ye wealthy Waters, hear mine invocation.
- 9 Send forth the rapture-giving wave, O Rivers, which Indra drinks, which sets the Twin in motion;
The well that springeth from the clouds, desirous, that wand'ring triple-formed, distilling transport.
- 10 These wind-Streams which with their double current, like cattle-raiders, seek the lower pastures,—
Waters which dwell together, thrive together, Queens, Mothers of the world, these, *Ṛishi*, honour.
- 11 Send forth our sacrifice with holy worship, send forth the hymn and prayer for gain of riches.
For need of sacrifice disclose the udder. Give gracious hearing to our call, O Waters.

4 *In floods*: of the aerial ocean. Cp II 35. 4.

5 *With herbs*: probably *Darbha* or *Kusa* grass.

6 The Waters bow to Soma as maidens to their lovers.

9 *The Twin*: *ubhé*: probably, Heaven and Earth. *Sāyana* explains differently:—'which sends us both (kinds of fruit)'; that is, 'the fruit, whether reward or punishment, of the present life, and of a former life'—Wilson, and Editor's note. *Desirous*: eager to mix with the Soma, according to *Sāyana*; but the meaning of *auśṇām* is uncertain. Ludwig and Hillebrandt translate it by '*des Uśanas*,' belonging to *Uśanas* or *Usant*. *Triple-formed*: Soma with two admixtures.—Grassmann.

10 *Double current*: meaning, probably, the two kinds of waters called respectively *Ekadhanā* and *Vasatīvarī*.

11 *Disclose the udder*: let your streams flow.

- 2 For, wealthy Waters, ye control all treasures : ye bring
auspicious intellect and Amrit.
Ye are the Queens of independent riches. Sarasvati give full
life to the singer !
- 3 When I behold the Waters coming hither, carrying with them
milk and meath and butter,
Bearing the well-pressed Soma juice to Indra, they harmonize
in spirit with Adhvaryus.
- 4 Rich, they are come with wealth for living beings. O friends,
Adhvaryus, seat them in their places.
Seat them on holy grass, ye Soma-bringers, in harmony with
the Offspring of the Waters.
- 5 Now to this grass are come the longing Waters : the Pious
Ones are seated at our worship.
Adhvaryus, press the Soma juice for Indra : so will the service
of the Gods be easy.

HYMN XXXI.

Visvedevas.

- MAY benediction of the Gods approach us, holy, to aid us with
all rapid succours.
Therewith may we be happily befriended, and pass triumphant
over all our troubles.
- 1 A man should think on wealth and strive to win it by adora-
tion on the path of Order,
Counsel himself with his own mental insight, and grasp still
nobler vigour with his spirit.
- The hymn is formed, poured are the allotted portions : as to
a ford friends come unto the Wondrous.
- We have obtained the power of ease and comfort, we have
become acquainted with Immortals.
- Pleased be the Eternal Lord who loves the household with this
man whom God Savitar created.
- May Bhaga Aryaman grace him with cattle ; may he appear
to him, and be, delightful.
- Like the Dawns' dwelling-place be this assembly, where in
their might men rich in food have gathered,

2 *Sarasvati* : as chief and wisest of the Water-Goddesses.

Benediction : or, the laudation ; that is, Ludwig suggests, ' May the power
raising the Gods, and at the same time the Gods themselves come to us.'
The Wondrous : meaning, perhaps, Soma.
The Eternal Lord : Agni. According to Sâyana, Prajâpati. *This man* :
institutor of the sacrifice. Savitar has given him life and now let Agni
s him. *Bhaga Aryaman* : Aryaman as Bhaga who distributes wealth.

- Striving to share the praises of this singer. To us com-
strengthening and effectual riches!
- 6 This Bull's most gracious far-extended favour existed first,
all in full abundance.
By his support they are maintained in common who in the
Asura's mansion dwell together.
- 7 What was the tree, what wood, in sooth, produced it, from
which they fashioned forth the Earth and Heaven?
These Twins stand fast and wax not old for ever: these have
sung praise to many a day and morning.
- 8 Not only here is this: more is beyond us. He is the Bull
the Heaven's and Earth's supporter.
With power divine he makes his skin a filter, when the Bull
Coursers bear him on as Sūrya.
- 9 He passes o'er the broad earth like a Stega: he penetrates the
world as Wind the mist-cloud.
He, balm'd with oil, near Varuṇa and Mitra, like Agni in the
wood, hath shot forth splendour.
- 10 When suddenly calved the cow that erst was barren, she
self-protected, ended all her troubles.
Earth, when the first son sprang from sire and mother, came
up the Śami, that which men were seeking.
- 11 To Nṛishad's son they gave the name of Kaṇva, and he the
brown-hued courser won the treasure.
For him dark-coloured streamed the shining udder: none
made it swell for him. Thus Order willed it.

6 *This Bull*: Agni as the Sun. *The Asura* is Dyaus.

8 *Not only here* the first half-line is obscure. 'Not such (is their power) there is another greater than they'—Wilson. 'There is no other than besides like unto him'—Wallis. *A filter*: *pavitrām*: which purifies the ray of light which stream through it.

9 *A Stega*. said to be a certain biting or stinging insect. According to Śāyana, 'the aggregation of rays, the Sun.' Ludwig conjectures that 'plough share' may be the meaning.

10 This stanza is very obscure. 'The cow which was barren is the Śami tree, which brings forth the *Aśvattha*, and from the wood of these two trees are made the *araṇī*, the two pieces of wood which are rubbed together to produce the sacred fire—the upper and harder piece is the *Śami* (the *Acacia Suma*), and the lower and soft is the *Aśvattha* (the *Ficus religiosa*).'—Wilson. 'The verses [7–10] deal with the formation of the three main components of the universe, heaven, earth, and the sun. Of the first two the poet has little to tell us and passes on at once to the third. The sun is identified with the bull, Agni of the sacrifice, and the earth with the lower rubbing stick anointed with ghee, which is licked up ['devours' instead of 'cares up'] as soon as fire is struck.'—Wallis, *Cosmology of the Rigveda*, pp. 47, 48.

11 This stanza appears to have no connexion with the hymn, and is inapplicable as it stands here. See I. 117. 8, where the son of Nṛishad is mentioned as a favourite of the Āsvins.

HYMN XXXII.

Indra.

- FORTH speed the Pair to bring the meditating God, benevolent
with boons sent in return for boons.
May Indra graciously accept both gifts from us, when he hath
knowledge of the flowing Soma juice.
- 1 Thou wanderest far, O Indra, through the spheres of light and
realms of earth, the region, thou whom many praise !
Let those who often bring thee to their solemn rites conquer
the noisy babblers who present no gifts.
- 3 More beautiful than beauty must this seem to me, when the
son duly careth for his parents' line.
The wife attracts the husband : with a shout of joy the man's
auspicious marriage is performed aright.
- 4 This beauteous place of meeting have I looked upon, where,
like milch-cows, the kine order the marriage train ;
Where the Herd's Mother counts as first and best of all, and
round her are the seven-toned people of the choir.
- 5 The Pious One hath reached your place before the rest : One
only moves victorious with the Rudras' band.
To these your helpers pour out meath, Immortal Gods, with
whom your song of praise hath power to win their gifts.
- 6 He who maintains the Laws of Gods informed me that thou
wast lying hidden in the waters.
Indra, who knoweth well, beheld and showed thee. By him
instructed am I come, O Agni.
- 7 The stranger asks the way of him who knows it : taught by
the skilful guide he travels onward.

1 *The meditating God* : Indra. My version of the first line follows the explanation given by Ludwig in his Commentary. Sâyana's interpretation is different :—' Indra sends his quick-going horses to the service of the worshipper expectant (of his arrival). '—Wilson. *Both gifts* : oblation and praise.

3 *Careth for his parents' line* : by marrying and becoming a father ; or as Sâyana explains, by having his birth proclaimed according to custom in sacrifices instituted by him.

4 *Order the marriage train* : the meaning of this half-line is uncertain. According to Sâyana, the herd is the company of sacrificers and priests, its other is Stuti or Praise, the seven-toned, or sevenfold, are the metres, or the seasons, or the Hotar priests. The Herd's Mother is more probably Prîsnî, the other of the Maruts. The whole stanza is translated by Wilson :—' Shine, Indra, upon this elegant chamber of sacrifice, when our praises desire (thy approach) as milch-kine (desire) their stalls ; since the praise of me the worshipper precedes (the adoration) of the company, and this person accompanied the seven officiating priests is the offerer of praise.'

5 *The Pious One* : Agni, the special worshipper of Gods. *One only* : Indra.

6 *He* : perhaps Soma. *Thou* : Agni. Cp. I. 23. 20.

This is, in truth, the blessing of instruction : he finds the path that leads directly forward.

8 Even now he breathed : these days hath he remembered. Concealed, he sucked the bosom of his Mother.

Yet in his youth old age hath come upon him : he hath grown gracious, good, and free from anger.

9 O Kalāṣa, all these blessings will we bring them, O Kurusravāṇa, who give rich presents.

May he, O wealthy princes, and this Soma which I am bearing in my heart, reward you.

HYMN XXXIII.

Various Deities

THE urgings of the people have impelled me, and by the nearest way I bring you Pūshan.

The Universal Gods have brought me safely. The cry was heard, Behold, Duṣṣānu cometh !

2 The ribs that compass me give pain and trouble me like rival wives.

Indigence, nakedness, exhaustion press me sore : my mind is fluttering like a bird's.

3 As rats eat weavers' threads, cares are consuming me, the singer, Śatakratu, me.

Have mercy on us once, O Indra, Bounteous Lord : be thou Father unto us.

4 I the priests' Rishi chose as prince most liberal Kurusravāṇa
The son of Trasadasyu's son,

8 *Even now he breathed* : began to show signs of life. The connexion between stanzas 1—4 and 5—8 is not apparent. *Sucked the bosom of his Mother* enjoyed oblations, in the shape of Soma juice, etc., produced by the earth.

9 The meaning of *Kalāṣa*, literally 'pitcher' or 'beaker,' here is uncertain '(Indra), the possessor of the pitchers.'—Wilson. Ludwig suggests *kaldyā* as the right reading :—'We will perform these holy ceremonies in their minutest details.' *Kurusravāṇa* : according to Śāyana, 'hearer of the praise of priests ;' but probably the name of a prince, as in the following hymn.

1 *Duṣṣānu* : literally, 'the malevolent.' Perhaps, as Ludwig suggests, a hostile prince whose victory over Kurusravāṇa has caused the distress mentioned in the following stanza.

2 The first line is taken from I. 105. 8.

3 This first line is taken from I. 105. 5 *Weavers' threads* : threads steeped in water, according to Śāyana. *Once* : 'after having so often given us up to misery.'—Ludwig.

4 *The Priests' Rishi* : higher in rank than the other priests. *Chose* : i.e. 'I chose to keep him as my master in order to go out to battle with him.'—Lauṇi man, *Sanskrit Reader*, p. 386.

Whose three bays harnessed to the car bear me straight onward : I will laud
 The giver of a thousand meeds,
 The sire of Upamaśravas, even him whose words were passing sweet,
 As a fair field is to its lord.
 Mark, Upamaśravas, his son, mark, grandson of Mitrâtithi :
 I am thy father's eulogist.
 If I controlled Immortal Gods, yea, even were I Lord of men,
 My liberal prince were living still.
 None lives, even had he hundred lives, beyond the statute of the Gods :
 So am I parted from my friend.

HYMN XXXIV.

Dice, Etc.

SPRUNG from tall trees on windy heights, these rollers transport me as they turn upon the table.
 Dearest to me the die that never slumbers than the deep draught of Mûjavân's own Soma.
 She never vexed me nor was angry with me, but to my friends and me was ever gracious.
 For the die's sake, whose single point is final, mine own devoted wife I alienated.
 My wife holds me aloof, her mother hates me : the wretched man finds none to give him comfort.
 As of a costly horse grown old and feeble, I find not any profit of the gamester.
 Others caress the wife of him whose riches the die hath coveted, that rapid courser :

This and the three following stanzas are said to be consolatory verses addressed by the Rishi Kavasha to Upamaśravas on the death of his father Mitrâtithi.

Were I Lord of men : as one of the Gods. *My liberal prince :* Mitrâtithi.
Beyond the statute of the Gods : beyond the time fixed for the duration of his life.

This hymn has been placed by Grassmann in his Appendix as a composite duction consisting of incoherent fragments. See Lauman, *Sanskrit Reader*, 388, 389.

Spring from tall trees : the nuts of the Vibhîdaka, or, later, Vibhîttaka, (Terminalia Bellerica) were used as dice in early times. *Rollers :* fully rolling dice. *Mûjavân :* said to be a mountain on which the finest plants grew.

Whose single point is final : the speaker has apparently lost all by throw-aces.

- Of him speak father, mother, brothers saying, We know him not : bind him and take him with you.
- 5 When I resolve to play with these no longer, my friend depart from me and leave me lonely.
When the brown dice, thrown on the board, have rattled, like a fond girl I seek the place of meeting.
- 6 The gamester seeks the gambling-house, and wonders, hi body all afire, Shall I be lucky?
Still do the dice extend his eager longing, staking his gain against his adversary.
- 7 Dice, verily, are armed with goads and driving-hooks, deceiving and tormenting, causing grievous woe.
They give frail gifts and then destroy the man who wins thickly anointed with the player's fairest good.
- 8 Merrily sports their troop, the three-and-fifty, like Savitā the God whose ways are faithful.
They bend not even to the mighty's anger : the King himself pays homage and reveres them.
- 9 Downward they roll, and then spring quickly upward, and handless, force the man with hands to serve them.
Cast on the board, like lumps of magic charcoal, though cold themselves they burn the heart to ashes.
- 10 The gambler's wife is left forlorn and wretched : the mother mourns the son who wanders homeless.
In constant fear, in debt, and seeking riches, he goes by night unto the home of others.
- 11 Sad is the gambler when he sees a matron, another's wife, and his well-ordered dwelling.
He yokes the brown steeds in the early morning, and when the fire is cold sinks down an outcast.

4 *Bind him* : he has staked his personal freedom, and lost ; and his people renounce him

7 *Driving-hooks* : used by mahouts or elephant-drivers. The last half line of the stanza is difficult : — 'they appear to the gambler covered with honey.' — Muir

8 *Three-and-fifty* : or, perhaps, thrice five in number. It would appear from Śāyana's Commentary that fifty-three was the usual number of dice employed ; and yet this seems hardly probable. Ludwig suggests 'three times five' as the meaning here of *tripañchāśāḥ*. and Prof. Weber would read *tripañchāśāḥ* instead of *tripañchāśāḥ* (*Ueber den Rdjasūya*, p. 72). Like *Savitā* ' [disposing men's destinies] like the god S.' — Muir.

10 *Riches* : wealth gained by robbery, according to Śāyana.

11 *Yokes the brown steeds* : begins throwing the nut-dice. *When the fire cold* : 'by the time when the fire goes out he has sunk into a degraded wretch.' — Muir.

To the great captain of your mighty army, who hath become
the host's imperial leader,
To him I show my ten extended fingers : I speak the truth.
No wealth am I withholding.

1 Play not with dice : no, cultivate thy corn-land. Enjoy the
gain, and deem that wealth sufficient.

There are thy cattle, there thy wife, O gambler. So this good
Savitar himself hath told me.

1 Make me your friend : show us some little mercy. Assail us
not with your terrific fierceness.

Appeased be your malignity and anger, and let the brown
dice snare some other captive.

HYMN XXXV.

Viṣvedevas.

THESE fires associate with Indra are awake, bringing their
light when first the Dawn begins to shine.

May Heaven and Earth, great Pair, observe our holy work.

We claim for us this day the favour of the Gods.

2 Yea, for ourselves we claim the grace of Heaven and Earth,
of Śaryanāvân, of the Hills and Mother Streams.

For innocence we pray to Śūrya and to Dawn. So may the
flowing Soma bring us bliss to-day.

3 May the great Twain, the Mothers, Heaven and Earth, this
day preserve us free from sin for peace and happiness.

May Morning sending forth her light drive sin afar. We pray
to kindled Agni for felicity.

May this first Dawn bring us the host of gracious Gods :
rich, may it richly shine for us who strive for wealth.

The wrath of the malignant may we keep afar. We pray to
kindled Agni for felicity.

4 Dawns, who come forward with the bright beams of the Sun,
and at your earliest flushing bring to us the light,

12 The great captain : the highest-numbered of all the dice. Ten fingers :
show that I have nothing left.

14 This stanza is a farewell address to the Dice. Some other : our enemy.—
yana.

The hymn or lay has been transliterated, translated in prose, and freely
produced in rhymed octosyllabic verse, by Dr. J. Muir, *O. S. Texts*, V.
5—429 It has also been translated by the authors of the *Siebenzig Lieder*.

1 With Indra : as a God of the morning light.

2 Of Śaryanāvân, of the Hills : according to Śāyana, 'of the mountains of
Śaryanāvân,' a lake in the district of Kurukshetra. I follow Ludwig in
taking both *pāravatān* and *śaryanāvatah* as genitives.

5 Your : according to the text 'their,' the verb in the first line being in
the third person.

- Shine ye on us to-day auspicious, for renown. We pray to kindled Agni for felicity.
- 6 Free from all sickness may the Mornings come to us, and let our fires mount upward with a lofty blaze.
The Aṣvin Pair have harnessed their swift-moving car. We pray to kindled Agni for felicity.
- 7 Send us to-day a portion choice and excellent, O Savitar, for thou art he who dealeth wealth.
I cry to Dhishanâ, Mother of opulence. We pray to kindle Agni for felicity.
- 8 Further me this declaring of Eternal Law, the Law of God as we mortals acknowledge it!
The Sun goes up beholding all the rays of morn. We pray to kindled Agni for felicity.
- 9 This day we pray with innocence in strewing grass, adjusting pressing-stones, and perfecting the hymn.
Thou in the Âdityas' keeping movest restlessly. We pray to kindled Agni for felicity.
- 10 To our great holy grass I bid the Gods at morn to banquet and will seat them as the seven priests,—
Varuṇa, Indra, Mitra, Bhaga for our gain. We pray to kindled Agni for felicity.
- 11 Come hither, O Âdityas, for our perfect weal: accordant be our sacrifice that we may thrive.
Pūshan, Bṛihaspati, Bhaga, both Aṣvins, and enkindled Agni we implore for happiness.
- 12 Âdityas, Gods, vouchsafe that this our home may be praised worthy, prosperous, our heroes' sure defence,
For cattle, for our sons, for progeny, for life. We pray to kindled Agni for felicity.
- 13 This day may all the Maruts, all be near us with aid: may all our fires be well enkindled.
May all Gods come to us with gracious favour. May spoil and wealth be ours, and all possessions.

7 *Dhishanâ*: a Goddess who presides over prosperity; according to Hildebrandt, the Earth.

8 *Further me*: 'May that glorification of the gods which men repeat in connexion with the rite preserve me.'—Wilson.

9 *Movest restlessly*: performest thy duties, according to Sâyana. Agni restlessly burning the fuel appears to be intended.

He whom ye aid, O Deities, in battle, whom ye protect and
rescue from affliction,
Who fears no danger at your milk-libation,—such may we be
to feast the Gods, ye Mighty.

HYMN XXXVI.

Visvedevas.

THERE are the Dawn and Night, the grand and beauteous
Fair, Earth, Heaven, and Varuṇa, Mitra, and Aryaman.

Indra I call, the Maruts, Mountains, and the Floods, Âdityas,
Heaven and Earth, the Waters, and the Sky.

May Dyaus and Prithivî, wise, true to Holy Law, keep us in
safety from distress and injury.

Let not malignant Nirriti rule over us. We crave to-day this
gracious favour of the Gods.

Mother of Mitra and of opulent Varuṇa, may Aditi preserve
us safe from all distress.

May we obtain the light of heaven without a foe. We crave
this gracious favour of the Gods to-day.

May ringing press-stones keep the Rākshasas afar, ill dream,
and Nirriti, and each voracious fiend.

May the Âdityas and the Maruts shelter us. We crave this
gracious favour of the Gods to-day.

Full flow libations; on our grass let Indra sit; Brihaspati the
singer laud with Sâma hymns!

Wise be our hearts' imaginings that we may live. We crave
this gracious favour of the Gods to-day.

Ye Aśvins, make our sacrifice ascend to heaven, and animate
the rite that it may send us bliss,

Offered with holy oil, with forward-speeding rein. We crave
the gracious favour of the Gods to-day.

Hither I call the band of Maruts, swift to hear, great, purify-
ing, bringing bliss, to be our Friends.

May we increase our wealth to glorify our name. We crave
this gracious favour of the Gods to-day.

We bring the Stay of Life, who makes the waters swell, swift-
hearing, Friend of Gods, who waits on sacrifice.

¹⁴ *Who fears no danger*: who feels assured that his worship of the Gods
¹¹ protect him.

¹ *The Waters*: of the firmament.

² *Dyaus and Prithivî*: Heaven and Earth. *Nirriti*: Death or Destruction.

⁸ *Who makes the waters swell*: *apdm pérum*: 'protector of the waters.'—
Sâna. 'Drinker of the waters.'—Ludwig. Soma is meant. See IX. 76. 4.

- May we control that Power, Soma whose rays are bright. We
crave this gracious favour of the Gods to-day.
- 9 Alive ourselves, with living sons, devoid of guilt, may we win
this with winners by fair means to win.
Let the prayer-haters bear our sin to every side. We crave
this gracious favour of the Gods to-day.
- 10 Hear us, O ye who claim the worship of mankind, and give
us, O ye Gods, the gift for which we pray,
Victorious wisdom, fame with heroes and with wealth. We
crave to-day this gracious favour of the Gods.
- 11 We crave the gracious favour of the Gods to-day, great favour
of great Gods, sublime and free from foes,
That we may gain rich treasure sprung from hero sons. We
crave this gracious favour of the Gods to-day.
- 12 In great enkindled Agni's keeping, and, for bliss, free from
sin before Mitra and Varuna,
May we share Savitar's best animating help. We crave the
gracious favour of the Gods to-day.
- 13 All ye, the Gods whom Savitar the Father of truth, and Va-
runa and Mitra govern,
Give us prosperity with hero children, and opulence in kine
and various treasure.
- 14 Savitar, Savitar from east and westward, Savitar, Savit
from north and southward,
Savitar send us perfect health and comfort, Savitar let our
days of life be lengthened !

HYMN XXXVII.

Sûrya

- Do homage unto Varuna's and Mitra's Eye : offer this solemn
worship to the Mighty God,
Who seeth far away, the Ensign, born of Gods. Sing praise
unto Sûrya, to the Son of Dyaus.
- 2 May this my truthful speech guard me on every side, where
ever heaven and earth and days are spread abroad.
All else that is in motion finds a place of rest : the waters
ever flow and ever mounts the Sun.
- 3 No godless man from time remotest draws thee down where
thou art driving forth with winged dappled Steeds.
One lustre waits upon thee moving to the east, and, Sûrya, thou
arise with a different light.

1 *Varuna's and Mitra's Eye*: Surya or the Sun. 'The eye of Mitra
Varuna and Agni.'—I. 115. 1.

3 *Dappled Steeds*: 'with *Etasas*.'—Ludwig. *One lustre*: by night. Cf.
115. 5; and *Aitareya-Brahmana*, III. 4. 44. 'One ancient radiance follows'

O Sûrya, with the light whereby thou scatterest gloom, and
with thy ray impellest every moving thing,
Keep far from us all feeble, worthless sacrifice, and drive away
disease and every evil dream.

Sent forth thou guardest well the Universe's law, and in thy
wonted way arisest free from wrath.

When Sûrya, we address our prayers to thee to-day, may the
Gods favour this our purpose and desire.

6 This invocation, these our words may Heaven and Earth, and
Indra and the Waters and the Maruts hear.

Ne'er may we suffer want in presence of the Sun, and, living
happy lives, may we attain old age.

7 Cheerful in spirit, evermore, and keen of sight, with store
of children, free from sickness and from sin,

Long-living, may we look, O Sûrya, upon thee uprising day by
day, thou great as Mitra is!

8 Sûrya, may we live long and look upon thee still, thee, O Far-
seeing One, bringing the glorious light,
The radiant God, the sprung of joy to every eye, as thou art
mounting up o'er the high shining flood.

9 Thou by whose lustre all the world of life comes forth, and by
thy beams again returns unto its rest,

O Sûrya with the golden hair, ascend for us day after day,
still bringing purer innocence.

0 Bless us with shine, bless us with perfect daylight, bless us
with cold, with fervent heat and lustre.

Bestow on us, O Sûrya, varied riches, to bless us in our home
and when we travel.

Gods, to our living creatures of both kinds vouchsafe protection,
both to bipeds and to quadrupeds,

That they may drink and eat invigorating food. So grant us
health and strength and perfect innocence.

If by some grievous sin we have provoked the Gods, O Deities,
with the tongue or thoughtlessness of heart,

That guilt, O Vasus, lay upon the Evil One, on him who ever
leads us into deep distress.

ee) whilst thou risest with another.'—Wilson. See Wallis, *Cosmology of Rigveda*, p. 117.

In thy wonted way: *svadhâ ânu*: 'after the *svadhâ* offerings.'—Wilson.
Flood: or floor of heaven.

2 The Evil One: *ârdvâ*: here probably a kind of Diabolus or Devil.—
Iwig.

HYMN XXXVIII.

- O INDRA, in this battle great and glorious, in this loud din of war help us to victory,
Where in the strife for kine among bold ring-decked men arrows fly all around and heroes are subdued.
- 2 At home disclose to us opulence rich in food, streaming with milk, O Indra, meet to be renowned.
Śakra, may we be thine, the friendly Conqueror's : even as we desire, O Vasu, so do thou.
- 3 The godless man, much-lauded Indra, whether he be Dāsa or be Ārya, who would war with us,—
Easy to conquer be for thee, with us, these foes : with thee may we subdue them in the clash of fight.
- 4 Him who must be invoked by many and by few, who standeth nigh with comfort in the war of men,
Indra, famed Hero, winner in the deadly strife, let us bring hitherward to-day to favour us.
- 5 For, Indra, I have heard thee called Self-capturer, One, Steer who never yields, who urges even the churl.
Release thyself from Kutsa and come hither. How shall on like thee sit still bound that he may not move?

HYMN XXXIX.

Aśvins

- As 'twere the name of father, easy to invoke, we all assemble here invoke this Car of yours,
Aśvins, your swiftly-rolling circumambient Car which he who worships must invoke at eve and dawn.
- 2 Awake all pleasant strains and let the hymns flow forth : raise up abundant fulness : this is our desire.
Aśvins, bestow on us a glorious heritage, and give our princely treasure fair as Soma is.

1 *Ring-decked* : adorned with armlets, or quoits as weapons.

5 *Self-capturer* : it is difficult to assign a reasonable and appropriate meaning to *svavṛjāṃ*. Śāyana explains it by *svayam eva chhetāram*, 'one who cuts himself ;' 'self mutilator.'—Wilson. According to the St. Petersburg Lexicon, the meaning is 'one who appropriates or takes to himself ;' according to Ludwig 'the self-rescuer,' and according to Geldner 'one who suffers himself to be captured.' The poet calls on Indra to tear himself away from his favourite Kutsa in order to aid his worshippers in the coming fight. 'A legend here somewhat obscurely related, that *Kutsa* and *Luṣa* having summoned Indra at the same time to their respective sacrifices, he went first to *Kutsa* who then detained him, having fastened him with a hundred leather thongs. This verse is addressed to *Indra* by *Luṣa*, exhorting him to free himself.'—Wilson.

The *Rishi* is Ghoshā, daughter of Kakshtvān.

- 3 Ye are the bliss of her who groweth old at home, and helpers of the slow although he linger last.
Men call you too, Nāsatyas, healers of the blind, the thin and feeble, and the man with broken bones.
- 4 Ye made Chyavâna, weak and worn with length of days, young again, like a car, that he had power to move.
Ye lifted up the son of Tugra from the floods. At our libations must all these your acts be praised.
- 5 We will declare among the folk your ancient deeds heroic; yea, ye were Physicians bringing health.
You, you who must be lauded, will we bring for aid, so that this foe of ours, O Aṣvins, may believe.
- 6 Listen to me, O Aṣvins; I have cried to you. Give me your aid as sire and mother aid their son.
Poor, without kin or friend or ties of blood am I. Save me, before it be too late, from this my curse.
- 7 Ye, mounted on your chariot brought to Vimada the comely maid of Purumitra as a bride.
Ye came unto the calling of the weakling's dame, and granted noble offspring to the happy wife.
- 8 Ye gave again the vigour of his youthful life to the sage Kali when old age was coming nigh.
Ye rescued Vandana and raised him from the pit, and in a moment gave Viṣpalā power to move.
- 9 Ye, Aṣvins Twain, endowed with manly strength, brought forth Rebha when hidden in the cave and well-nigh dead, Freed Saptavadhri, and for Atri caused the pit heated with fire to be a pleasant resting-place.
- 10 On Pedu ye bestowed, Aṣvins, a courser white, mighty with nine-and-ninety varied gifts of strength,
A horse to be renowned, who bore his friend at speed, joy-giving, Bhaga-like to be invoked of men.

3 *Of her who groweth old at home*: referring to Ghoshā herself. See I. 17. 7. *Healers of the blind*: see I. 112. 8.

4 *Chyavâna*: see I. 116. 10, and 117. 13. *Son of Tugra*: Bhujyu. See Vol. I., Index.

6 *My curse*: leprosy, which prevented her marriage.

7 *Vimada*: see I. 117. 20. *The weakling's dame*: see I. 117. 24.

8 For *Kali*, *Vandana*, and *Viṣpalā* in this stanza, and *Rebha*, *Atri*, and *Pedu* in 9 and 10, see Vol. I., Index. For *Saptavadhri* (stanza 9) see V. 78. 6.

- 11 From no side, ye Two Kings whom none may check or stay,
doth grief, distress, or danger come upon the man
Whom, Aṣvins swift to hear, borne on your glowing path, ye
with your Consort make the foremost in the race.
- 12 Come on that Chariot which the Ribhus wrought for you,
the Chariot, Aṣvins, that is speedier than thought,
At harnessing whereof Heaven's Daughter springs to birth,
and from Vivasvân come auspicious Night and Day.
- 13 Come, Conquerors of the sundered mountain, to our home,
Aṣvins who made the cow stream milk for Ṣayu's sake,
Ye who delivered even from the wolf's deep throat and set
again at liberty the swallowed quail.
- 14 We have prepared this laud for you, O Aṣvins, and, like the
Bhṛigus, as a car have framed it,
Have decked it as a maid to meet the bridegroom, and brought
it as a son, our stay for ever.

HYMN XL.

AṢVINA.

Your radiant Chariot—whither goes it on its way?—who decks
it for you, Heroes, for its happy course,
Starting at daybreak, visiting each morning every house, borne
hitherward through prayer unto the sacrifice?

- 2 Where are ye, Aṣvins, in the evening, where at morn? Where
is your halting-place, where rest ye for the night?
Who brings you homeward, as the widow bedward draws her
husband's brother, as the bride attracts the groom?
- 3 Early ye sing forth praise as with a herald's voice, and, meet
for worship, go each morning to the house.
Whom do ye ever bring to ruin? Unto whose libations come
ye, Heroes, like two Sons of Kings?

11 *Whom none may check or stay*: *adite* = *aditau*.—Sâyana. *Your Consort*: Sûrya. *The foremost in the race*: that is, generally, preeminent.

12 *Heaven's Daughter*: Ushas or Dawn. *Vivasvân*: the morning Sun.

13 *Conquerors of the sundered mountain*: probably with reference to the deliverance of Jāhusha.—Ludwig. See I. 116. 20. *The swallowed quail*: see I. 112. 8. The quail is probably Dawn delivered from the jaws of the wolf Night by the twin Light-Gods.

14 *Our stay for ever*: who will perpetuate our family; 'the eternal performer of rites.'—Wilson.

2 *As the widow*: in certain circumstances a widow was bound to marry her deceased husband's brother. See Manu (*Mānavadharmasāstra*), IX. 69. 70. The law of the Jews was the same. See Deuteronomy, xxv. 5.

3 *As with a herald's voice*: *kṣpayā* is thus explained by Sâyana. *The house*: of the sacrificer.

- 1 Even as hunters follow two wild elephants, we with oblations
call you down at morn and eve.
To folk who pay you offerings at appointed times, Chiefs, Lords
of splendour, ye bring food to strengthen them.
- 5 To you, O Aṣvins, came the daughter of a King, Ghoshâ, and
said, O Heroes, this I beg of you :
Be near me in the day, be near me in the night : help me to
gain a car-borne chieftain rich in steeds.
- 6 O Aṣvins, ye are wise : as Kutsa comes to men, bring your car
nigh the folk of him who sings your praise.
The bee, O Aṣvins, bears your honey in her mouth, as the
maid carries it purified in her hand.
- 7 To Bhujyu and to Vasa ye came near with help, O Aṣvins, to
Śinjâra and to Uṣanâ.
Your worshipper secures your friendship for himself. Through
your protection I desire felicity.
- 8 Kṛiṣa and Śiyu ye protect, ye Aṣvins Twain : ye Two assist
the widow and the worshipper ;
And ye throw open, Aṣvins, unto those who win the cattle-stall
that thunders with its sevenfold mouth.
- 9 The Woman hath brought forth, the Infant hath appeared,
the plants of wondrous beauty straightway have sprung up.
To him the rivers run as down a deep descent, and he this
day becomes their master and their lord.
- 10 They mourn the living, cry aloud, at sacrifice : the men have
set their thoughts upon a distant east.
A lovely thing for fathers who have gathered here,—a joy to
husbands,—are the wives their arms shall clasp.

5 The second half of the second line is difficult : ' be able (to grant favour) to the son of my brother, who has horses and a chariot.'—Wilson.

6 *As Kutsa comes to men* : borne on India's chariot. *Bears your honey* : sips honey when the Aṣvins have ushered in the day. *As the maid* : Dr. Muir and Prof. Grassmann explain this half-line differently, 'as a maid, or a woman, resorts to her rendezvous (with her lover).'

7 *Vasa* : see I 112. 10 *Śinjâra* : see VIII. 5. 25. *Uṣanâ* : see Vol. I, Index.

8 *Kṛiṣa* : a Rishi favoured by Indra ; or, as Sâyana explains the word here, the feeble man in general. *Śiyu* : has been mentioned frequently. *The cattle-stall* : the rain-cloud whose waters are the cows.

9 *The Woman* : perhaps the water of the cloud. *The Infant* : the lightning. *To him* : the sacrificer may perhaps be intended.

10 *They mourn the living* : perhaps, show their sorrow for the widower at the funeral of his wife. See Lanman (*Sanskrit Reader*, p 387) from whom I have borrowed. *Set their thoughts upon a distant east* : of the noose or snaring-net : apparently a periphrasis for, have taken thought for the distant future and children to live after them.

- 11 Of this we have no knowledge. Tell it forth to us, how th
youth rests within the chambers of the bride.
Fair would we reach the dwelling of the vigorous Steer wh
loves the kine, O Aśvins: this is our desire.
- 12 Your favouring grace hath come, ye Lords of ample wealth
Aśvins, our longings are stored up within your hearts.
Ye, Lords of splendour, have become our twofold guard: ma
we as welcome friends reach Aryaman's abode.
- 13 Even so, rejoicing in the dwelling-place of man, give hero son
and riches to the eloquent.
Make a ford, Lords of splendour, where men well may drink
remove the spiteful tree-stump standing in the path.
- 14 O Aśvins, Wonder-Workers, Lords of lustre, where and wit
what folk do ye delight yourselves to-day?
Who hath detained them with him? Whither are they gone
Unto what sage's or what worshipper's abode?

HYMN XLI.

Aśvin

- THAT general Car of yours, invoked by many a man, that
comes to our libations, three-wheeled, meet for lauds,
That circumambient Car, worthy of sacrifice, we call with our
pure hymns at earliest flush of dawn.
- 2 Ye, O Nāsatyas, mount that early-harnessed Car, that travels
early, laden with its freight of balm,
Wherewith ye, Heroes, visit clans who sacrifice, even the poor
man's worship where the priest attends.
- 3 If to the deft Adhvaryu with the meath in hand, or to the
Kindler firm in strength, the household friend,
Or to the sage's poured libations ye approach, come thence, O
Aśvins, now to drink the offered meath.

11 Ghoshā appears to speak of herself in the plural number. She plainly expresses her wishes for marriage.

12 *Aryaman's abode*: Aryaman is here used in the original sense of the word, bosom-friend and companion, especially the friend who asks a woman in marriage for another.

Prof. Grassmann places stanzas 10—14 in his Appendix as being obscure and in his opinion forming no part of the original hymn.

1 *Three-wheeled*: see I. 34. 9.

3 *The Kindler*: the Agutdh, the priest who kindles the sacrificial fire.

HYMN XLII.

Indra.

EVEN as an archer shoots afar his arrow, offer the laud to him with meet adornment.

Quell with your voice the wicked's voice, O sages. Singer, make Indra rest beside the Soma.

2 Draw thy Friend to thee like a cow at milking: O Singer, wake up Indra as a lover.

Make thou the Hero haste to give us riches even as a vessel filled brimful with treasure.

3 Why, Maghavan, do they call thee Bounteous Giver? Quicken me: thou, I hear, art he who quickens.

Śakra, let my intelligence be active, and bring us luck that finds great wealth, O Indra.

4 Standing, in battle for their rights, together, the people, Indra, in the fray invoke thee.

Him who brings gifts the Hero makes his comrade: with him who pours no juice he seeks not friendship.

5 Whoso with plenteous food for him expresses strong Somas as much quickly-coming treasure,

For him he overthrows in early morning his swift well-weaponed foes, and slays the tyrant.

6 He unto whom we offer praises, Indra, Maghavan, who hath joined to ours his wishes,—

Before him even afar the foe must tremble: low before him must bow all human glories.

7 With thy fierce bolt, O God invoked of many, drive to a distance from afar the foeman.

O Indra, give us wealth in corn and cattle, and make thy singer's prayer gain strength and riches.

8 Indra, the swallower of strong libations rich in the boons they bring, the potent Somas,

He, Maghavan, will not restrict his bounty: he brings much wealth unto the Soma-presser.

9 Yea, by superior play he wins advantage, when he, a gambler, piles his gains in season.

Celestial-natured, he o'erwhelms with riches the devotee who keeps not back his treasure.

1 *The wicked's voice*: 'the praises of your adversaries.'—Wilson.

4 *The Hero*: Indra.

5 *As much quickly-coming treasure*: representing the wealth which the offering of the libations is expected to produce.

6 *Unto whom we offer praises*: or, in whom we have placed our hope.

9 *When he, a gambler*: cp. X. 43. 5.

- 10 O Much-invoked, may we subdue all famine and evil want
with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions
by our own exertion.
- 11 Brihaspati protect us from the rearward, and from above, and
from below, from sinners !
May Indra from the front, and from the centre, as Friend to
friends, vouchsafe us room and freedom.

HYMN XLIII.

Indra.

- In perfect unison all yearning hymns of mine that find the
light of heaven have sung forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they
compass Maghavan about that he may help.
- 2 Directed unto thee my spirit never strays, for I have set my
hopes on thee, O Much-invoked !
Sit, Wonderful ! as King upon the sacred grass, and let thy
drinking-place be by the Soma juice.
- 3 From indigence and hunger Indra turns away : Maghavan
hath dominion over precious wealth.
These the Seven Rivers flowing on their downward path in-
crease the vital vigour of the potent Steer.
- 4 As on the fair-leaved tree rest birds, to Indra flow the gladden-
ing Soma juices that the bowls contain.
Their face that glows with splendour through their mighty
power hath found the shine of heaven for man, the Âryas'
light.
- 5 As in the game a gambler piles his winnings, so Maghavan,
sweeping all together, gained the Sun.
This mighty deed of thine none other could achieve, none,
Maghavan, before thee, none in recent time.
- 6 Maghavan came by turns to all the tribes of men : the Steer
took notice of the people's songs of praise.
The man in whose libations Sakra hath delight by means of
potent Somas vanquisheth his foes.

10 *With princes* : with men eminent for their wealth : *rajabhir-dhandā mīśvaraiḥ*.—Sâyana.

3 *Turns away* : Sâyana makes *viskuvrit* transitive :—'May Indra be the remover of thirst and hunger.'—Wilson.

5 *Gained the Sun* : conquers him by taking away his moisture, that is, the water that he has absorbed.—Sâyana.

- 7 When Soma streams together unto Indra flow like waters to the river, rivulets to the lake,
In place of sacrifice sages exalt his might, as the rain swells the corn by moisture sent from heaven.
- 8 He rushes through the region like a furious Bull, he who hath made these floods the dames of worthy lords.
This Maghavan hath found light for the man who brings oblation, sheds the juice, and promptly pours his gifts.
- 9 Let the keen axe come forth together with the light: here be, as erst, the teeming cow of sacrifice.
Let the Red God shine bright with his refulgent ray, and let the Lord of heroes glow like heaven's clear sheen.
- 10 O Much-invoked, may we subdue all famine and evil want with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions by our own exertion.
- 11 Brihaspati protect us from the rearward, and from above, and from below, from sinners.
May Indra from the front, and from the centre, as Friend to friends, vouchsafe us room and freedom.

HYMN XLIV.

Indra.

- MAY Sovran Indra come to the carousal, he who by Holy Law is strong and active,
The overcomer of all conquering forces with his great steer-like power that hath no limit.
- 2 Firm-seated is thy car, thy Steeds are docile; thy hand, O King, holds, firmly grasped, the thunder.
On thy fair path, O Lord of men, come quickly: we will increase thy powers when thou hast drunken.
- 3 Let strong and mighty Steeds who bear this Mighty Indra, the Lord of men, whose arm wields thunder,
Bring unto us, as sharers of our banquet, the Steer of conquering might, of real vigour.

8 *The dames of worthy lords*: that is, subjected them to the Âryans, whereas they had been the thralls of Dâsas. See I. 32. 11.

9 *The keen axe*: Agni, who is frequently likened to an axe. See I. 127. 3, and VI. 3. 4. *The Red God*: *arushâh*: according to Sâyana, 'the radiant Indra'; but Agni is probably intended, or perhaps 'the red bolt' as M. Müller prefers.

10 The two concluding stanzas are identical in Hymns 52, 53, 54.

- 4 So like a Bull thou rushest to the Lord who loves the trough,
the Sage, the prop of vigour, in the vat.
Prepare thine energies, collect them in thyself: be for our
profit as the Master of the wise.
- 5 May precious treasures come to us,—so will I pray. Come to
the votary's gift offered with beautiful laud.
Thou art the Lord, as such sit on this holy grass: thy vessels
are inviolate as Law commands.
- 6 Far went our earliest invocations of the Gods, and won us
glories that can never be surpassed.
They who could not ascend the ship of sacrifice, sink down in
desolation, trembling with alarm.
- 7 So be the others, evil-hearted, far away, whose horses, difficult
to harness, have been yoked.
Here in advance men stand afar to offer gifts, by whom full
many a work that brings reward is done.
- 8 He firmly fixed the plains and mountains as they shook.
Dyaus thundered forth and made the air's mid-region quake.
He stays apart the two confronting bowls; he sings lauds in
the potent Soma's joy when he hath drunk.
- 9 I bear this deftly-fashioned goad of thine, wherewith thou,
Maghavan, shalt break the strikers with the hoof.
At this libation mayst thou be well satisfied. Partake the
juice, partake the worship, Maghavan.
- 10 O Much-invoked, may we subdue all famine and evil want
with store of grain and cattle.
May we allied, as first in rank, with princes obtain possessions
by our own exertion.
- 11 Brihaspati protect us from the rearward, and from above, and
from below, from sinners.
May Indra from the front and from the centre, as Friend to
friends, vouchsafe us room and freedom.

4 *The Lord*: *pātim*: the Soma. *Collect them in thyself*: 'take us into thyself.'—Wilson. *Of the wise*: *keniptnām* is thus explained by the Commentators, but the meaning seems doubtful. Ludwig thinks that 'the master of the oars,' that is, the steersman, is intended.

6 *In desolation*: *irmā* = ἔρημος.—Ludwig. *Trembling in alarm*: or, does of ill deeds, according to Yaska's interpretation of *kēpayoh*.

7 *Whose horses, difficult to harness, have been yoked*: whose ill-managed attempts to perform acceptable sacrifice have failed. *In advance*: before death, according to Sāyana.

8 *He*: Indra. *As they shook*: cp. II. 12. 2. *Two confronting bowls*: heaven and earth.

9 *Goad*: the hymn of praise which urges Indra to action. *The strikers with the hoof*: a class of Yātudhānas or demons. See X. 87. 12.

HYMN XLV.

Agni.

FIRST Agni sprang to life from out of Heaven : the second time from us came Jâtavedas.

Thirdly the Manly-souled was in the waters. The pious lauds and kindles him the Eternal.

- 2 Agni, we know thy three powers in three stations, we know thy forms in many a place divided.

We know what name supreme thou hast in secret : we know the source from which thou hast proceeded.

- 3 The Manly-souled lit thee in sea and waters, man's Viewer lit thee in the breast of heaven.

There as thou stoodest in the third high region the Steers increased thee in the waters' bosom.

- 4 Agni roared out, like Dyaus what time he thunders : he licked the ground, about the plants he flickered.

At once, when born, he looked around enkindled, and lightened heaven and earth within with splendour.

- 5 The spring of glories and support of riches, rouser of thoughts and guardian of the Soma,

Good Son of Strength, a King amid the waters, in forefront of the Dawns he shines enkindled.

- 6 Germ of the world, ensign of all creation, be sprang to life and filled the earth and heavens.

Even the firm rock he cleft when passing over, when the Five Tribes brought sacrifice to Agni.

- 7 So among mortals was Immortal Agni stablished as holy wise and willing envoy.

He waves the red smoke that he lifts above him, striving to reach the heavens with radiant lustre.

1 *From out of Heaven* : or, from Dyaus or Heaven his father; in the shape of the Sun. *From us* : produced by men in the shape of sacrificial and domestic fire. *In the waters* : of the firmament, in the shape of lightning, the third form of Agni.

2 *In secret* : unknown to those who know not the Veda.—Sâyana.

3 *The Manly-souled* : or, the Friend of men; Varuna, according to Sâyana, and Prajâpati, according to Mahîdhara. Perhaps Dyaus (cp. stanza 8) may be intended.—Ludwig. Grassmann thinks that Indra, the kindler of the lightning, is meant. *The Steers* : or, the Mighty Ones; the Maruts.

6 *The firm rock* : 'the solid cloud.'—Wilson. Some extraordinary conflagration of jungle may perhaps be referred to. *The Five Tribes* : *pāñcha jāndh* : literally, the five men, meaning, according to Sâyana, men in general, and, according to Mahîdhara, the institutor of the sacrifice and the four chief priests.

- 8 Like gold to look on, far he shone refulgent, beaming imperishable life for glory,
Agni by vital powers became immortal when his prolific Father Dyaus begat him.
- 9 Whoso this day, O God whose flames are lovely, prepares a cake, O Agni, mixt with butter,
Lead thou and further him to higher fortune, to bliss bestowed by Gods, O thou Most Youthful.
- 10 Endow him, Agni, with a share of glory, at every song of praise sung forth enrich him.
Dear let him be to Sūrya, dear to Agni, preëminent with son and children's children.
- 11 While, Agni, day by day men pay thee worship they win themselves all treasures worth the wishing.
Allied with thee, eager and craving riches, they have disclosed the stable filled with cattle.
- 12 Agni, the Friend of men, the Soma's keeper, Vaisvānara, hath been lauded by the Rishis.
We will invoke benignant Earth and Heaven: ye Deities, give us wealth with hero children.

HYMN XLVI.

Agni.

- ESTABLISHED for thee, to lend thee vital forces, Giver of wealth,
Guard of his servant's body.
The Great Priest, born, who knows the clouds, Abider with men, is seated in the lap of waters.
- 2 Worshipping, seeking him with adoration like some lost creature followed by its footprints,
Wise Bhṛigus, yearning in their hearts, pursued him, and found him lurking where the floods are gathered.
- 3 On the Cow's forehead, with laborious searching, Trita, the offspring of Vibhūvas, found him.
Born in our houses, Youthful, joy-bestower, he now becomes the central point of brightness.

12 *Soma's keeper*: as identified with the Moon, the great receptacle of the celestial Soma, the nectar or ambrosia of the Gods. See Hillebrandt, *V. M.*, I. 330—336.

1 *For thee*: the Rishi addresses himself. *Who knows the clouds*: from which he (Agni) comes in the form of Lightning. *Of waters*: of the firmament.

2 *Wise Bhṛigus*: frequently mentioned as specially connected with the worship of Agni. Cf II 4. 2. *Pursued him*: see I. 65. 1.

3 *On the Cow's forehead*: 'on the head of the cloud.' *Trita*: Agni in his third form as lightning. The abstract personified form of the celestial Agni.

- 4 Yearning, with homage, they have set and made him blithe
 Priest among mankind, oblation-bearer,
 Leader of rites and Purifier, envoy of men, as sacrifice that
 still advances.
- 5 The foolish brought the ne'er-bewildered forward, great, Victor,
 Song-inspirer, Fort-destroyer.
 Leading the Youth gold-bearded, like a courser gleaming with
 wealth, they turned their hymn to profit.
- 6 Holding his station firmly in the houses, Trita sat down within
 his home surrounded.
 Thence, as Law bids, departs the Tribes' Companion, having
 collected men with no compulsion.
- 7 His are the fires, eternal, purifying, that make the houses
 move, whose smoke is shining,
 White, waxing in their strength, for ever stirring, and sitting
 in the wood; like winds are Somas.
- 8 The tongue of Agni bears away the praise-song, and, through
 his care for Earth, her operations.
 Him, bright and radiant, living men have established as their
 blithe Priest, the Chief of Sacrificers.
- 9 That Agni, him whom Heaven and Earth engendered, the
 Waters, Tvashṭar, and, with might, the Bhṛigus,
 Him Mātariṣvan and the Gods have fashioned holy for man
 and first to be entreated.

is here represented as endeavouring to find the lurking fire in the sky.—
 Macdonell. *Offspring of Vibhūvas*: or, connected with Vibhūvasu, the very
 wealthy, Soma.

4 *As sacrifice that still advances*: 'als das sich vorwärts bewegende opfer.'
 —Ludwig. According to Śāyana, 'the object of sacrifice, him who goes forward
 [from one fire receptacle to another]'

5 *The foolish* human priests, weak and foolish in comparison with the wise
 Agni. *Gleaming with wealth*: the meaning of *dhānarcham* is uncertain. The
 St. Petersburg Lexicon offers *dhānarjam*, 'striving to win the prize,' as pro-
 bably the right reading.

6 On stanzas 3 and 6 see Macdonell (J. R. A. S., July, 1893, pp. 450—452),
 who translates the second half of 6 as follows: 'From hence the house-friend
 of settlers collecting (them) goes among men by distribution, not by (means
 of) bonds; i. e., carried from place, not freshly produced by cord and drill'

7 *That make the houses move*: this seems to be what the words *damān
 aritrā* should mean, though how flames can be thus qualified is not clear.
 'The rescuers from the humiliated (spirits of ill).—Wilson. 'Protectors of
 the houses.'—Mahidhara. *Like winds are Somas*: as winds fan flame, so
 Soma libations increase the might of Agni. According to Śāyana, the flames
 are 'like the fast-flowing juices of the Soma.'—Wilson. I follow Ludwig's
 explanation, but the meaning of the passage is doubtful.

8 *Her operations*: holy works performed by men

9 *Mātariṣvan*: a divine or semi-divine being who brought Agni from
 heaven. See I. 31 3, and 60. 1.

- 10 Agni, whom Gods have made oblation-bearer, and much-desiring men regard as holy,
Give life to him who lauds thee when he worships, and then shall glorious men in troops adore thee.

HYMN XLVII.

Indra Vaikunṭha.

- THY right hand have we grasped in ours, O Indra, longing for treasure, Treasure-Lord of treasures!
Because we know thee, Hero, Lord of cattle: vouchsafe us mighty and resplendent riches
- 2 Wealth, fully armed, good guard and kind protector, sprung from four seas, the prop and stay of treasures,
Fraught with great bounties, meet for praise and glory: vouchsafe us mighty and resplendent riches.
- 3 Wealth, with good Brahmans, Indra! God-attended, high, wide, and deep, and based on broad foundations,
Strong, with famed Rishis, conquering our foemen: vouchsafe us mighty and resplendent riches.
- 4 Victorious, winning strength, with hero sages, confirmed in power, most useful, wealth-attracting,
True, Indra! crushing forts and slaying Dasyus: vouchsafe us mighty and resplendent riches.
- 5 Wealthy in heroes and in cars and horses, strength hundred-fold and thousandfold, O Indra,
With manly sages, happy troops, light-winning: vouchsafe us mighty and resplendent riches.
- 6 To Saptagu the sage, the holy-minded, to him, Brihaspati, the song approaches,
Angiras' Son who must be met with homage: vouchsafe us mighty and resplendent riches.
- 7 My lauds, like envoys, craving loving-kindness, go forth to Indra with their strong entreaty,
Moving his heart and uttered by my spirit: vouchsafe us mighty and resplendent riches.

Vaikunṭha is said to mean son of Vikunṭhā, an Asuri or female demon who was allowed by Indra to become his second mother.

2 *Wealth*: Sāyana gives another interpretation:—'(We know thee to be) well armed,' etc.—Wilson. *Sprung from four seas*: regarded as the store-houses of jewels. '(Renowned throughout) the four oceans.'—[applied to Indra] Wilson.

6 *Brihaspati*: according to the Scholiast meaning Saptagu, 'the lord of much (praise)'—Wilson. According to others, the God Brihaspati called Saptagu as being drawn by seven oxen: 'der fährt mit sieben Rindern'—Grassmann. *Angiras' Son*: meaning apparently Brihaspati as especially loved and honoured by Angiras and his descendants. See VI. 73. 1.

- 8 Grant us the boon for which I pray, O Indra, a spacious home unmatched among the people.
To this may Heaven and Earth accord approval : vouchsafe us mighty and resplendent riches.

HYMN XLVIII.

Indra Vaikuṇṭha.

- I WAS the first possessor of all precious gear : the wealth of every man I win and gather up.
On me as on a Father living creatures call : I deal enjoyment to the man who offers gifts.
- 2 I, Indra, am Atharvan's stay and firm support : I brought forth kine to Trita from the Dragon's grasp.
I stripped the Dasyus of their manly might, and gave the cattle-stalls to Mātariśvan and Dadhyach.
- 3 For me hath Tvashtar forged the iron thunderbolt : in me the Gods have centred intellectual power.
My sheen is like the Sun's insufferably bright : men honour me as Lord for past and future deeds.
- 4 I won myself these herds of cattle, steeds and ^{and} mine, and gold in ample store, with my destructive bolt.
I give full many a thousand to the worshipper, what time the Somas and the lauds have made me glad.
- 5 Indra am I ; none ever wins my wealth from me : never at any time am I a thrall to death.
Praying the Soma, ask riches from me alone : ye, Pārus, in my friendship shall not suffer harm.
- 6 These, breathing loud in fury, two and two, who caused Indra to bring his bolt of thunder to the fray,
The challengers, I struck with deadly weapon down : firm stand what words the God speaks to his worshippers.

8 *Unmatched : āsamam* : 'not held in common.'—Wilson.

Indra Vaikuṇṭha is the Rishi of this hymn, which is a self-laudatory reply to Saptagu in Hymn XLVII.

2 *Atharvan* is the name of the priest who first obtained fire and offered Soma and prayers to the Gods. See I. 80, 16, and 83, 5. *The Dragon* is apparently Abi or Vritra. 'I generated the waters above the cloud for the sake of Trita.'—Wilson. *Mātariśvan* and *Dadhyach* : or, according to Śāyana, 'Mātariśvan's son Dadhyach.'

5 *Ye, Pārus* : 'O men.'—Wilson.

6 *These* : who these were is uncertain. *Two and two* : probably the warrior who fights on the chariot and the chariot-warrior.—Ludwig. The literal translation of the last half-line of the stanza appears to be :—'the non-worshipper speaking firm words to worshippers ; *anamasyañ*, he who has no other to reverence, being Indra, whose promise of victory to his worshippers is never broken.'—Ludwig.

- 7 This One by stronger might I conquered singly; yea, also two:
shall three prevail against me?
Like many sheaves upon the floor I thrash them. How can
my foes, the Indraless, revile me?
- 8 Against the Gungus I made Atithigva strong, and kept him
mid the folk like Vritra-conquering strength,
When I won glory in the great foe-slaying fight, in battle
where Karanja fell, and Parnaya.
- 9 With food for mine enjoyment Sâpya Namî came: he joined
me as a friend of old in search of kine.
As I bestowed on him an arrow for the fight I made him
worthy of the song and hymn of praise.
- 10 One of the two hath Soma, seen within it; the Herdsman with
the bone shows forth the other.
He, fain to fight the Bull whose horns were sharpened, stood
fettered in the demon's ample region.
- 11 I, as a God, ne'er violate the statutes of Gods, of Vasus, Ru
driyas, Âdriyas.
These Gods have turned me for auspicious vigour, unconquer
ed and invincible for ever.

HYMN XLV

Indra Vaikuṇṭha

I HAVE enriched the singer with surpassing wealth; I have ad
lowed the holy hymn to strengthen me.
I, furtherer of him who offers sacrifice, have conquered in each
fight the men who worship not.

7 *This One* : or, this one thing, that is, 'the primordial substance or un
out of which the universe was developed.'—Wallis, *Cosmology of the Rigveda*,
p. 58.

8 *Against the Gungus* : or, to aid the Gungus, as Sâyana explains. With
these people were is uncertain. *Atithigva* : Divodâsa, son of Atithigu, according
to Sâyana. See Vol. I., Index. *Karanja* and *Parnaya* : apparent
tree-demons : see I. 53. 8.

9 *Sâpya* : a family name of Indra's friend Namî, who in VI. 20. 6 is called
Sayya's son.

10 *One of the two* : the Moon. *The Herdsman* : Indra. *With the bone*
of Dadhyach. See I. 84. 13. *The other* : Vritra. *He* : Vritra. *The Bull*
Indra. *The demon's ample region* : mid-air, which was then dominated by the
Druh or malignant spirit of drought. I follow Prof. Ludwig's interpretation
of this obscure stanza which is evidently an interpolation motivated by the
mention of Dadhyach in stanza 9. For a somewhat different interpretation
see Hillebrandt, *V. M.*, I. 337.

11 *Rudriyas* : the Maruts, sons of Rudra.

Indra Vaikuṇṭha is the Rishi also.

- 2 The People of the heavens, the waters, and the earth have established me among the Gods with Indra's name.
I took unto myself the two swift vigorous Bays that speed on divers paths, and the fierce bolt for strength.
- 3 With deadly blows I smote Atka for Kavi's sake ; I guarded Kutsa well with these my saving helps.
As Śuṣhṇa's slayer I brandished the dart of death : I gave not up the Âryan name to Dasyu foes.
- 4 Smadibha, Tugra, and the Vetasu I gave as prey to Kutsa, father-like, to succour him.
I was a worthy King to rule the worshipper, when I gave Tuji dear inviolable gifts.
- 5 I gave up Mṛigaya to Sutarvan as his prey because he ever followed me and kept my laws.
For Âyn's sake I caused Veṣa to bend and bow, and into Savya's hand delivered Paḍgribhi.
- 6 I, I crushed Navavâstva of the lofty car, the Dâsa, as the Vṛitra-slayer kills the fiends ;
When straightway on the region's farthest edge I brought the God who makes the lights to broaden and increase.
- 7 I travel round about borne onward in my might by the feet-footed dappled Horses of the Sun.
When man's libation calls me to the robe of state I soon repel the powerful Dasyu with my blows.

3 *Atka* : mentioned again in Hymn 99 of this Book. *Kavi* : the father of Indra's friend Uśanâ.

4 *Smadibha* : or, as an adjective joined with *Tugra*, 'with all his followers.' See VI. 20. 8, where *Vetasu* and *Tugra* are mentioned as having been conquered by Indra, and VI. 26. 4, where their names occur again together with that of *Tuṣṭi*.

5 *Mṛigaya* : a demon of the air. see IV. 16. 13, and VIII. 3. 19. *Sutarvan* : prince whose liberality is lauded in VIII. 63. *Âyu* : sometimes spoken of as a King favoured by Indra and at other times as conquered by him. See Index. The name of *Veṣa* does not occur again. *Savya* : the Rishi of Hymns 51-57 of Book I. *Paḍgribhi* : some demon or savage enemy who is not mentioned again.

6 *Navavâstva* : see I. 36. 18, and VI. 20. 11. *Of the lofty car* : or Brihadratha, as a name of Navavâstva. *The lights* : the stars, or perhaps light in general. In the former case the God would be Dyaus or Varuṇa, and in the latter case Sûrya or the Sun.—Ludwig.

7 *The robe of state* : apparently the milk which is the royal mantle where-with Soma is invested.

- 8 Stronger am I than Nahus, I who slew the seven : I glorified
with might Yadu and Turvaṣa.
I brought another low, with strength I bent his strength :
let the mighty nine-and-ninety wax in power.
- 9 Bull over all the streams that flow along the earth, I took the
Seven Rivers as mine own domain.
I, gifted with great wisdom, spread the floods abroad : by war
I found for man the way to high success.
- 10 I set within these cows the white milk which no God, not even
Tvashtar's self, had there deposited,—
Much-longed-for, in the breasts, the udders of the kine, the
savoury sweets of meath, the milk and Soma juice.
- 11 Even thus hath Indra Maghavan, truly bounteous, sped Gods
and men with mighty operation.
The pious glorify all these thine exploits, Lord of Bay Cours-
ers, Strong, and Self-resplendent.

HYMN L.

Indra Vaikuṇṭha.

- I LAUD your Mighty One who joyeth in the juice, him who is
shared by all men, who created all ;
Indra, whose conquering strength is powerful in war, whose
fame and manly vigour Heaven and Earth revere.
- 2 He with his friend is active, lauded, good to man, Indra who
must be glorified by one like me.
Hero, Lord of the brave, all cars are thy delight, warring with
Vṛitra or for waters, or for spoil.
- 3 Who are the men whom thou wilt further, Indra, who strive
to win thy miss allied with riches ?
Who urged thee forward to exert thy power divine, to valour
in the war for waters on their fields ?

8 *Stronger am I than Nahus* : *naḥuṣho nāhushtarāḥ* ; literally, more Nahus than Nahus ; I out-Nahus Nahus, a being who contended with Indra ; 'I am nearer than the neighbour,' according to Roth whom Grassmann follows 'I am the especial bond of bonds.'—Wilson. I follow Ludwig's interp. 'I who slew the seven' : the seven, perhaps, at the chief of the demous destroyed by Indra. Ludwig takes *saptahā* to mean 'seven times' :—'I am seven times stronger than Nahus.' Another, when, is uncertain. War power : until they became worthy antagonists. 'I have demolished nine and-nine powerful (foes).'—Wilson.

10 *Milk and Soma juice* : sweet ambrosial rain ; the *kine* being the teeming clouds.

11 In this stanza Indra as Rishi addresses himself as the deity of the hymn

2 *His friend* : his constant companion, the thunderbolt.

3 *Allied with riches* : the happiness which Indra sends being given return for costly sacrificial offerings.

- 4 Thou, Indra, through the holy prayer art mighty, worthy of sacrifice at all libations.
In every fight thou castest heroes on the ground : thou art the noblest song, O Lord of all the folk.
- 5 Help now, as Highest, those who toil at sacrifice : well do the people know thy great protecting might.
Thou shalt be Everlasting, Giver of success : yea, on all these libations thou bestowest strength.
- 6 All these libations thou makest effectual, of which thou art thyself supporter, Son of Power.
Therefore thy vessel is to be esteemed the best, sacrifice, holy text, prayer, and exalted speech.
- 7 They who with flowing Soma pray to thee, O Sage, to pour on them thy gifts of opulence and wealth,
May they come forward, through their spirit, on the path of bliss, in the wild joy of Soma juice effused.

HYMN LI.

Agni. Gods.

- LARGE was that covering, and firm of texture, folded wherein thou enteredst the waters.
One Deity alone, O Jâtavedas Agni, saw all thy forms in sundry places.
- 2 What God hath seen me ? Who of all their number clearly beheld my forms in many places ?
Where lie, then, all the sacred logs of Agni that lead him Godward, Varuṇa and Mitra ?
- 3 In many places, Agni Jâtavedas, we sought thee hidden in the plants and waters.
Then Yama marked thee, God of wondrous splendour ! effulgent from thy tenfold secret dwelling.

⁴ *Song* : *mantraḥ* : subject of thy worshippers' songs of praise.

⁶ *Vessel* : *pâttram* : 'protection.'—Wilson.

The legend says that Agni, fearing to share the fate of his three elder brothers who had perished in the service of the Gods, fled away and hid himself in the waters. The Gods discovered him and persuaded him to return to his sacred duties.

Stanzas 1, 3, 5, 7, 9 are spoken by the Gods, and 2, 4, 6, 8 by Agni.

1 He must have been very well wrapped up, the Gods ironically say, or the water would have extinguished him.—Ludwig. *Forms* : literally, 'bodies.'

2 *Sacred logs* : pieces of *Śamī* and *Asvattha* wood, from which alone the sacrificial fire is produced. Others explain *samtdhaḥ* by 'flames.'

3 *Thy tenfold secret dwelling* : according to *Sâyana*, 'the three worlds,—heaven, mid-air, earth ; three divinities, Agni, Vāyu, Āditya ; the waters, the shrubs, the trees, and the bodies of living beings.'—Wilson. The meaning appears to be, as Ludwig conjectures, that Yama knew that Agni would appear again from the fire-sticks worked by the fingers of both hands.

- 4 I fled in fear from sacrificial worship, Varuṇa, lest the Gods should thus engage me.
Thus were my forms laid down in many places. This, as my goal, I Agni saw before me.
- 5 Come; man is pious and would fain do worship; he waits prepared: in gloom thou, Agni, dwellest.
Make pathways leading God-ward clear and easy, and bear oblations with a kindly spirit.
- 6 This goal mine elder brothers erst selected, as he who drives a car the way to travel.
So, Varuṇa, I fled afar through terror, as flies the wild-bull from an archer's bowstring.
- 7 We give thee life unwasting, Jātavedas, so that, employed, thou never shalt be injured.
So, nobly born! shalt thou with kindly spirit bear to the Gods their share of men's oblations.
- 8 Grant me the first oblations and the latter, entire, my forceful share of holy presents,
The soul of plants, the fatness of the waters, and let there be long life, ye Gods, to Agni.
- 9 Thine be the first oblations and the latter, entire, thy forceful shares of holy presents.
Let all this sacrifice be thine, O Agni, and let the world's four regions bow before thee.

HYMN LII.

Gods.

- INSTRUCT me, all ye Gods, how I, elected your Priest, must seat me here, and how address you.
Instruct me how to deal to each his portion, and by what path to bring you man's oblation.
- 2 I sit as Priest most skilled in sacrificing: the Maruts and all Deities impel me.
Aśvins, each day yours is the Adhvaryus' duty: Brahman and wood are here: 'tis yours to offer.

8 *The first oblations and the latter*: or the Prayājas and the Anuyājas, the former being texts and oblations forming part of the introductory ceremony at a Soma sacrifice, and the latter the secondary or final offerings. *Foregift share*: the potent concentrated portion. *The fatness*: *ghṛitām*: *ghṛt*, clarified butter.

1 Agni, having been elected Oblation-bearer, asks the Gods to instruct him in his duties.

- 3 Who is this Priest? Is he the Priest of Yama? On whom is thrust this God-appointed honour?
He springs to life each month, each day that passes; so Gods have made him their oblation-bearer.
- 4 The Gods have made me bearer of oblations, who slipped away and passed through many troubles.
Wise Agni shall ordain for us the worship, whether five-wayed, threefold, or seven-threaded.
- 5 So will I win you strength and life for ever, O Gods, that I may give you room and freedom.
To Indra's arms would I consign the thunder; in all these battles shall he then be victor.
- 6 The Deities, three thousand and three hundred and thirty-nine, have served and honoured Agni,
Strewn sacred grass, anointed him with butter, and seated him as Priest, the Gods' Invoker.

HYMN LIII.

Agni Sauchika. Gods.

- He hath arrived, he whom we sought with longing, who skilled in sacrifice well knows its courses.
Let him discharge his sacrificial duties: let him sit down as Friend who was before us.
- 2 Best Priest, he hath been won by being seated, for he hath looked on the well-ordered viands.
Come, let us worship Gods who must be worshipped, and pouring oil, laud those who should be lauded.

3 The first line is spoken by some God who doubts Agni's competence. *Is he the Priest of Yama?*: can he convey offerings to the Blest in the realms of the God of the departed? In the second half of the first line I follow Ludwig, but the meaning is uncertain. The second line is the answer of another God. *Each month, each day*: the *Pitriyajña*, or sacrifice to the *Manes*, is offered monthly, and the *Agnihotra*, or oblation to Agni and the Gods, daily. These comprehend all other periodical rites.

4 The first line is spoken by Agni. *Slipped away*: see the preceding hymn. The second line is what the Gods said. *Five-wayed*: consisting of five courses or parts, see X. 124. 1. *Threefold*: consisting of the three daily Soma-libations, see X. 124. 1. *Seven-threaded*: performed by seven priests. See X. 124. 1.

Stanza 5 is spoken by Agni. Stanza 6 is the poet's conclusion.

For an explanation of the number of the Gods (33 + 303 + 3003) see *The Hymns of the Atharva-veda*, X. 7. 13, note.

On Hymns 51—53 see Macdonell, J. R. A. S., January, 1894, pp. 11—22.

1 The Gods speak. *Courses*: or portions.

2 *By being seated*: 'by his seat (at the altar).'—Wilson,

- 3 Now hath he made the feast of Gods effective : now have we found the secret tongue of worship.
Now hath he come, sweet, robed in vital vigour, and made our calling on the Gods effective.
- 4 This prelude of my speech I now will utter, whereby we Gods may quell our Asura foemen.
Eaters of strengthening food who merit worship, O ye Five Tribes, be pleased with mine oblation.
- 5 May the Five Tribes be pleased with mine oblation, and the Cow's Sons and all who merit worship.
From earthly trouble may the earth protect us, and air's mid realm from woe that comes from heaven.
- 6 Spinning the thread, follow the region's splendid light : guard thou the pathways well which wisdom hath prepared.
Weave ye the knotless labour of the bards who sing : be Manu thou, and bring the Heavenly People forth.
- 7 Lovers of Soma, bind the chariot traces fast : set ye the reins in order and embellish them.
Bring hitherward the car with seats where eight may sit, whereon the Gods have brought the treasure that we love.
- 8 Here flows *Aśmanvatī* : hold fast each other, keep yourselves up, and pass, my friends, the river.
There let us leave the Powers that brought no profit, and cross the flood to Powers that are auspicious.
- 9 *Tvaṣṭar*, most deft of workmen, knew each magic art, bringing most blessed bowls that hold the drink of Gods.
His axe, wrought of good metal, he is sharpening now, where-with the radiant *Brahmaṇaspati* will cut.

3 *Tongue of worship* : Agni, by whose fiery tongues the Gods drink libations.

4 Agni speaks. *Asura foemen* : the Asuras in the later hymns of the Veda are evil spirits in perpetual hostility with the Gods, not to be confounded with the great celestial Asuras, the chiefs of the Gods, nor with the *Rākshasas*, demons or ogres, who disturb the sacrifices of men.

5 *The Five Tribes* : according to some, says Yāska, 'the Gandharvas, gods, Fathers, Asuras, and *Rākshasas*.' See Muir, *O. S. Texts*, I. 177. But the five *Āryan* tribes may be intended. *The Cow's Sons* : the Maruts, children of *Priyāni*. Von Roth explains *gṛāva* as 'born in the starry heaven.' See VII. 35. 14.

6 The Gods speak. *The region's splendid light* : the Sun. *Weave ye* : flames of Agni. Assist the singer in his holy task and let there be no difficulties in his way.

7 This stanza appears to begin a new hymn, made up of fragments. According to Sāyana it is spoken by the Gods to one another.

8 *Aśmanvatī* : or, the stony stream. See *The Hymns of the Atharva-veda*, XII. 2. 26.

9 *Will cut* : perhaps, will cut and destroy demons ; but the meaning is uncertain.

- 10 Now, O ye Sapiant Ones, make ye the axes sharp wherewith
ye fashion bowls to hold the Amṛita.
Knowing the secret places make ye ready that whereby the
Gods have gotten immortality.
- 11 Ye with a secret tongue and dark intention laid the maiden
deep within, the calf within the mouth.
They evermore are near us with their gracious help : successful
is the song that strives for victory.

HYMN LIV.

Indra.

- I SING thy fame that, Maghavan, through thy greatness the
heavens and earth invoked thee in their terror,
Thou, aiding Gods, didst quell the power of Dâsas, what time
thou holpest many a race, O Indra.
- 2 When thou wast roaming, waxen strong in body, telling thy
might, Indra, among the people,
All that men called thy battles was illusion : no foe hast thou
to-day, nor erst hast found one.
- 3 Who are the Ṛishis, then, who comprehended before our time
the bounds of all thy greatness ?
For from thy body thou hast generated at the same time the
Mother and the Father.
- 4 Thou, Mighty Steer, hast four supremest natures, Asura
natures that may ne'er be injured.
All these, O Maghavan, thou surely knowest, wherewith thou
hast performed thy great achievements.
- 5 Thou hast all treasures in thy sole possession, treasures made
manifest and treasures hidden.

10 *O ye Sapiant Ones* : ye Ṛibhus. *That* : perhaps Amṛita or celestial Soma juice. Cf. I. 20. 6; 110. 3.

11 The first line is obscure. '(The Maruts) placed a female in the enveloping hide (of a dead cow), and a calf in the mouth (of a dead cow).'-Wilson. According to this interpretation the miracle ascribed to them would somewhat resemble that mentioned in I. 110. 8. See Bergaigne, *La Religion Védique*, II. 27. The first half of the second line is hard to construe. Wilson paraphrases the line :—'daily the generous (fraternity of the Ribhus) offers suitable praises (to the gods), granting victory over our foes.' Prof. Geldner takes *kāra*, against the Pada text, as a locative, and renders the last half-line to the following effect :—'May he (the sacrificer), when he wishes to win, gain the victory in the race.'

3 The question is rhetorical. The great Ṛishis of the olden time could not comprehend thy greatness, much less can we comprehend it.

The Mother and the Father : Earth and Heaven, parents of all. See M. Müller, *India, What can it Teach us*?, p. 161.

4 *Asura* : divine, with a vague sense of supreme grandeur.

Defer not thou, O Maghavan, my longing: thou art Director,
Indra, thou art Giver.

- 6 To him who set the light in things of splendour, and with all
sweetness blent essential sweetness,
To Indra hath this welcome hymn that strengthens been
uttered by the votary Bṛihaduktha.

HYMN LV.

Indra.

FAR is that secret name by which, in terror, the worlds invoked
thee and thou gavest vigour.

The earth and heaven thou settest near each other, and, Ma-
ghavan, madest bright thy Brother's Children.

- 2 Great is that secret name and far extending, whereby thou
madest all that is and shall be.

The Five Tribes whom he loveth well have entered the light
he loveth that was made aforetime.

- 3 He filled the heavens and earth and all between them, Gods
five times sevenfold in their proper seasons.

With four-and-thirty lights he looks around him, lights of one
colour though their ways are divers.

- 4 As first among the lights, O Dawn, thou shonest, whereby thou
broughtest forth the Stay of Increase,

Great art thou, matchless is thine Asura nature, who, high
above, art kin to those beneath thee.

- 5 The old hath waked the young Moon from his slumber who
runs his circling course with many round him.

- 6 *Who set the light*: the first essential light.

1 *Far is that secret name*: thou art not present with us now. *In terror*: terrified by Vritra. *Thy Brother's Children*: according to Sāyana, Indra's brother is Parjanya, the God of the rain-cloud, and his children are the gathered waters. Varuna and his stars are probably intended.—Ludwig.

3 *Gods five times sevenfold*: 'It cannot be doubted that the original Gods were the constellations.'—Ludwig. According to Sāyana, the five orders of beings and the classes of seven; that is, Gods, men, Fathers and Rākshasas, and the seven troops of Maruts, the seven rays of the Sun, the seven senses, etc. The *four-and-thirty lights*: are probably the sun, moon, and five planets, and the twenty-seven lunar asterisms or mansions of the moon. According to Sāyana, the *four and thirty* are eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati, Vashatākāra, and Virāj.

4 *The Stay of Increase*: that which is the foundation and support of all subsistence; according to Sāyana, the Sun. *Art kin to those beneath thee*: art allied and connected with men as provider of their food. The second line is difficult, and is differently interpreted by others.

5 Sāyana explains this stanza differently, making Indra, identified with Time, the subject. I follow Ludwig's interpretation (Commentary, II. p. 203) which seems to be nearer to the sense of the words, and is simpler and more rational. *With many round him*: stars of the asterisms through which he passes.

Behold the Gods' high wisdom in its greatness : he who died yesterday to-day is living.

- 6 Strong is the Red Bird in his strength, great Hero, who from of old hath had no nest to dwell in.

That which he knows is truth and never idle : he wins and gives the wealth desired of many.

- 7 Through these the Thunderer gained strong manly vigour, through whom he waxed in power to smite down Vṛitra,—
Who through the might of Indra's operation came forth as Gods in course of Law and Order.

- 8 All-strong, performing works with his companion, All-marking, rapid Victor, Curse-avorter,
The Hero, waxing, after draughts of Soma, blew far from heaven the Dasyus with his weapon.

HYMN LVI.

Visvedevas.

HERE is one light for thee, another yonder : enter the third and be therewith united.

Uniting with a body be thou welcome, dear to the Gods in their sublimest birth-place.

- 2 Bearing thy body, Vâjin, may thy body afford us blessing and thyself protection.

Unswerving, stablish as it were in heaven thine own light as the mighty Gods' supporter.

- 3 Strong Steed art thou : go to the yearning Maidens with vigour, happily go to heaven and praises :

6 *The Red Bird* : the Sun, with whom Indra is identified.

7 *Through these* : probably the stars are intended. '(Accompanied) by these Maruts.'—Wilson.

8 *His companion* : the thunderbolt.

'The mystical union of the Fathers with the rays of light is the fundamental idea underlying the abstruse allusions' of this funeral hymn. 'The poet bids the deceased man unite himself with the beams of the heavenly light ; he takes occasion to celebrate the power and greatness of the Fathers, to whom the spirit of the departed is journeying ; and ends with a statement of the success of the journey for which he has prayed.' See Wallis, *Cosmology of the Rigveda*, pp. 72, 73.

1 *One light* : the earthly fire of the funeral pile. *Another* : in the firmament. *The third* : the light in the highest region above the firmament. *A body* : a new body after cremation. *Their sublimest birth-place* : the Sun.

2 *Vâjin* : apparently the name of the deceased, the son of Brihaduktha the Rishi of the hymn. The word means originally 'strong, strong steed' as in stanza 3.

3 *The yearning Maidens* : perhaps the Dawns ; but the meaning of *seventh* is uncertain. *To heaven and praises* : 'to the (land of) praise, and to the sky.'—Wallis.

Fly happily to the Gods with easy passage, according to the first and faithful statutes.

4 Part of their grandeur have the Fathers also gained: the Gods have seated mental power in them as Gods.

They have embraced within themselves all energies, which, issuing forth, again into their bodies pass.

5 They strode through all the region with victorious might, establishing the old immeasurable laws.

They compassed in their bodies all existing things, and streamed forth offspring in many successive forms.

6 In two ways have the sons established in his place the Asura who finds the light; by the third act,

As fathers, they have set their heritage on earth, their offspring, as a thread continuously spun out.

7 As in a ship through billows, so through regions of air, with blessings, through all toils and troubles

Hath Brihaduktha brought his seed with glory, and placed it here and in the realms beyond us.

HYMN LVII.

Viṣvodevas.

LET us not, Indra, leave the path, the Soma-presser's sacrifice: Let no malignity dwell with us.

2 May we obtain, completely wrought, the thread spun out to reach the Gods,

That perfecteth the sacrifice.

4 *Of their grandeur*: of the greatness of the Gods.

5 *Establishing the old immeasurable laws*: or, in accordance with the more generally received interpretation of *dhāmdni* here, 'measuring ancient stations never measured out.'

6 *In two ways*: in heaven and on earth. *The sons*: explained by Sāyana as the Angirases, sons of Āditya. The Fathers in general appear to be intended. *The Asura*: Agni. *The third act*: or third sacred duty, that of continuing their family; religious study and sacrifice being the first and second.—Sāyana.

7 *Placed it here and in the realm beyond us*: established his offspring in heavenly regions as well as here upon earth.

Mr Wallis, from whose translation I have borrowed, remarks:—'The interpretation of one or two expressions is uncertain; the general sense is clear. The rays of light are here the bodies of the fathers, which emanate from the sun, assume the forms of all things on the earth and of the later sacrificers, the descendants of the fathers, and again return to their birth-place in the sky from which they had extended themselves.'—*Cosmology of the R̥igveda*, pp. 74, 75.

For Prof. Max Müller's translation of Hymns 57—60, with the legend founded upon them, and ample elucidative matter, see *Journal R. A. S.*, Vol. II. Part II., 1866, pp. 426—465.

- 3 We call the spirit hither with the Soma of our parted sires,
Yea, with the Fathers' holy hymns.
- 4 Thy spirit come to thee again for wisdom, energy, and life,
That thou mayst long behold the sun!
- 5 O Fathers, may the Heavenly Folk give us our spirit once again,
That we may be with those who live.
- 6 O Soma, with the spirit still within us, blest with progeny,
May we be busied in thy law.

HYMN LVIII.

Manas or Spirit.

- Thy spirit, that went far away to Yama, to Vivasvân's Son,
We cause to come to thee again that thou mayst live and so-
journ here.
- 2 Thy spirit, that went far away, that passed away to earth and
heaven,
We cause to come to thee again that thou mayst live and so-
journ here.
- 3 Thy spirit, that went far away, away to the four-cornered earth,
We cause to come to thee again that thou mayst live and so-
journ here.
- 4 Thy spirit, that went far away to the four quarters of the world,
We cause to come to thee again that thou mayst live and so-
journ here.
- 5 Thy spirit, that went far away, away unto the billowy sea,
We cause to come to thee again that thou mayst live and so-
journ here.
- 6 Thy spirit, that went far away to beams of light ~~that thou mayst~~
flow,
We cause to come to thee again that thou mayst live and so-
journ here.
- 7 Thy spirit, that went far away, went to the waters and the
plants,
We cause to come to thee again that thou mayst live and so-
journ here.
- 8 Thy spirit, that went far away, that visited the Sun and Dawn,
We cause to come to thee again that thou mayst live and so-
journ here.

3 *The spirit*: of the deceased whose obsequies are performed. *Of our sires*:
nā́hānsēna: explained as meaning, suited to man; that is to deified men,
the Fathers or Spirits of the Blest.

The hymn is an address to recall the fleeting spirit of a man at the point of
death.

7 *Waters.....plants*: cf. X. 16. 3.

- 9 Thy spirit, that went far away, away to lofty mountain heights,
We cause to come to thee again that thou mayst live and so-
journ here.
- 10 Thy spirit, that went far away into this All that lives and
moves,
We cause to come to thee again that thou mayst live and so-
journ here.
- 11 Thy spirit, that went far away to distant realms beyond our ken,
We cause to come to thee again that thou mayst live and so-
journ here.
- 12 Thy spirit, that went far away to all that is and is to be,
We cause to come to thee again that thou mayst live and
sojourn here.

LIX.

Nirriti and Othara

His life hath been renewed and carried forward as two men,
car-borne, by the skilful driver.

One falls, then seeks the goal with quickened vigour. Let
Nirriti depart to distant places.

- 2 Here is the psalm for wealth, and food, in plenty : let us do
many deeds to bring us glory.

All these our doings shall delight the singer. Let Nirriti
depart to distant places.

- 3 May we o'ercome our foes with acts of valour, as heaven is
over earth, hills over lowlands.

All these our deeds the singer hath considered. Let Nirriti
depart to distant places.

- 4 Give us not up as prey to death O Soma : still let us look
upon the Sun arising.

Let our old age with passing days be kindly. Let Nirriti
depart to distant places.

- 5 O Asuntti, keep the soul within us, and make the days we
have to live yet longer.

Grant that we still may look upon the sunlight : strengthen
thy body with the oil we bring thee.

1 *His life* : the life of Subandhu one of the Rishis of the hymn. Accord-
ing to Sāyana the first line is a prayer :—'May the life of Subandhu be
augmented so as to be more lasting and newer.'—Wilson. Subandhu is not
mentioned in the text. *Two men* : the warrior and the charioteer. *One falls*.
Sāyana explains differently :—'he who falls (from life) increases (his) desire
to live.'—Wilson. *Nirriti* : the Goddess of death and destruction.

5 *Asuntti* : apparently the personification of a deity presiding over funerals
It may be a name for Yama, or it may mean 'guide to life,' or 'way to life.'
See Muir, *O S. Texts*, V. 297, and Bergaigne, *La Religion Védique*, I. 96.

- 6 Give us our sight again, O Asuniti, give us again our breath and our enjoyment.
 Long may we look upon the Sun uprising : O Anumati, favour thou and bless us.
- 7 May Earth restore to us our vital spirit, may Heaven the Goddess and mid-air restore it.
 May Soma give us once again our body, and Púshan show the Path of peace and comfort.
- 8 May both Worlds bless Subandhu, young Mothers of everlasting Law.
 May Heaven and Earth uproot and sweep iniquity and shame away : nor sin nor sorrow trouble thee.
- 9 Health-giving medicines descend sent down from heaven in twos and threes,
 Or wandering singly on the earth. May Heaven and Earth uproot and sweep iniquity and shame away : nor sin nor sorrow trouble thee.
- 10 Drive forward thou the wagon-ox, O Indra, which brought Uṣṇarâṇi's wagon hither.
 May Heaven and Earth uproot and sweep iniquity and shame away : nor sin nor sorrow trouble thee.

HYMN LX.

Asamâti and Others.

BRINGING our homage we have come to one magnificent in look.

Glorified of the mighty Gods ;

- 2 T. Asamâti, spring of gifts, lord of the brave, a radiant car,
 The conqueror of Bhajeratha ;

the sacrifices and prayers of the pious. 'Gracious (goddess).—Wilson.

8 *Iniquity and shame* : *râpas*, according to Williams's Dictionary means, defect, fault, sin ; hurt, injury. In his Commentary on I. 69. 4. Sâyana paraphrases *râpânsi*, the plural of the word, by *bâdhukâni rākshasâdîni*, disturbing *lākshasas*, etc.

9 *In twos and threes* : according to Sâyana, in the persons of the two *Asvins* and of the three Goddesses *Īā*, *Sarasvati*, and *Bhārati*.

10 *Uṣṇarâṇi* must mean the wife of Uṣṇara, chief of the Uṣṇaras who are mentioned in later times as living in Madhyadeśa or the Midland country. The meaning of the line is not obvious.

Stanzas 8, 9, 10, which Prof. Grassmann places in his Appendix, are of a different character from that of the preceding part of the hymn, and seem to be a separate song or fragment of a song.

2 *Asamâti* : according to Sâyana, the name of a King. But the word is more probably an adjective, as in stanza 5, qualifying *râham*, car, and signifying unequalled. *Bhajeratha* : it is uncertain whether this is the name of a prince or of a country.

- 3 Who, when the spear hath armed his hand, or even weaponless
o'erthrows
Men strong as buffaloes in fight ;
- 4 Him in whose service flourishes Ikshvâku, rich and dazzling-
bright
As the Five Tribes that are in heaven.
- 5 Indra, support the princely power of Rathaprosht̥has matched
by none,
Even as the Sun for all to see.
- 6 Thou for Agastya's sister's sons yokest thy pair of ruddy
steeds.
Thou trodest niggards under foot, all those, O King, who
brought no gifts.
- 7 This is the mother, this the sire, this one hath come to be
thy life.
What brings thee forth is even this. Now come, Subandhu,
get thee forth.
- 8 As with the leather thong they bind the chariot yoke to hold
it fast,
So have I held thy spirit fast, held it for life and not for
death, held it for thy security.
- 9 Even as this earth, the mighty earth, holds fast the monarchs
of the wood,
So have I held thy spirit fast, held it for life and not for death,
held it for thy security.

4 *Ikshvâku*, *Asamāti*, according to Sāyana.
Rigveda. *The Five Tribes*: the deities regarded as forming five orders again, in the
ing to the five tribes on earth, in the same manner as the seven rivers of the
land of the Āryans have their counterparts in heaven. See Muir, *O. S. Texts*,
I. p. 177 Sāyana explains differently:—'(so that) the five orders of men
(are as happy) as if they were in heaven.'—Wilson.

5 *Rathaprosht̥has*: the family of the prince, *Asamāti* or another, whose praises
the poet celebrates.

6 *Agastya's sister's sons*: Bandhu and his brothers, the Rishis of the hymn.
Stanzas 1—6 have no apparent connexion with the six stanzas that follow.

7 *This*: Agni, according to Sāyana. The speaker probably means him-
self.—Ludwig. Subandhu seems to have been in a trance and apparently
dead. 'It is supposed that the brothers of Subandhu have addressed their
supplications to Agni, to restore him to life, and that he has come accord-
ingly, being, as it were, his parent and begetter. Another interpretation
explains the terms literally as, Subandhu, your father, mother, and son,
have come to mourn your decease'—Wilson.

8 *So have I held*: 'so has Agni placed,' according to Sāyana.

- 10 Subaudhu's spirit I have brought from Yama, from Vivasvân's Son,
Brought it for life and not for death, yea, brought it for security.
- 11 The wind blows downward from on high, downward the Sun-God sends his heat,
Downward the milch-cow pours her milk : so downward go thy pain and grief.
- 12 Felicitous is this mine hand, yet more felicitous is this.
This hand contains all healing balms, and this makes whole with gentle touch.

HYMN LXI.

Viṣvedevas.

THE welcome speaker in the storm of battle uttered with might this prayer to win the Asvins,
When the most liberal God, for Paktha, rescued his parents, and assailed the seven Hotars.

- 2 Chyavâna, purposing deceptive presents, with all ingredients, made the altar ready.
Most sweet-voiced Tûrwayâna poured oblations like floods of widely fertilizing water.

11 *Thy pain and grief* : ' thy sin '—Sâṃana.

12 *More felicitous is this* : my other hand, probably the right. *With gentle touch* : with light friction, laying-on of hands, or hypnotizing passes.

This Hymn, as Ludwig observes, belongs to the most difficult, one might almost say most hopeless, portions of the Rigveda. It is made up of several parts which are in no intelligible connexion with one another.

1 According to the view taken by Pischel who has most carefully studied and elaborately discussed the first three stanzas (*Vedische Studien*, I. pp. 71—77), they contain in brief the ancient story of Tûrwayâna, the young King of the Pakthas, and Chyavâna. Chyavâna, a favourite of the Asvins who had restored him to youth (I. 116. 10, and 117. 13), intended to sacrifice to them, hoping with their aid to conquer Tûrwayâna and his parents. But Indra stayed the sacrifice, drives the priests away, and enables Tûrwayâna who had poured rich libations to him to gain the victory over his opponent.

The welcome speaker : Tûrwayâna, whose words were welcome to the Gods. *To win the Asvins* : *raûdram* : not 'addressed to Rudra,' but to the Asvins who are called *raûdram* in stanza 15, and, elsewhere, *rudrâ* and *rudrâvantî*. *The most liberal God* : Indra. *Paktha* : King of the Pakthas (see VII. 18. 7), that is, apparently, Tûrwayâna, who has been mentioned in I. 53. 10, and VI. 18. 13, as especially aided by Indra. *Seven Hotars* : the usual number of Hotar priests employed at important sacrifices.

2 *Deceptive presents* : his intended sacrifice was displeasing to Indra, whom, possibly, Chyavâna falsely pretended that he was about to worship. *With all ingredients* : required for the preparation of the Soma juice. *Poured oblations* : to Indra.

- 3 To his oblations, swift as thought, ye hurried, and welcomed eagerly the prayers he offered.
With arrows in his hand the Very Mighty forced from him all obedience of a servant.
- 4 I call on you the Sons of Dyaus, the Aśvins, that a dark cow to my red kine be added.
Enjoy my sacrifice, come to my viands, contented, not deceiving expectation.
- 10 Uttering praise to suit the rite Navagvas came speedily to win the damsel's friendship.
They who approached the twice-strong stable's keeper, meedless, would milk the rocks that naught had shaken.
- 11 Swift was new friendship with the maid: they quickly accepted it as genuine seed and bounty.
Milk which the cow Sabardughā had yielded was the bright heritage which to thee they offered.
- 12 When afterwards they woke and missed the cattle, the speaker thus in joyful mood addressed them:
Matchless are singers through the Vasu's nature; he bringeth them all food and all possessions.
- 13 His followers then who dwelt in sundry places came and desired to slay the son of Nīshad.
Resistless foe, he found the hidden treasure of Śushṇa multiplied in numerous offspring.

3 To his oblations: to the offerings of Chyavāna. Ye: Aśvins. The Very Mighty: Indra, who threatened Chyavāna, and made him his obedient servant.

4 The Rishi now prays to the Aśvins on his own account, and asks for a dark-coloured cow as a reward. Sāyana, whom Professors Ludwig and Grassmann follow, explains the second half of the first line more poetically:— 'When the dark night retires before the purple oxen (of the chariot of the dawn).—Wilson. When the black sits among the red cows, that is, while it is still dark, but the grey of morning is beginning to appear:—Ludwig

5 I pass over stanzas 5—9, which contain an ancient legend, probably the germ of the later story of Brahmā or Prajāpati and his daughter, concerning two deities or powers of nature, male and female. See Appendix.

10 Navagvas: 'the Angirases.'—Wilson. The damsel's: Sāyana says that Prīti may be meant. Perhaps Saramā is intended. The twice-strong stable's keeper: the Paṇi or Panis who kept the stolen cows or vanished rays of light concealed. Meedless: as the Panis refused to give up the cows. Would milk the rocks: would force from the rocky prison the meed or honorarium which they deserved in the shape of the cows.

11 Sabardughā: 'nectar-yielding'; the general name of cows milked at sacrifices. Which to thee they offered: which the Angirases offered to Indra.

12 The Vasu is Indra.

13 The son of Nīshad: Nārshada, usually a patronymic of Kanva, but said to be in this place the name of a certain demon. Resistless foe: Indra.

- 14 Thou, called Effulgence, in whose threefold dwelling, as in the light of heaven, the Gods are sitting,
Thou who art called Agni or Jâtavedas, Priest, hear us, guileless Priest of holy worship.
- 15 And, Indra, bring, that I may laud and serve them, those
Two resplendent glorious Nâsatyas,
Blithe, bounteous, man-like, to the sacrificer, honoured among
our men with offered viands.
- 16 This King is praised and honoured as Ordainer: himself the
bridge, the Sage speeds o'er the waters.
He hath stirred up Kakshivân, stirred up Agni, as the steed's
swift wheel drives the felly onward.
- 17 Vaitarâna, doubly kinsman, sacrificer, shall milk the cow who
ne'er hath calved, Sabardhu,
When I encompass Varûna and Mitra with lauds, and Arya
man in safest shelter.
- 18 Their kin, the Prince in heaven, thy nearest kinsman, turning
his thought to thee thus speaks in kindness:
'This is our highest bond: I am his offspring. How many
others came ere I succeeded?
- 19 Here is my kinship, here the place I dwell in: these are my
Gods; I in full strength am present.
Twice-born am I, the first-born Son of Order: the Cow milked
this when first she had her being.

14 Here begins another part of the hymn. Agni is addressed. *Effulgence*: identified with the Sun. *Threefold dwelling*: earth, firmament, and heaven.

15 *Man-like*: as men reward one who institutes a sacrifice for their benefit.

16 *This King*: Sûrya, the Sun-God. 'This royal Soma.'—Wilson. *Himself the bridge*: the long beams of light form the bridge by which Sûrya passes over the waters of the firmament or sea of air. *Kakshivân*, the celebrated Rishi. See Vol. I, Index.

17 *Vaitarâna*: '(Agni), the conveyer (of all).'—Wilson. Agni is so called, probably, as sacrificer for a prince Vitarâna. *Doubly kinsman*: closely allied to heaven and earth. *Sabardhu*: the Cow whose milk is used in sacrifice; also called Sabardughâ, as in stanza 11. According to Ludwig, the New Year which has not yet distributed its treasures is meant.

18 *Their kin*: akin to Mitra, Varûna, and Aryaman. *The Prince*: sâri: Sûrya, the Sun God. *Thy nearest kinsman*: Sûrya. I adopt Ludwig's interpretation of *nâbhânédishthap*, which appears unintelligible as the name of the son of Manu who was deprived of his inheritance by his father according to the *Yajur-veda*, and by his brothers according to the *Aitareya-Brahmana*. But see Weber, *Episches im V. Ritual*, pp. 40f. *This*: Dyaus. *How many others*: many Savitars (suns that introduce the new year) have been before me.—Ludwig.

19 *These are my Gods*: 'these are my resplendent (rays).'—Wilson. Probably the priests are intended.—Ludwig. *The Cow*: Aditi. *Milked this*: milked forth this universe.—Wilson. Agni is the speaker of this stanza.

- 20 So mid these tribes he rests, the friendly envoy, borne on two paths, refulgent, Lord of fuel.
When, like a line, the Babe springs up erectly, his Mother straight hath borne him strong to bless us.
- 21 Then went the milch-kine forth to please the damsel, and for the good of every man that liveth.
Hear us, O wealthy Lord; begin our worship. Thou hast grown mighty through Āṣvaghna's virtues.
- 22 And take thou notice of us also, Indra, for ample riches, King whose arm wields thunder!
Protect our wealthy nobles, guard our princes unmenaced near thee, Lord of Tawny Coursers.
- 23 When he goes forth, ye Pair of Kings, for booty, speeding to war and praise to please the singer,—
I was the dearest sage of those about him,—let him lead these away and bring them safely.
- 24 Now for this noble man's support and comfort, singing with easy voice we thus implore thee:
Impetuous be his son and fleet his courser: and may I be his priest to win him glory.
- 25 If, for our strength, the priest with adoration to win your friendship made the laud accepted,
That laud shall be a branching road to virtue for every one to whom the songs are suited.
- 26 Glorified thus, with holy hymns and homage:—Of noble race, with Waters, God-attended—
May he enrich us for our prayers and praises: now can the cow be milked; the path is open.

20 *He Agni. Two paths:* from earth to heaven and from heaven to earth,

21 The reference in the first line is, apparently, to the imprisoned cows and Saramā (see stanza 10); but all explanations of the allusions in this hymn are more or less conjectural. Ludwig thinks that the reference may be to the actual milking of the sacrificial cows at the ceremony which this hymn accompanied. Wilson translates:—‘The words of a desirable praise, of a certain tian quail person (Nābhānediśthā), attain the prototype (Indra)’ *Āṣvaghna*: probably the patronymic of Vitarāṇa.—Ludwig. See note on Vaitarāṇa in stanza 17.

23 *He: Āṣvaghna Vitarāṇa. Ye Pair of Kings: Mitra and Varuṇa.*

26 *Glorified thus:* that is, May Varuṇa glorified with song beginning, ‘Of noble race, etc.,’ enrich us. *Now can the cow be milked:* it is now time for the morning Agnihotram.—Ludwig.

Prof. Grassmann has banished this almost unintelligible hymn to his Appendix.

- 27 Be to us, then, ye Gods who merit worship, be ye of one accord
our strong protection,
Who went on various ways and brought us vigour, ye who are
undeceivable explorers.

HYMN LXII.

Viṣvedevas, Etc.

- YE who, adorned with guerdon through the sacrifice, have won
you Indra's friendship and eternal life,
Even to you be happiness, Angirases. Welcome the son of
Manu, ye who are most wise.
- 2 The Fathers, who drave forth the wealth in cattle, have in the
year's course cleft Vala by Eternal Law :
A lengthened life be yours, O ye Angirases. Welcome the
son of Manu, ye who are most wise.
- 3 Ye raised the Sun to heaven by everlasting Law, and spread
broad earth, the Mother, out on every side.
Fair wealth of progeny be yours, Angirases. Welcome the
son of Manu, ye who are most wise.
- 4 This kinsman in your dwelling-place speaks pleasant words :
give ear to this, ye Rishis, children of the Gods.
High Brahman dignity be yours, Angirases. Welcome the
son of Manu, ye who are most wise.
- 5 Distinguished by their varied form, these Rishis have been
deeply moved.
These are the sons of Angiras : from Agni have they sprung
to life.
- 6 Distinguished by their varied form, they sprang from Agni,
from the sky.
Navagva and Daśagva, noblest Angiras, he giveth bounty
with the Gods.
- 7 With Indra for associate the priests have cleared the stable
full of steeds and kine,
Giving to me a thousand with their eight-marked ears, they
gained renown among the Gods.

1 *The son of Manu*: Nābhānedishṭha Mānava. See X. 61. 18 note.

2 *The Fathers*: the Angirases. *Vala*: the demon who stole the cows of the Gods.

3 *By everlasting Law*: 'by means of your sacrifice.'—Wilson.

4 *This kinsman*: or, this Nābhā, that is, Nābhānedishṭha.

5 *Distinguished by their varied form*: or, Virūpas. See III. 53. 7.

6 *From the sky*: or, from Dyaus. *Noblest Angiras*: Agni himself, according to Sāyaṇa. He is also called Navagva and Daśagva as these priestly names or titles belong to or are closely connected with the Angirases.

7 *With their eight-marked ears*: having marks branded on their ears; or perhaps, with slit ears. Cf. *Hymns of the Atharva-veda*, VI. 141. 2.

- 8 May this man's sons be multiplied ; like springing corn may
Manu grow,
Who gives at once in bounteous gift a thousand kine, a
hundred steeds.
- 9 No one attains to him, as though a man would grasp the
heights of heaven. •
Sâvarṇya's sacrificial meed hath broadened like an ample flood.
- 10 Yadu and Turva, too, have given two Dâsas, well disposed, to
serve,
Together with great store of kine.
- 11 Blest be the hamlet's chief, most liberal Manu, and may his
bounty rival that of Sârya.
May the Gods let Sâvarṇi's life be lengthened, with whom,
unwearied, we have lived and prospered.

HYMN LXIII.

Viśvedevas.

- MAY they who would assume kinship from far away, Vivasvân's
generations, dearly loved of men,
Even the Gods who sit upon the sacred grass of Nahusha's
son Yayāti, bless and comfort us.
- 2 For worthy of obeisance, Gods, are all your names, worthy of
adoration and of sacrifice.
Ye who were born from waters, and from Aditi, and from the
earth, do ye here listen to my call.
- 3 I will rejoice in these Âdityas for my weal, for whom the Mo-
ther pours forth water rich in balm,
And Dyaus the Infinite, firm as a rock, sweet milk,—Gods act-
ive, strong through lauds, whose might the Bull upholds.

8 *Manu*: here apparently the name of Sâvarṇi the prince whose munificence is the subject of stanzas 8—11. *A thousand kine, a hundred steeds*: 'kine' is conjecturally supplied. 'A thousand and a hundred horses.'—Wilson. 'A thousand times a hundred horses.'—Ludwig.

9 *Sâvarṇya* here means Sâvarṇi.

10 *Turva*: equivalent to Turvaśa; a prince of the clan called after the eponymus Turva. *Dâsas*: enslaved natives.

1 *Kinship*; relationship with us, and the duties of protection and aid which relationship implies. Cf. I. 109. 7, note. *Vivasvân's generations*: Sâyaṇa supplies a verb, and explains differently:—'(support) the generations of (Manu the son of) Vivasvat.'—Wilson. *Yayāti*: see I. 31. 17, and 108. 8, note.

2 *From waters*: the aerial waters, or intermediate region of air. *Aditi*: von Roth understands Aditi here to mean 'infinity,' the boundlessness of heaven as opposed to the limitation of earth. See Muir, *O. S. Texts*, V. 39. Sâyaṇa's explanation is similar.

3 *The Mother*: Earth. *Dyaus*: Heaven. *The Bull*: the Sun. Sâyaṇa explains *viśvabharṇān* as 'bringers of rain.'

- 4 Looking on men, ne'er slumbering, they by their deserts attained as Gods to lofty immortality.
Borne on refulgent cars, sinless, with serpents' powers, they robe them, for our welfare, in the height of heaven.
- 5 Great Kings who bless us, who have come to sacrifice, who, ne'er assailed, have set their mansion in the sky,—
These I invite with adoration and with hymns, mighty Âdityas, Aditi, for happiness.
- 6 Who offereth to you the laud that ye accept, O ye All-Gods of Manu, many as ye are?
Who, Mighty Ones, will prepare for you the sacrifice to bear us over trouble to felicity?
- 7 Ye to whom Manu, by seven priests, with kindled fire, offered the first oblation with his heart and soul,
Vouchsafe us, ye Âdityas, shelter free from fear, and make us good and easy paths to happiness.
- 8 Wise Deities, who have dominion o'er the world, ye thinkers over all that moves not and that moves,
Save us from uncommitted and committed sin, preserve us from all sin to-day for happiness.
- 9 In battles we invoke Indra still swift to hear, and all the holy Host of Heaven who banish grief,
Agni, Mitra, and Varuna that we may gain, Dyaus, Bhaga, Maruts, Prithivi for happiness:
- 10 Mightily-saving Earth, incomparable Heaven, the good guide Aditi who gives secure defence.
The well-oared heavenly Ship that lets no waters in, free from defect, will we ascend for happiness.
- 11 Bless us, all Holy Ones, that we may have your help, guard and protect us from malignant injury.
With fruitful invocation may we call on you, Gods, who give ear to us for grace, for happiness.
- 12 Keep all disease afar and sordid sacrifice, keep off the wicked man's malicious enmity.
Keep far away from us all hatred, O ye Gods, and give us ample shelter for our happiness.
- 13 Untouched by any evil, every mortal thrives, and, following the Law, spreads in his progeny,
Whom ye with your good guidance, O Âdityas, lead safely through all his pain and grief to happiness.

4 *With serpents' powers*: 'of unsurpassable wisdom.'—Wilson.

10 *The heavenly Ship*: according to Sîyana, a metaphorical expression for sacrifice.

- 14 That which ye guard and grace in battle, O ye Gods, ye Maruts, where the prize is wealth, where heroes win,
That conquering Car, O Indra, that sets forth at dawn, that never breaks, may we ascend for happiness.
- 15 Vouchsafe us blessing in our paths and desert tracts, blessing in waters and in battle for the light;
Blessing upon the wombs that bring male children forth, and blessing, O ye Maruts, for the gain of wealth.
- 16 The noblest Svasti with abundant riches, who comes to what is good by distant pathway,—
May she at home and far away preserve us, and dwell with us under the Gods' protection.
- 17 Thus hath the thoughtful sage, the son of Plati, praised you, O Aditi and all Âdityas.
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXIV.

Viṣvedevas

WHAT God, of those who hear, is he whose well-praised name we may record in this our sacrifice; and how?
Who will be gracious? who of many give us bliss? Who on of all the Host will come to lend us aid?

- 2 The will and thoughts within my breast exert their power they yearn with love, and fly to all the regions round.
None other Comforter is found save only these: my longing and my hopes are fixt upon the Gods. ♦
- 3 To Narâgansa and to Pûshan I sing forth, to unconcealable Agni kindled by the Gods;
To Sun and Moon, two Moons, to Yama in the heavens, to Trit Vâta, Dawn, Night, and the Aṣvins Twain.
- 4 How is the Sage extolled whom the loud singers praise
What voice, what hymn is used to laud Brihaspati?
May Aja-Ekapâd with Rikvans swift to hear, and Ahi of the Deep listen unto our call.

14 *For happiness: svastīye*, for happiness or welfare, recurs at the end of all the stanzas from 3 to 14 inclusive.

16 *Svasti*: Pathyâ Svasti, according to the Index; the Goddess of prosperity and happiness.

17 *The son of Plati*: Gaya, the Rishi of the hymn.

3 *Unconcealable Agni*: or, to the unconcealable (Savitar) and Agni. *T Moons*: New Moon and Full Moon.

4 *Aja-Ekapâd*: see VI. 50. 14. *Rikvans*: singers; minor deities who attend and sing the praises of some superior God. *Ahi of the Deep*: the great Dragon of the depths of the aerial ocean; Ahubudhnyâ. See Vol. I., Ind

- 5 Aditi, to the birth of Daksha and the vow thou summonest the Kings Mitra and Varuna.
With course unchecked, with many chariots Aryaman comes with the seven priests to tribes of varied sort.
- 6 May all those vigorous Coursers listen to our cry, hearers of invocation, speeding on their way ;
Winners of thousands where the priestly meed is won, who gather of themselves great wealth in every race.
- 7 Bring ye Purandhi, bring Vāyu who yokes his steeds, for friendship bring ye Pūshan with your songs of praise :
They with one mind, one thought attend the sacrifice, urged by the favouring aid of Savitar the God.
- 8 The thrice-seven wandering Rivers, yea, the mighty floods, the forest trees, the mountains, Agni to our aid,
Kṛiṣṇu, Tishya, archers to our gathering-place, and Rudra strong amid the Rudras, we invoke.
- 9 Let the great Streams come hither with their mighty help, Sindhu, Sarasvati, and Sarayu with waves.
Ye Goddess Floods, ye Mothers, animating all, promise us water rich in fatness and in balm.
- 10 And let Brihaddivā, the Mother, hear our call, and Tvashtar, Father, with the Goddesses and Dames.
Ribhukshan, Vāja, Bhaga, and Rathaspati, and the sweet speech of him who labours guard us well !
- 11 Pleasant to look on as a dwelling rich in food is the blest favour of the Maruts, Rudra's Sons.
May we be famed among the folk for wealth in kine, and ever come to you, ye Gods, with sacred food.

5 *Daksha* : meaning here the Sun, according to Sāyana. Ludwig thinks at the sacrificer, regarded as Daksha or Prajāpati, and said to be born again through completion of his vow, is intended. In the second line also *Aryaman* considered by Sāyana to be the Sun :—‘Aryaman, whose course is not varied, the giver of delight to many, having seven ministering (rays) proceeds in his multiform births.’—Wilson.

6 *Coursers* : the horses which bring the Gods to men's sacrifices.

7 *Purandhi* : Plenty personified as a deity. Or *pūrandhim* may be an adjective ‘the spirited, or liberal, Pushan’.

8 *Thrice-seven* : the seven rivers of the land of the Āryans having their counterparts in heaven and in the firmament. *Kṛiṣṇu* : the archer who guards the heavenly Soma. *Tishya* : an asterism regarded as being in the form of an arrow, and so here identified with Kṛiṣṇu.

10 *Brihaddivā* : a Goddess associated with Iā, Sarasvatī, and others. *Dames* : the consorts of the Gods. *Rathaspati* : the God who presides over chariots of war. *Speech* : or prayer. *Who labours* : at the sacrifice.

- 12 The thought which ye, O Maruts, Indra, and ye Gods have given to me, and ye Mitra and Varuna,—
Cause this to grow and swell like a milch-cow with milk. Will ye not bear away my songs upon your car?
- 13 O Maruts, do ye never, never recollect and call again to mind this our relationship?
When next we meet together at the central point, even there shall Aditi confirm our brotherhood.
- 14 The Mothers, Heaven and Earth, those mighty Goddesses, worthy of sacrifice, come with the race of Gods.
These Two with their support uphold both Gods and men, and with the Fathers pour the copious genial stream.
- 15 This invocation wins all good that we desire: Brihaspati, highly-praised Aramati, are here,
Even where the stone that presses meath rings loudly out, and where the sages make their voices heard with hymns.
- 16 Thus hath the sage, skilled in loud singers' duties, desiring riches, yearning after treasure,
Gaya, the priestly singer, with his praises and hymns content-ed the Celestial People.
- 17 Thus hath the thoughtful sage, the son of Plati, praised you, O Aditi and all Âdityas.
Men are made rich by those who are Immortal: the Heavenly Folk have been extolled by Gaya.

HYMN LXV.

Vigvedevas.

- MAY Agni, Indra, Mitra, Varuna consent, Aryaman, Vâyu, Pûshan, and Sarasvati,
Âdityas, Maruts, Vishnu, Soma, lofty Sky, Rudra, and Aditi, and Brahmapaspati.
- 2 Indra and Agni, Hero-lords when Vritra fell, dwelling together, speeding emulously on,
And Soma blent with oil, putting his greatness forth, have with their power filled full the mighty firmament.
- 3 Skilled in the Law I lift the hymn of praise to these, Law-strengtheners, unassailed, and great in majesty.

13 *At the central point:* the place of sacrifice.

14 *With the Fathers:* 'The fruitfulness of heaven and earth, which give birth to gods and men, is described as produced by the fathers.' See Wallis, *Cosmology of the Rigveda*, p. 72.

15 *Aramati:* the Genius of Devotion.

17 The concluding stanza of Hymn 63 is repeated here.

- These in their wondrous bounty send the watery sea : may
they as kindly Friends send gifts to make us great.
- 4 They with their might have stayed Heaven, Earth, and Prithivi,
the Lord of Light, the firmament, the lustrous spheres.
Even as fleet-foot steeds who make their masters glad, the
princely Gods are praised, most bountiful to man.
- 5 Bring gifts to Mitra and to Varuṇa who, Lords of all, in spirit
never fail the worshipper,
Whose statute shines on high through everlasting Law, whose
places of sure refuge are the heavens and earth.
- 6 The cow who yielding milk goes her appointed way hither to
us as leader of our holy rites,
Speaking aloud to Varuṇa and the worshipper, shall with
oblation serve Vivasvān and the Gods.
- 7 The Gods whose tongue is Agni dwell in heaven, and sit, aid-
ers of Law, reflecting, in the seat of Law.
They propped up heaven and then brought waters with their
might, got sacrifice and in a body made it fair.
- 8 Born in the oldest time, the Parents dwelling round are shar-
ers of one mansion in the home of Law.
Bound by their common vow Dyaus, Prithivi stream forth the
moisture rich in oil to Varuṇa the Steer.
- 9 Parjanya, Vāta, mighty, senders of the rain, Indra and Vāyu,
Varuṇa, Mitra, Aryaman :
We call on Aditi, Âlityas, and the Gods, those who are on
the earth, in waters, and in heaven.
- 10 Tvashtar and Vāyu, those who count as Ribhus, both celestial
Hotar-priests, and Dawn for happiness,
Winners of wealth, we call, and wise Brihaspati, destroyer of
our foes, and Soma Indra's Friend.
- 11 They generated prayer, the cow, the horse, the plants, the
forest trees, the earth, the waters, and the hills.

3 *The watery sea* : the clouds and rain.

4 *Prithivi* : meaning here the region of mid-air.

5 *Places of sure refuge* : Sâyana explains *nilhasti* differently :—'upon whom the two solicitous worlds remain dependent.'

6 *The cow* : who is milked at sacrifice. According to Sâyana, thunder may be meant, and by 'milk' strength may be intended.

7 *In a body* : that is, personified. Cf. X. 66. 9, note.

8 *The Parents* : Heaven and Earth.

10 *Celestial Hotar-priests* : see I. 13. 8.

These very bounteous Gods made the Sun mount to heaven,
and spread the righteous laws of Âryas o'er the land.

- 12 O Aśvins, ye delivered Bhujyu from distress, ye animated
Syâva, Vadhrimati's son.

To Vinada ye brought his consort Kamadyû, and gave his
lost Vishnâpû back to Viṣvaka.

- 13 Thunder, the lightning's daughter, Aja-Ekapâd, heaven's bear-
er, Sindhu, and the waters of the sea :

Hear all the Gods my words, Sarasvati give ear together with
Purandhi and with Holy Thoughts.

- 14 With Holy Thoughts and with Purandhi may all Gods, know-
ing the Law immortal, Manu's Holy Ones,
Boon-givers, favourers, finders of light, and Heaven, with gra-
cious love accept my songs, my prayer, my hymn.

- 15 Immortal Gods have I, Vasishṭha, lauded, Gods set on high
above all other beings.

May they this day grant us wide space and freedom : ye Gods,
preserve us evermore with blessings.

HYMN LXVI.

Viṣvedevas.

I CALL the Gods of lofty glory for our weal, the makers of the
light, well-skilled in sacrifice ;

Those who have waxen mightily, Masters of all wealth, Im-
mortal, strengthening Law, the Gods whom Indra leads.

- 2 For the strong band of Maruts will we frame a hymn: the chiefs
shall bring forth sacrifice for Indra's troop,
Who, sent by Indra and advised by Varuṇa, have gotten for
themselves a share of Sûrya's light.

- 3 May Indra with the Vasus keep our dwelling safe, and Aditi
with Âdityas lend us sure defence.

May the God Rudra with the Rudras favour us, and Tvashtar
with the Dames further us to success.

- 4 Aditi, Heaven and Earth, the great eternal Law, Indra, Vishnu,
the Maruts, and the lofty Sky.

We call upon Âdityas, on the Gods, for help, on Vasus, Rudras,
Savitar of wondrous deeds.

12 These deeds of the Aśvins are told in I. 16 and 17.

13 *Aja-Ekapâd*: see VI. 50. 14. *Holy Thoughts*: Devotions personified.

14 *Manu's Holy Ones*: deities whom Manu worshipped.

15 *Vasishṭha*: that is, a descendant of the great Ṛishi Vasishṭha.

4 The names in the first line are in the nominative case and without a verb:
'are invoked,' may be understood.

- 5 With Holy Thoughts Sarasvân, firm-lawed Varuṇa, great Vâyu, Pâshan, Vishṇu, and the Aṣvins Twain,
Lords of all wealth, Immortal, furtherers of prayer, grant us
a triply-guarding refuge from distress.
- 6 Strong be the sacrifice, strong be the Holy Ones, strong the preparers of oblation, strong the Gods.
Mighty be Heaven and Earth, true to eternal Law, strong be Parjanya, strong be they who laud the Strong.
- 7 To win us strength I glorify the Mighty Twain, Agni and Soma, Mighty Ones whom many laud.
May these vouchsafe us shelter with a triple guard, these whom the strong have served in worship of the Gods.
- 8 Potent, with firm-fixt laws, arranging sacrifice, visiting solemn rites in splendour of the day,
Obeying Order, these whose priest is Agni, free from falsehood, poured the waters out when Vṛitra died.
- 9 The Holy Ones engendered, for their several laws, the heavens and earth, the waters, and the plants and trees.
They filled the firmament with heavenly light for help: the Gods embodied Wish and made it beautiful.
- 10 May they who bear up heaven, the Ribhus deft of hand, and Vâta and Parjanya of the thundering Bull,
The waters and the plants, promote the songs we sing: come Bhaga, Râti, and the Vâjins to my call.
- 11 Sindhu, the sea, the region, and the firmament, the thunder, and the ocean, Aja-Ekapâd,
The Dragon of the Deep, shall listen to my words, and all the Deities and Princes shall give ear.
- 2 May we be yours, we men, to entertain the Gods: further our sacrifice and give it full success.
Âdityas, Rudras, Vasus, givers of good gifts, quicken the holy hymns which we are singing now.

6 Strong: *vrishan* repeated in the way loved by some of the Vedic poets; showerer of benefits, according to Sâyaṇa. The Gods: meaning, says Sâyaṇa, the priests.

9 Laws: courses of action. Embodied Wish: gave a body to the wishes and hopes of worshippers, and personified them in the same manner as sacrifice is said to have been embodied and beautified in X. 65. 7.

10 Vâta and Parjanya of the thundering Bull: meaning the wind and storm that attend the thunderous rain-cloud. Râti: divine Favour or Bounty. Vâjins: a class of divinities according to Sâyaṇa. See VII. 38. 7.

11 Aja Ekapâd: see VI. 50. 14. Dragon of the Deep: Ahibudhnya. See VI. 49. 14.

- 13 I follow with success upon the path of Law the two celestial
Hotars, Priests of oldest time.
We pray to him who dwelleth near, Guard of the Field, to all
Immortal Gods who never are remiss.
- 14 Vasishṭha's sons have raised their voices, like their sire, Rishi-
like praying to the Gods for happiness.
Like friendly-minded kinsmen, come at our desire, O Gods, and
shake down treasures on us from above.
- 15 Immortal Gods have I, Vasishṭha, lauded, Gods set on high
above all other beings.
May they this day grant us wide space and freedom : ye Gods,
preserve us evermore with blessings.

HYMN LXVII.

Bṛhaspati.

- THIS holy hymn, sublime and seven-headed, sprung from eter-
nal Law, our sire discovered.
Ayāśya, friend of all men, hath engendered the fourth hymn
as he sang his land to Indra.
- 2 Thinking aright, praising eternal Order, the sons of Dyaus the
Asura, those heroes,
Angirases, holding the rank of sages, first honoured sacrifice's
holy statute.
- 3 Girt by his friends who cried with swan-like voices, bursting
the stony barriers of the prison,
Bṛhaspati spake in thunder to the cattle, and uttered praise
and song when he had found them.
- 4 Apart from one, away from two above him, he drave the kine
that stood in bonds of falsehood.
Bṛhaspati, seeking light amid the darkness, drave forth the
bright cows : three he made apparent.

13 *Two celestial Hotars* : Agni and Āditya, according to Sāyaṇa. *Guard of the Field* : probably Indra.

15 Repeated from the preceding hymn.

1 *Seven-headed* : having seven divisions. Accompanied by seven hands of the Maruts, or having seven metres, according to Sāyaṇa. *Our sire* : Angiras. *Fourth* : or, extending to all four sides, mighty.

3 *The cattle* : the lost cows of the Angirases, representing metaphorically the rays of light which had been stolen by the fiends of darkness. See I. 62.3

4 *Apart from one, away from two* : the meaning is uncertain. Perhaps, a distance from the earth, down from heaven and the firmament. *Falsehood* the wickedness of the treacherous Pāpis. *Three* : heaven, firmament, and earth.

- 5 When he had cleft the lairs and western castle, he cut off three from him who held the waters.
Bṛihaspati discovered, while he thundered like Dyaus, the dawn, the Sun, the cow, the lightning.
- 6 As with a hand, so with his roaring Indra cleft Vala through, the guardian of the cattle.
Seeking the milk-draught with sweat-shining comrades he stole the Paṇi's kine and left him weeping.
- 7 He with bright faithful Friends, winners of booty, hath rent the milker of the cows asunder.
Bṛihaspati with wild boars strong and mighty, sweating with heat, hath gained a rich possession.
- 8 They, longing for the kine, with faithful spirit incited with their hymns the Lord of cattle.
Bṛihaspati freed the radiant cows with comrades self-yoked, averting shame from one another.
- 9 In our assembly with auspicious praises exalting him who roareth like a lion,
May we, in every fight where heroes conquer, rejoice in strong Bṛihaspati the Victor.
- 0 When he had won him every sort of booty and gone to heaven and its most lofty mansions,
Men praised Bṛihaspati the Mighty, bringing the light within their mouths from sundry places.
- 1 Fulfil the prayer that begs for vital vigour: aid in your wonted manner even the humble.
Let all our foes be turned and driven backward. Hear this,
O Heaven and Earth, ye All-producers.
- 2 Indra with mighty strength hath cleft asunder the head of Arbuda the watery monster,
Slain Ahi, and set free the Seven Rivers. O Heaven and Earth, with all the Gods, protect us.

5 *Western castle*: this is obscure. Ludwig suggests that *āpāchīm* may mean 'hostile' or 'detested.' *Three*: heaven, firmament, and earth. *Him who held the waters*: the demon Vala, who kept the rain, as well as the cows or rays of light, imprisoned. *The cow*: the cattle; the beams of light.

6 *Comrades*: his faithful friends the Maruts. *Wild boars*: the strong fierce Maruts; according to Sāyaṇa, 'bearers of excellent water.'

8 *The Lord of cattle*: Bṛihaspati, so called because he had released them.

10 *The light*: that is, the hymns of praise which will bring them the light of help. The stanza is difficult.

12 *The watery monster*: the fiend who dominated the ocean of air. *Ahi*: or, the Dragon, Vṛitra or his brother.

HYMN LXVIII.

Bṛihaspati.

LIKE birds who keep their watch, plashing in water, like the
loud voices of the thundering rain-cloud,
Like merry streamlets bursting from the mountain, thus to
Bṛihaspati our hymns have sounded.

- 2 The Son of Angiras, meeting the cattle, as Bhaga, brought in
Aryaman among us.

As Friend of men he decks the wife and husband : as for the
race, Bṛihaspati, nerve our coursers.

- 3 Bṛihaspati, having won them from the mountains, strewed
down, like barley out of winnowing-baskets,
The vigorous, wandering cows who aid the pious, desired of
all, of blameless form, well-coloured.

- 4 As the Sun dews with meath the seat of Order, and casts a
flaming meteor down from heaven,
So from the rock Bṛihaspati forced the cattle, and cleft the
earth's skin as it were with water.

- 5 Forth from mid-air with light he drave the darkness, as the
gale blows a lily from the river.

Like the wind grasping at the cloud of Vala, Bṛihaspati ga-
thered to himself the cattle.

- 6 Bṛihaspati, when he with fiery lightnings cleft through the
weapon of roiling Vala,

Consumed him as tongues eat what teeth have compassed : he
threw the prisons of the red cows open.

- 7 That secret name borne by the lowing cattle within the cave
Bṛihaspati discovered,

And dravo, himself, the bright kine from the mountain, like a
bird's young after the eggs' disclosure.

2 *The Son of Angiras* : Bṛihaspati, especially worshipped and cherished by Angiras. *Aryaman* : the institution of marriage, represented by Aryaman, one meaning of the name being groomsman or matchmaker.

3 *Out of winnowing-baskets* : *sthivibhyah* : the exact meaning of the word is somewhat uncertain, but it is evidently a measure, basket, or instrument connected with corn. *Sthivimāntah*, 'armed with sthivis,' occurs in X. 27. 15 and is said by Śāyana to mean 'occupants of stations.' Wilson renders *sthivibhyuh* in this place by 'from the granaries.' The cows bestowed by Bṛihaspati are countless as grains of barley on the threshing-floor or winnowing-place.

4 *Cleft the earth's skin* : or surface, with the hoofs of many cattle.

5 *A lily* : *śṭpāla* : according to Śāyana the same as Śaivala, the Vallisneri Octandra, a common aquatic plant.

6 *Weapon* : I adopt Śāyana's explanation of *jāsum*, although in X. 33. the same word means 'exhaustion.'

- 8 He looked around on rock-imprisoned sweetness as one who eyes a fish in scanty water.
Bṛihaspati, cleaving through with varied clamour, brought it forth like a bowl from out the timber.
- 9 He found the light of heaven, and fire, and Morning: with lucid rays he forced apart the darkness.
As from a joint, Bṛihaspati took the marrow of Vala as he gloried in his cattle.
- 10 As trees for foliage robbed by winter, Vala mourned for the cows Bṛihaspati had taken.
He did a deed ne'er done, ne'er to be equalled, whereby the Sun and Moon ascend alternate.
- 11 Like a dark steed adorned with pearl, the Fathers have decorated heaven with constellations.
They set the light in day, in night the darkness. Bṛihaspati cleft the rock and found the cattle.
- 12 This homage have we offered to the Cloud-God who thunders out to many in succession.
May this Bṛihaspati vouchsafe us fulness of life with kine and horses, men, and heroes.

HYMN LXIX.

Agni.

- AUSPICIOUS is the aspect of Vadhryaṣva's fire; good is its guidance, pleasant are its visitings.
When first the people of Sumitra kindle it, with butter poured thereon it crackles and shines bright.
- 2 Butter is that which makes Vadhryaṣva's fire grow strong: the butter is its food, the butter makes it fat.
It spreads abroad when butter hath been offered it, and balm-ed with streams of butter shines forth like the Sun.

8 *Sweetness*: the sweet milk; that is, the cows who produced it.

Like a bowl: which already exists potentially in the wood from which it is reduced by cutting.

9 Wilson, following Śaṅkara, paraphrases the second line:—'he seized (the title from the rock) of Vala surrounded by the kine as (one extracts) marrow from a bone.'

11 *The Fathers*: 'The connection of the fathers with the light, of which they are both the embodiments and the guardians, is alone sufficient to explain their action in placing the stars in the sky.'—Wallis, *Cosmology of the Rigveda*, p. 68. Or, as Ludwig remarks, the Fathers themselves may be the stars.

12 *To many*: 'cows' is, apparently, understood. Śaṅkara supplies *richas*:—'who recites in order many (sacred stanzas).'—Wilson.

1 *Vadhryaṣva* has been mentioned, in VI. 61. 1, as a worshipper of Sarasvatī: here he appears as a special worshipper of Agni.

- 3 Still newest is this face of thine, O Agni, which Manu and Sumitra have enkindled.
So richly shine, accept our songs with favour, so give us strengthening food, so send us glory.
- 4 Accept this offering, Agni, whom aforetime Vadhryasva hath entreated and enkindled.
Guard well our homes and people, guard our bodies, protect thy gift to us which thou hast granted.
- 5 Be splendid, guard us, Kinsman of Vadhryasva : let not the enmity of men o'ercome thee.
Like the bold hero Chyavana, I Sumitra tell forth the title of Vadhryasva's Kinsman.
- 6 All treasures hast thou won, of plains and mountains, and quelled the Dâsas' and the Âryas' hatred.
Like the bold hero Chyavana, O Agni, mayst thou subdue the men who long for battle.
- 7 Deft Agni hath a lengthened thread, tall oxen, a thousand heifers, numberless devices.
Decked by the men, splendid among the splendid, shine brightly forth amid devout Sumitras.
- 8 Thine is the teeming cow, O Jâtavedas, who pours at once her ceaseless flow, Sabardhuk.
Thou art lit up by men enriched with guerdon, O Agni, by the pious-souled Sumitras.
- 9 Even Immortal Gods, O Jâtavedas, Vadhryasva's Kinsman, have declared thy grandeur.
When human tribes drew near with supplication thou conquerdest with men whom thou hadst strengthened.
- 10 Like as a father bears his son, O Agni, Vadhryasva bare thee in his lap and served thee.
Thou, Youngest God, having enjoyed his fuel, didst vanquish those of old though they were mighty.
- 11 Vadhryasva's Agni evermore hath vanquished his foes with heroes who had pressed the Soma.
Lord of bright rays, thou burntest up the battle, subduing as our help, e'en mighty foemen.

3 *Sumitra* : son of Vadhryasva and Rishi of the hymn.

5 *Chyavana* : a son of Bhrigu. Or the word may mean 'conquering,' as Sâyana interprets it. *Vadhryasva's Kinsman* : as having been especially worshipped and cherished by that Rishi. See stanza 10.

7 *A lengthened thread* : continual sacrifices, from ancient to present time.
Devices : ways of attaining his object. Or *śatānitha* may mean, 'having hundred or many musical modes or sacred songs ;' or 'praised by many' : 'the leader of hundreds (of burnt offerings).'—Wilson.

- 12 This Agni of Vadhryasva, Vṛitra-slayer, lit from of old, must be invoked with homage.

As such assail our enemies, Vadhryasva, whether the foes be strangers or be kinsmen.

HYMN LXX.

Āpriś.

ENJOY, O Agni, this my Fuel, welcome the oil-filled ladle where we pour libation.

Rise up for worship of the Gods, wise Agni, on the earth's height, while days are bright with beauty.

- 2 May he who goes before the Gods come hither with steeds whose shapes are varied, Narāsaṃsa.

May he, most Godlike, speed our offered viands with homage God-ward on the path of Order.

- 3 Men with oblations laud most constant Agni, and pray him to perform an envoy's duty.

With lightly-rolling car and best draught-horses, bring the Gods hither and sit down as Hotar.

- 4 May the delight of Gods spread out transversely: may it be with us long in length and fragrant.

O Holy Grass divine, with friendly spirit bring thou the willing Gods whose Chief is Indra.

- 5 Touch ye the far-extending height of heaven, or spring apart to suit the wide earth's measure.

Yearning, ye Doors, with those sublime in greatness, seize eagerly the heavenly Car that cometh.

- 6 Here in this shrine may Dawn and Night, the Daughters of Heaven, the skilful Goddesses, be seated.

In your wide lap, auspicious, willing Ladies, may the Gods seat them with a willing spirit.

- 7 Up stands the stone, high burns the fire enkindled: Aditi's lap contains the Friendly Natures.

Ye Two Chief Priests who serve at this our worship, may ye, more skilled, win for us rich possessions.

Other Āpri hymns may be compared; I. 13, 142, and 188; II. 3; III. 4; I. 5; VII. 2, and IX. 5. The usual deities and deified objects, with the exception of Tanūnapāt, are invoked.

3 As Hotar: 'as ministrant priest.'—Wilson.

4 The delight of Gods: the sacred grass.

5 The heavenly Car: which brings the Gods.

7 The stone: with which the Soma juice is expressed. Aditi's lap: the surface of the earth. The Friendly Natures: the Gods. According to Śāyana, 'the acceptable sacrificial vessels.' Two Chief Priests: purōhita: perhaps Agni and Aditya. More skilled: than human priests.

- 8 On our wide grass, Three Goddesses be seated : for you have
we prepared and made it pleasant.
May Iḷā, she whose foot drops oil, the Goddess, taste, man-like,
sacrifice and well-set presents.
- 9 Since thou, God Tvashtar, hast made beauty perfect, since
thou hast been the Angirases' Companion,
Willing, most wealthy, Giver of possessions, grant us the Gods'
assembly, thou who knowest.
- 10 Well knowing, binding with thy cord, bring hither, Lord of
the Wood, the Deities' assembly.
The God prepare and season our oblations : may Heaven and
Earth be gracious to my calling.
- 11 Agni, bring hither Varuṇa to help us, Indra from heaven,
from air's mid-realm the Maruts.
On sacred grass all Holy Ones be seated, and let the Immortal
Gods rejoice in Svāhā.

HYMN LXXI.

Jñānam.

- WHEN men, Bṛhaspati, giving names to objects, sent out Vāk's
first and earliest utterances,
All that was excellent and spotless, treasured within them, was
disclosed through their affection.
- 2 Where, like men cleansing corn-flour in a cribble, the wise in
spirit have created language,
Friends see and recognize the marks of friendship : their speech
retains the blessed sign imprinted.

8 *Three Goddesses* : Iḷā, Sarasvatī, and Bhārati. *Taste* : the verb is plural meaning, may Iḷā and the others taste. *Man-like* : as at the sacrifice of Manu according to Sāyana.

9 *Grant us the Gods' assembly* : the Commentators explain *pāthas* some times as 'place,' sometimes as 'food' or 'air' or 'water.' Here Wilson, following Sāyana, translates :—'offer the food of the gods (to them).'

10 *Binding with thy cord* : it is not clear what is to be bound, or ranged in order. According to Sāyana, the *pāthas*, which he explains as *annam devānam*, food of the Gods, is to be fastened with a rope. *Lord of the Wood*. *vānaspati* : the *yūpa* or Sacrificial Post.

11 *Svāhā* : that is, in the sacrificial offerings presented with the exclamation Svāhā, Ave, or Hail.

Jñānam or Knowledge, the subject of this very difficult hymn, is said by Sāyana to mean Paramabrahm-jñānam, knowledge of the higher truths of Religion, which teaches man his own nature and how he may be reunited to the Supreme Spirit.

1 *Vāk* : Voice or Speech, the Sacred Word. Here specially the voice of the hymn regarded as the means of communication between men and Gods. See *Vedic India* (Story of the Nations Series), pp 262—271.

- 3 With sacrifice the trace of Vâk they followed, and found her
harbouring within the Rishis.
They brought her, dealt her forth in many places: seven
singers make her tones resound in concert.
- 4 One man hath ne'er seen Vâk, and yet he seeth: one man
hath hearing but hath never heard her.
But to another hath she shown her beauty as a fond well-
dressed woman to her husband.
- 5 One man they call a laggard, dull in friendship: they never
urge him on to deeds of valour.
He wanders on in profitless illusion: the Voice he heard yields
neither fruit nor blossom.
- 6 No part in Vâk hath he who hath abandoned his own dear
friend who knows the truth of friendship.
Even if he hears her still in vain he listens: naught knows
he of the path of righteous action.
- 7 Unequal in the quickness of their spirit are friends endowed
alike with eyes and hearing.
Some look like tanks that reach the mouth or shoulder, others
like pools of water fit to bathe in.
- 8 When friendly Brâhmans sacrifice together with mental im-
pulse which the heart hath fashioned,
They leave one far behind through their attainments, and some
who count as Brahmans wander elsewhere.
- 9 Those men who step not back and move not forward, nor
Brâhmans nor preparers of libations,
Having attained to Vâk in sinful fashion spin out their thread
in ignorance like spinsters.
- 10 All friends are joyful in the friend who cometh in triumph,
having conquered in assembly.
He is their blame-avorter, food-provider: prepared is he and
fit for deed of vigour.

3 *Harbouring within the Rishi*: they discovered, in the course of sacrifice, that the inspired Rishis alone understood Speech as required for religious purposes. *In many places*: among the Hotar-priests. *Seven singers*: 'the even noisy (birds) meet together.'—Wilson: referring, says Sâyana, to the seven metres, the Gâyatri, etc.

8 *Some who count as Brahmans wander elsewhere*: 'others walk about boasting to be brâhmâna.'—Muir.

9 *Step not back and move not forward*: take no active part in religious ceremonies. 'Those who do not walk (with the Brâhmans) in this lower world, nor (with the gods) in the upper world,' is Wilson's paraphrase of the text which I have rendered literally. *Like spinsters*: '(like) female weavers. Such is the sense which Prof. Aufrecht thinks may, with probability, be assigned to *sirîs*, a word which occurs only here.'—Muir.

- 11 One plies his constant task reciting verses: one sings the holy psalm in Śakvaṛi measures.
One more, the Brahman, tells the lore of being, and one lays down the rules of sacrificing.

HYMN LXXII.

The Gods.

LET us with tuneful skill proclaim these generations of the Gods,
That one may see them when these hymns are chanted in a future age.

- 2 These Brahmanaspati produced with blast and smelting, like a smith.
Existence, in an earlier age of Gods, from Non-existence sprang.
3 Existence, in the earliest age of Gods, from Non-existence sprang.
Thereafter were the regions born. This sprang from the Productive Power.
4 Earth sprang from the Productive Power; the regions from the earth were born.
Daksha was born of Aditi, and Aditi was Daksha's Child.
5 For Aditi, O Daksha, she who is thy Daughter, was brought forth.
After her were the blessed Gods born sharers of immortal life.
6 When ye, O Gods, in yonder deep close-clasping one another stood,

11 *Reciting verses*: repeating *richas* or verses of the *Rigveda*. This is the duty of the Hotar. *The holy psalm*: the *Gāyatra* or *Sāman*. The Udgāta or Chanter, one of the four chief priests is intended. *The lore of being*: the knowledge of all that exists. *Lays down the rules*: 'prescribes the order.'—Muir. 'Measures the materials.'—Wilson. This is the duty of the Adhvaryu, another of the chief priests. The hymn has been transliterated and translated by Dr. J. Muir, *O. S. Texts*, I. pp. 254--256. It has also been metrically rendered by the authors of the *Siebenzig Lieder des Rigveda*, who have endeavoured, by transposing some of the stanzas, to bring them into closer connexion. According to Śaṅkara, the subject of the whole hymn is 'the eulogy of the understanding of the Veda as essential to divine knowledge'

2 *These*: all beings. *Like a smith*: as a blacksmith blows up his fire and melts metal.

3 *The regions*: 'the quarters (of the horizon).'—Wilson. *This*: meaning earth. *Productive Power*: the meaning of *utplāpaka* is uncertain. Wallis renders it by 'the begetter (the sky)'; Wilson by 'the upward-growing (tree)'

4 *And Aditi was Daksha's Child*: 'Yāska remarks.....How can this be possible? They may have had the same origin; or, according to the nature of the gods, they may have been born from each other,—have derived their substance from one another.'—*O. S. Texts*. IV. 13. Aditi is Infinity or the Infinite and Daksha is Force or Power personified. See *Vedic Hymns*, I. p. 245.

6 'The two verses 6 and 7 are interesting as containing an independent story of the origin of the world: the gods are said to have kicked up in dance the atoms which formed the earth.'—Wallis, *Cosmology of the Rigveda*, p. 43.

Thence, as of dancers, from your feet a thickening cloud of dust arose.

- 7 When, O ye Gods, like Yatis, ye caused all existing things to grow,
Then ye brought Sûrya forward who was lying hidden in the sea.

- 8 Eight are the Sons of Aditi who from her body sprang to life.
With seven she went to meet the Gods: she cast Mârtâṇḍa far away.

- 9 So with her Seven Sons Aditi went forth to meet the earlier age.

She brought Mârtâṇḍa thitherward to spring to life and die again:

HYMN LXXIII.

Indra.

Thou wast born mighty for victorious valour, exulting, strongest, full of pride and courage.

There, even there, the Maruts strengthened Indra when his most rapid Mother stirred the Hero.

- 2 There with fiend's ways e'en Priṣṇi was seated: with much laudation they exalted Indra.

As if encampa-sed by the Mighty-footed, from darkness, near at hand, forth came the Children.

- 3 High are thy feet when on thy way thou goest: the strength thou foundest here hath lent thee vigour.

Thousand hyenas in thy mouth thou holdest. O Indra, mayst thou turn the Aṣvins hither.

- 7 *Yatis*: devotees.

8 *Eight are the Sons*: according to the Commentator, Mitra, Varuna, Dhâtara, Aryaman, Anṣa, Bhaga, Vivasvân, and Aditya (the Sun). *Mârtâṇḍa*: Sûrya, the Sun. His exposure probably refers to his sweeping through the sky.—Ludwig. But see Bergaigne, *La Religion Védique*, III. 107.

- 1 *Mother*: Aditi. *Stirred the Hero*: gave him free motion as soon as he was born, or incited him to action by telling him of his future opponent. See VIII 45. 5, and 66. 2.

2 This stanza is unintelligible to me. *Priṣṇi*: meaning perh ps Priṣṇi as Ludwig conjectures. *The Mighty-footed*: Indra. *The Children*: the Maruts. Wilson translates, after Sâyana:—The martial troop of Indra, the injurer encamped around Indra (accompanied) by the swift-moving (Maruts): they animated him with abundant praise; like (cattle) penned up within a great stall, the embryonic (waters) issued from the (*Vṛitra*) who had arrived in the form of darkness.

- 3 *High are thy feet*: as travelling through the heavens. *Hyenas*: *sâlivrikân*: jackals.—Wilson.

- 4 Speeding at once to sacrifice thou comest : for friendship
thou art bringing both Násatyas.
Thou hadst a thousand treasures in possession. The Ásvins,
O thou Hero, gave thee riches.
- 5 Glad, for the race that rests on holy Order, with friends who
hasten to their goal, hath Indra
With these his magic powers assailed the Dasyu : he cast
away the gloomy mists, the darkness.
- 6 Two of like name for him didst thou demolish, as Indra strik-
ing down the car of Ushas.
With thy beloved lofty Friends thou camest, and with the
assurance of thine heart thou slewest.
- 7 War-loving Namuchi thou smotest, robbing the Dása of his
magic for the Rishi.
For man thou madest ready pleasant pathways, paths lead-
ing as it were directly God-ward.
- 8 These names of thine thou hast fulfilled completely : as Lord
thou holdest in thine arm, O Indra.
In thee, through thy great might, the Gods are joyful : the
roots of trees hast thou directed upward.
- 9 May the sweet Soma juices make him happy to cast his quail
that lies in depth of waters.
Thou from the udder which o'er earth is fastened hast poured
the milk into the kine and herbage.
- 10 When others call him offspring of the Courser, my meaning is
that Mighty Power produced him.
He came from Manyu and remained in houses : whence he
hath sprung is known to Indra only.

6 *Two of like name* : or, of similar nature; gloomy mists and darkness. *The car of Ushas* : see IV. 30. 8—11. *The assurance of thy heart* : thy trust in the thunderbolt.

8 *Thou hast fulfilled* : hast acted in full accordance with the names thou bearest, such as Vritra-slayer, Śakra, etc. *Thou holdest* : the thunderbolt. *The roots of trees* : the clouds are often compared to trees. The rain is the fruit, and when they pour it down their roots are supposed to be turned upward.

9 *Quail* : *chakráṁ* : meaning the thunderbolt. *The udder* : the firmament.

10 *The Courser* : meaning Heaven. *Manyu* : wrath, passion or ardent personified. *My meaning is* : the speaker declares that he is raised above the common mythological explanations. He considers the God to have sprung from a transcendental Power.—Ludwig.

Grassmann banishes this hymn to his Appendix as being generally obscure and in parts absolutely unintelligible. I have, for the most part, followed Ludwig's interpretation.

- 1 Like birds of beauteous wing the Priyamedhas, Rishis, imploring, have come nigh to Indra :
 Dispel the darkness and fill full our vision : deliver us as men whom snares entangle.

HYMN LXXIV.

Indra.

- I AM prepared to laud with song or worship the Noble Ones who are in earth and heaven,
 Or Coursers who have triumphed in the contest, or those who, famed, have won the prize with glory.
- 2 Their call, the call of Gods, went up to heaven : they kissed the ground with glory-seeking spirit,
 There where the Gods look on for happy fortune, and like the kindly heavens bestow their bounties.
- 3 This is the song of those Immortal Beings who long for treasures in their full perfection.
 May these, completing prayers and sacrifices, bestow upon us wealth where naught is wanting.
- 4 Those living men extolled thy deed, O Indra, those who would fain burst through the stall of cattle,
 Fain to milk her who bare but once, great, lofty, whose Sons are many and her streams past number.
- 5 Śachivan, win to your assistance Indra who never bends, who overcomes his foemen,
 Ribbukshan, Maghavan, the hymn's upholder, who, rich in food, bears man's kind friend, the thunder.
- 6 Since he who won of old anew hath triumphed, Indra hath earned his name of Vritra-slayer.
 He hath appeared, the mighty Lord of Conquest. What we would have him do let him accomplish.

The subject of the hymn is a coming horse-race, and the Rishi invokes in favour of the Yajamāna, the Vasus, racers who have won the prize in former times, and the men who owned them. Indra also is appealed to for help. See *Vedische Studien*, I. p. 129.

2 *The call of Gods* : the Gods are imagined as present and interested in the race. *They kissed the ground* : the horses lightly touched the earth as they ran.

4 *Those living men* : the Angirases. *Her who bare but once* : Heaven, according to Sāyana ; Earth, according to Grassmann. Priṣṇi, the mother of the Maruts, must be meant.—Ludwig. See VI. 48. 22.

5 *Śachivan* : apparently a man's name. 'Celebrator of holy rites.'—Wilson.

6 *He who won of old* : the Yajamāna. *He hath appeared* : the poet imagines Indra himself to be present.

HYMN LXXV.

The River

THE singer, O ye Waters, in Vivasvân's place, shall tell you
grandeur forth that is beyond compare.

The Rivers have come forward triply, seven and seven. Sindhu
in night surpasses all the streams that flow.

2 Varuṇa cut the channels for thy forward course, O Sindhu
when thou rankest on to win the race.

Thou speedest o'er precipitous ridges of the earth, when thou
art Lord and Leader of these moving floods.

3 His roar is lifted up to heaven above the earth: he puts forth
endless vigour with a flash of light.

Like floods of rain that fall in thunder from the cloud, so Sin-
dhu rushes on bellowing like a bull.

4 Like mothers to their calves, like milch-kine with their milk
so, Sindhu, unto thee the roaring rivers run.

Thou ledest as a warrior king thine army's wings what time
thou comest in the van of these swift streams.

5 Favour ye this my land, O Gangî, Yamunâ, O Śutudrî, Paru-
shnî, and Sarasvatî:

With Asiknî, Vitastâ, O Marudvridhâ, O Ârjikiyâ with Su-
shomâ hear my call.

6 First with Trishtëmâ thou art eager to flow forth, with Rasâ,
and Susartu, and with Śvetyâ here,

With Kubhâ; and with these, Sindhu! and Mehatnu, thou
seekest in thy course Krumu and Gomatî.

1 *O ye Waters*: apparently the Rivers are addressed as representing all the divine Waters. *Vivasvân's place*: where the singers stand when they sing hymns. *Triply, seven and seven*: twenty-one rivers; two other sets of seven each being added to the seven chief rivers of the Panjâb. Sâyaṇa explains differently:—'they flowed by sevens through the three (worlds).—Wilson. 'Each set of seven [streams] has followed a threefold course.'—Muir. 'By seven and seven.....in three courses.'—M. Muller.

5 The poet addresses first the most distant rivers. *Gangâ*: the Ganges is mentioned, indirectly, in only one other verse of the *Rigveda*, and even there, the word is said by some to be the name of a woman. See VI 45 31. *Yamunâ*: the Jumna. *Śutudrî*: the Sutlej or Satlaj. *Parushnî*: the Ravi: *Sarasvatî*: see VI. 61. 2. *Asiknî*: the ancient Acesines: the Vedic name of the Chandrabhâgâ, the present Chenâb. *Vitastâ*: probably the Jhelum, the Hydaspes of the Greeks. *Marudvridhâ*: meaning, increased by the Maruts: not identified. *Ârjikiyâ* and *Sushomâ* are said by Yaska to be the Viprâs and the Sindhu; but this is not possible, and it is uncertain what rivers are meant.

6 *Kubhâ*, *Krumu*, and *Gomatî* have been mentioned in previous Books. The other streams whose names occur in this stanza are probably unimportant affluents of the Indus. All that is known regarding the rivers mentioned in stanzas 5 and 6 may be found in Zimmer's *Altindisches Leben*, pp. 4 ff.

- 7 Flashing and whitely-gleaming in her mightiness, she moves
along her ample volumes through the realms,
Most active of the active, Sindhu unrestrained, like to a dappled mare, beautiful, fair to see.
- 8 Rich in good steeds is Sindhu, rich in cars and robes, rich in gold, nobly-fashioned, rich in ample wealth.
Best Sīlamāvati and young Ūrpāvati invest themselves with raiment rich in store of sweets.
- 9 Sindhu bath yoked her car, light-rolling, drawn by steeds, and with that car shall she win booty in this fight.
So have I praised its power, mighty and unrestrained, of independent glory, roaring as it ruus.

HYMN LXXVI.

Press-stones.

- I GRASP at you when power and strength begin to dawn :
bedew ye, Indra and the Maruts, Heaven and Earth,
That Day and Night, in every hall of sacrifice, may wait on us
and bless us when they first spring forth.
- 2 Press the libation out, most excellent of all : the Pressing-stone is grasped like a hand-guided steed.
So let it win the valour that subdues the foe, and the fleet courser's might that speeds to ample wealth.
- 3 Juice that this Stone pours out removes defect of ours, as in old time it brought prosperity to man.

7 *In her mightiness* : in the preceding stanzas Sindhu appears to be a River-god, but in this and following verses the epithets are feminine.

8 *Sīlamāvati* and *Ūrpāvati* appear to be names of rivers. According to Sayana, the words are epithets of Sindhu and mean respectively 'abounding in *Sīlamā* plants,' said to be used for cordage, and 'rich in wool.' The meaning of the second half of the second line is uncertain :—'wears [as only one river is supposed to be the subject] honey-growing (flowers).'—Wilson.

9 *In this fight* : the hymn may, as Prof. Ludwig suggests, be a prayer for aid in a battle that is to be fought on the banks of the Sindhu or Indus. The hymn has been transliterated and translated by Dr. J. Muir, *O. S. Texts*, V. 343—345, and a version of stanzas 1—8 is given by Prof. Zimmer, *Altindisches Leben*, p. 4. A complete translation, with full explanatory notes, is given in Max Müller's *India, What can it Teach us*?, pp. 164—168.

1 *I grasp at you* : 'I propitiate you'—Wilson. *Power and strength* : the morning beams which bring new vigour. *Day and Night* : or, 'both day-halves.'

3 *To man* : or, to Manu. *Twashṭar's milk-blent juice* : the Soma juice brewed by Twashṭar for the year, which represents the life-sustaining power of Nature.—Ludwig. *Bright with the hue of steeds* : tawny-coloured. Sayana interprets differently :—'when the son of Twashṭri, hidden by the (stolen) cows, and assuming the form of a horse, (was to be slain).'—Wilson. Trisiras the son of Twashṭar was regarded as an enemy of the Gods. Indra slew him and took possession of the Soma.

- At sacrifices they established holy rites on Tvashtar's milk-blent juice bright with the hue of steeds.
- 4 Drive ye the treacherous demons far away from us: keep Nirṛiti afar and banish penury.
Pour riches forth for us with troops of hero sons, and bear ye up, O Stones, the song that visits Gods.
- 5 To you who are more mighty than the heavens themselves, who, finishing your task with more than Vibhvan's speed, More rapidly than Vāyu seize the Soma juice, better than Agni give us food, to you I sing.
- 6 Stirred be the glorious Stones: let it press out the juice, the Stone with heavenly song that reaches up to heaven, There where the men draw forth the meath for which they long, sending their voice around in rivalry of speed.
- 7 The Stones press out the Soma, swift as car-borne men, and, eager for the spoil, drain forth the sap thereof.
To fill the beaker, they exhaust the udder's store, as the men purify oblations with their lips.
- 8 Ye, present men, have been most skilful in your work, even ye, O Stones who pressed Soma for Indra's drink.
May all ye have of fair go to the Heavenly Race, and all your treasure to the earthly worshipper.

HYMN LXXVII.

Maruts.

As with their voice from cloud they sprinkle treasure so are the wise man's liberal sacrifices.

1 praise their Company that merits worship as the good Maruts' priest to pay them honour.

4 *Nirṛiti*: the Goddess of Death and Destruction.

5 *Vibhvan*: one of the three R̥ibhus. *Vāyu*: or, the wind.

6 *The men*: meaning the press-stones. Cf. stanza 8.

7 *The udder's store*: the juice contained in the milky Soma-plant. *With their lips*: with the praises that they utter.

8 *Worshipper*: Sāyaṇa explains *sunvatē* by *yajamānāya*, to the Yajamāna or sacrificer. The more literal translation would be 'to the presser,' the man who presses out or effuses the Soma juice.

1 This stanza is obscure. According to Sāyaṇa, *viśvānūṣaṇ* (the wise man's) is formed from *jan*, to generate, and not from *jñā*, to know:—'they are the generators (of the world) like sacrifices abounding in libations.'—Wilson. *The good Maruts' priest*: either the band of the Maruts themselves regarded as a Brahman, or a human priest specially skilled in propitiating them. Prof. M. Müller translates differently. See *Vedic Hymns*, I. p. 412.

- 2 The youths have wrought their ornaments for glory through many nights,—this noble band of Maruts.

Like stags the Sons of Dyaus have striven onward, the Sons of Aditi grown strong like pillars.

- 3 They who extend beyond the earth and heaven, by their own mass, as from the cloud spreads Sūrya ;

Like mighty Heroes covetous of glory, like heavenly gallants who destroy the wicked.

- 4 When ye come nigh, as in the depth of waters, the earth is loosened, as it were, and shaken.

This your all-feeding sacrifice approaches : come all united, fraught, as 'twere, with viands.

- 5 Ye are like horses fastened to the chariot poles, luminous with your beams, with splendour as at dawn ;

Like self-bright falcons, punishers of wicked men, like hovering birds urged forward, scattering rain around.

- 6 When ye come forth, O Maruts, from the distance, from the great treasury of rich possessions,

Knowing, O Vasus, boons that should be granted, even from afar drive back the men who hate us.

- 7 He who, engaged in the rite's final duty, brings, as a man, oblation to the Maruts,

Wins him life's wealthy fulness, blest with heroes : he shall be present, too, where Gods drink Soma.

- 8 For these are helps adored at sacrifices, bringing good fortune by their name Âdityas.

Speeding on cars let them protect our praises, delighting in our sacrifice and worship.

2 *This noble band of Maruts* : Prof. Ludwig suggests that *sumārutam* means here a festival held in honour of the Maruts at the end of the periodical rains, and that, after many nights, the Maruts adorn themselves for this. *Pillars*. I follow Ludwig ; but the meaning of *akr̥ṣṭh* is uncertain. Geldner takes it to mean 'horses,' a parallelism to stags, or antelopes. Sāyana makes *nā*, like, negative, and explains *akr̥ṣṭh* by *ākramanaṣṭh* : — 'the swift-going sons of Aditi do not increase in glory,'—Wilson.

4 *This your all-feeding sacrifice approaches* : 'this manifold sacrifice comes towards you.'—Wilson.

7 *In the rite's final duty* : Sāyana explains *udṛichi yajñe* by *yajñe samāptastuṣṭi sampārṇe sati*, when the sacrifice has its praise perfected, when the sacrifice is complete. *As a man* : according to Ludwig, 'no longer a man,' that is, not in his human character but having become divine by worship. *Where the Gods drink Soma* : he, a God himself, shall be admitted to the Gods' society.

HYMN LXXVIII.

Maruts.

YE by your hymns are like high-thoughted singers, skilful,
 inviting Gods with sacrifices;
 Fair to behold, like Kings, with bright adornment, like spot-
 less gallants, leaders of the people:

- 2 Like fire with flashing flame, breast-bound with chains of gold,
 like tempest-blasts, self-moving, swift to lend your aid;
 As best of all foreknowers, excellent to guide, like Somas, good
 to guard the man who follows Law.
- 3 Shakers of all, like gales of wind they travel, like tongues of
 burning fires in their effulgence.
 Mighty are they as Warriors clad in armour, and, like the
 Fathers' prayers, Most Bounteous Givers.
- 4 Like spokes of car-wheels in one nave united, ever victorious
 like heavenly Heroes,
 Shedding their precious balm like youthful suitors, they raise
 their voice and chant their psalm as singers.
- 5 They who are fleet to travel like the noblest steeds, long to
 obtain the prize like bounteous charioteers,
 Like waters speeding on with their precipitous floods, like
 omniform Angirases with Sâma-hymns.
- 6 Born from the stream, like press-stones are the Princes, for
 ever like the stones that crush in pieces;
 Sons of a beauteous Dame, like playful children, like a great
 host upon the march with splendour.
- 7 Like rays of Dawn, the visitors of sacrifice, they shine with
 ornaments as eager to be bright.
 Like rivers hasting on, glittering with their spears, from far
 away they measure out the distances.
- 8 Gods, send us happiness and make us wealthy, letting us sing
 ers prosper, O ye Maruts.
 Bethink you of our praise and of our friendship: ye from of old
 have riches to vouchsafe us.

HYMN LXXIX.

Agni

I HAVE beheld the might of this Great Being, Immortal in the
 midst of tribes of mortals.
 His jaws now open and now shut together: much they devour
 insatiately chewing.

4 *Shedding their precious balm*: pouring out the fertilizing rain as liberal
 as young wooers give presents.

6 *Born from the stream*: from the sea of air, or from Sindhu, the Indus.

7 *They measure out the distances*: 'have traversed leagues.'—Wilson.
 'They measure many miles.'—M. Müller.

- 2 His eyes are turned away, his head is hidden : unsated with his tongue he eats the fuel.
With hands upraised, with reverence in the houses, for him they quickly bring his food together.
- 3 Seeking, as 'twere, his Mother's secret bosom, he, like a child, creeps on through wide-spread bushes.
One he finds glowing like hot food made ready, and kissing deep within the earth's recesses.
- 4 This holy Law I tell you, Earth and Heaven : the Infant at his birth devours his Parents.
No knowledge of the God have I, a mortal. Yea, Agni knoweth best, for he hath wisdom.
- 5 This man who quickly gives him food, who offers his gifts of oil and butter and supports him,—
Him with his thousand eyes he closely looks on : thou showest him thy face from all sides, Agni.
- 6 Agni, hast thou committed sin or treason among the Gods ? In ignorance I ask thee.
Playing, not playing, he gold-hued and toothless, hath cut his food up as the knife a victim.
- 7 He, born in wood hath yoked his horses rushing in all directions, held with reins that glitter.
The well-born friend hath carved his food with Vasus : in all his limbs he hath increased and prospered.

HYMN LXXX.

Agni.

AGNI bestows the fleet prize-winning courser ; Agni, the hero famed and firm in duty.

Agni pervades and decks the earth and heaven, and fills the fruitful dame who teems with heroes.

2 *His eyes* : according to Sâyana, the eyes of Agni are the distant Sun and Moon, and *his head* is hidden in men's stomachs, in the shape of the heat which enables them to digest their food. *His food* : the sticks for fuel, which are bound up into fagots.

3 This stanza is very obscure. Agni, born from the wood of the fire-sticks, seems, as he creeps through the brushwood that he is burning, to seek entrance again into his mother's side. He then finds an old dry tree or log, which had been deeply rooted in the earth, and feeds on it as on food that has been specially prepared for him.

4 *His Parents* : the two fire-sticks from which he has been produced.

6 *Hast thou committed sin ?* : Art thou as voracious and destructive in heaven as thou art on earth ? *Playing, not playing* : playing about the fuel, and yet earnestly intent on devouring his food. 'Sporting (here), not sporting (there).':—Wilson. *A victim* : *çām* : ox or cow.

7 *The well-born Friend* : Agni. *In all his limbs* : *pārvabhiḥ* : 'with logs of wood.'—Wilson.

- 2 Blest be the wood that feeds the active Agni : within the two great worlds hath Agni entered. •
Agni impels a single man to battle, and with him rends in pieces many a foeman.
- 3 Agni rejoiced the ear of him who praised him, and from the waters burnt away Jarûtha.
Agni saved Atri in the fiery cavern, and made Nṛimedha rich with troops of children.
- 4 Agni hath granted wealth that decks the hero, and sent the sage who wins a thousand cattle.
Agni hath made oblations rise to heaven : to every place are Agni's laws extended.
- 5 With songs of praise the Rishis call on Agni ; on Agni, heroes worsted in the foray.
Birds flying in the region call on Agni : around a thousand cattle Agni wanders.
- 6 Races of human birth pay Agni worship, men who have sprung from Nahus' line adore him.
Stablished in holy oil is Agni's pasture, on the Gandharva path of Law and Order.
- 7 The Ribhus fabricated prayer for Agni, and we with mighty hymns have called on Agni.
Agni, Most Youthful God, protect the singer : win us by worship, Agni, great possessions.

HYMN LXXXI.

Viṣvakarman.

HE who sits down as Hotar-priest, the R̥shi, our Father, offering up all things existing.—

He, seeking through his wish a great possession, came among men on earth as archetypal.

3 *Jarûtha* : see VII 1. 7, and 9. 6. *Atri* : his deliverance is ascribed to the Aśvins in I 112. 7, 116. 8, 117. 3 and 118. 7.

5 *Around a thousand cattle* : in the fires lighted to keep off wild beasts and demons of darkness.

6 *Gandharva path* : sublime ; that which the Gandharvas in heaven use to travel.

7 *The Ribhus* : or Rishis skilful as the Ribhus.

Viṣvakarman, the Omnific, is represented in this hymn as the universal Father and Generator, the Creator of all things and Architect of the worlds.

1 *All things existing* : regarded as being contained in the offerings presented by Viṣvakarman. *Through his wish* : through his desire to create. *Archetypal* : the meaning of *prathamachūd* is uncertain. In Wilson's Translation 'inventor' is a mis-print for 'investor,' that is, 'first investing Agni with the worlds,' according to Sâyana's explanation. 'First appearing.'—Ludwig 'The first worshipper.'—Wallis.

What was the place whereon he took his station? What was it that supported him? How was it?

Whence Visvakarman, seeing all, producing the earth, with mighty power disclosed the heavens.

He who hath eyes on all sides round about him, a mouth on all sides, arms and feet on all sides,

He, the Sole God, producing earth and heaven, weldeth them, with his arms as wings, together.

What was the tree, what wood in sooth produced it, from which they fashioned out the earth and heaven?

Ye thoughtful men inquire within your spirit whereon he stood when he established all things.

Thine highest, lowest, sacrificial natures, and these thy midst here, O Visvakarman,

Teach thou thy friends at sacrifice, O Blessed, and come thyself, exalted, to our worship.

Bring thou thyself, exalted with oblation, O Visvakarman, Earth and Heaven to worship.

Let other men around us live in folly: here let us have a rich and liberal patron.

Let us invoke to-day, to aid our labour, the Lord of Speech, the thought-swift Visvakarman.

May he hear kindly all our invocations who gives all bliss for aid, whose works are righteous.

3 Weldeth them: cp. IV. 2. 17, and X. 72. 2. *With his arms as wings*: unning the flame in which the matter is smelted. Ludwig thinks that whirlwinds, produced by the action of hands, feet, and wings, are intended.

4 The first half-line occurs also in X. 31. 7. *They*: the makers of the world directed by Paramesvara—Sâyana.

5 Or the first half-line may be rendered:—‘Thy sacrificial forms, the highest, lowest’ *Come thyself, exalted, to our worship*: ‘exhilarated, thyself cheer up thyself.’—Muir. ‘Do thou sacrifice to thyself delighting thyself.’—Wallis. ‘According to Mahidhara the meaning is that man is incompetent to worship the creator, that is, in his forms, and it must be done by himself.’—Wilson. I have adopted Prof. Ludwig’s explanation of the last clause.

6 *Bring to worship*: or, sacrifice to Heaven and Earth.

7 *Our labour*: the arduous work of sacrificing. ‘In our conflict’—Muir. The hymn has been translated by Dr. J. Muir, *O S. Texts*, IV. pp. 6, 7, by Mr. Wallis, *Cosmology of the Rigveda*, pp. 81–83, and, partly, by Prof. F. Max Müller in his *Hibbert Lectures*, p. 293f.

See also Mme. Zénaïde Ragozin, *Vedic India*, pp. 263, 416.

HYMN LXXXII.

Viṣvakarman

THE Father of the eye, the Wise in spirit, created both these worlds submerged in fatness.

Then when the eastern ends were firmly fastened, the heaven and the earth were far extended.

2 Mighty in mind and power is Viṣvakarman, Maker, Disposer and most lofty Presence.

Their offerings joy in rich juice where they value One, only One, beyond the Seven Rishis.

3 Father who made us, he who, as Disposer, knoweth all race and all things existing,

Even he alone, the Deities' name-giver,—him other being seek for information.

4 To him in sacrifice they offered treasures,—Rishis of old, in numerous troops, as singers,

Who, in the distant, near, and lower region, made ready all these things that have existence.

5 That which is earlier than this earth and heaven, before the Asuras and Gods had being,—

What was the germ primeval which the waters received when all the Gods were seen together?

6 The waters, they received that germ primeval wherein the Gods were gathered all together.

It rested set upon the Unborn's navel, that One wherein abide all things existing.

7 Ye will not find him who produced these creatures: another thing hath risen up among you.

Enwrap in misty cloud, with lips that stammer, hymn chanters wander and are discontented.

1 *The Father of the eye*: Viṣvakarman, who made the light which enable the eye to see. *Submerged in fatness*: Sāyana explains *ghṛitām* here by 'water':—'engendered the water, (and then) these two (heaven and earth floating (on the waters)).'—Wilson.

2 *Most lofty Presence*: literally, the highest apparition; the highest image or object of spiritual contemplation. *Their offerings*: the offerings, or perhaps the wishes, of the Fathers, semi-personified. *The Seven Rishis*: the constellation Ursa Major, the seven stars of which are the great Rishis Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishtha. The meaning is that the spirits of the blessed enjoy the fulfilment of all their desires beyond the starry heavens where the One Being, the great Creator, dwells.

3 *For information*: to learn who is the Supreme God; or what their several functions are.

4 *Distant, near, and lower region*: meaning, apparently, the heavenly, the earthly, and the intermediate atmosphere.

6 *The Unborn, Aja*, seems here to be identified with Viṣvakarman. See *Vedic India*, pp. 423, 424.

7 *Another thing*: meaning, according to the Commentator, 'Viṣvakarman'.

HYMN LXXXIII.

Manyu.

HE who hath revered thee, Manyu, destructive bolt, breeds
for himself forthwith all conquering energy.

Ārya and Dāsa will we conquer with thine aid, with thee the
Conqueror, with conquest conquest-spel.

2 Manyu was Indra, yea, the God was Manyu, Manyu was
Hotar, Varuna, Jātavedas.

The tribes of human lineage worship Manyu. Accordant with
thy fervour, Manyu, guard us.

3 Come hither, Manyu, mightier than the mighty; chase, with
thy fervour for ally, our foemen.

Slayer of foes, of Vṛitra, and of Dasyu, bring thou to us all
kinds of wealth and treasure.

For thou art, Manyu, of surpassing vigour, fierce, queller of
the foe, and self-existent,

Shared by all men, victorious, subduer: vouchsafe to us
superior strength in battles.

I have departed, still without a portion, wise God! according
to thy will, the Mighty.

I, feeble man, was wroth with thee, O Manyu: I am myself;
come thou to give me vigour.

Come hither, I am all thine own; advancing turn thou to
me, Victorious, All-supporter!

a different entity from you who are sentient beings, who have individual consciousness, and so forth.—See Editor's note in Wilson's translation. *Yapa* 'gives the general sense of the last clause [of the stanza] as "You are merely anxious for enjoyment in this world and in the next, therefore I know nothing of *Vigra-karmān*," taking *ukthaṁśaḥ* as implying singing hymns with a view to gaining felicity in a future state. Mahidhara has a similar explanation: "you who are engaged in the enjoyments of this world the next, being subject to false knowledge or ignorance, have no knowledge of the Truth."—Wilson.

With regard to this and the preceding hymn Mr. Wallis observes that they make no attempt to explain in what way the process of sacrifice could be regarded as an act of creation. We are told little more than that Viśvā-karman was a primeval sacrificer and also a creator; we have no hint how to combine the two ideas into a harmonious unity. See *Cosmology of the Rigveda*, pp. 83, 84, and Muir, *O. S. Texts*, IV. 7, 8, where the hymn is translated and some of its difficulties are discussed. Prof. Ludwig's Commentary is especially full and valuable, and should be consulted by all students of the Veda.

1 *Manyu*: Anger, Passion, personified.

3 *With thy fervour*: *tāpas*: *tāpas* means 'heat,' 'burning,' and, secondly, 'austerity, rigorous abstraction.'

5 *Without a portion*: without a share in thy favours. *I am myself*: I am not what I am; a weak mortal, for whose infirmity allowance should be made. Being (incorporated with) my body, approach me.—Wilson.

Come to me, Manyu, Wielder of the Thunder : bethink thee of thy friend, and slay the Dasyus.

- 7 Approach, and on my right hand hold thy station : so shall we slay a multitude of foemen.

The best of meath I offer to support thee : may we be first to drink thereof in quiet.

HYMN LXXXIV.

Manyu

BORN on with thee, O Manyu girt by Maruts, let our brave men, impetuous, bursting forward,
March on, like flames of fire in form, exulting, with pointed arrows, sharpening their weapons.

- 2 Flashing like fire, be thou, O conquering Manyu, invoked, (Victor, as our army's leader.

Slay thou our foes, distribute their possessions : show forth thy vigour, scatter those who hate us.

- 3 O Manyu, overcome thou our assuillant : on ! breaking, slaying, crushing down the foemen.

They have not hindered thine impetuous vigour : Mighty Sole born ! thou makest them thy subjects.

- 4 Alone of many thou art worshipped, Manyu : sharpen the spirit of each clan for battle.

With thee to aid, O thou of perfect splendour, we will uplift the glorious shout for conquest.

- 5 Unyielding, bringing victory like Indra, O Manyu, be thou here our Sovran Ruler.

To thy dear name, O Victor, we sing praises : we know the spring from which thou art come hither.

- 6 Twin-born with power, destructive bolt of thunder, the highest conquering might is thine, Subduer !

Be friendly to us in thy spirit, Manyu, O Much-invoked, in shock of mighty battle.

- 7 For spoil let Varuṇa and Manyu give us the wealth of both sides gathered and collected ;

And let our enemies with stricken spirits, o'erwhelmed with terror, slink away defeated.

1 Like flames of fire in form : *agnirāpātī*. Homer's *δέμας πυρὸς αἰθόμενοι*

3 Sole born : 'O thou who art without companion.—Wilson.

5 The spring : the source.

7 For spoil : the preservation of their own property and the seizure of their enemies' goods being regarded as a double conquest. Or *dhant ubhāyam* may mean wealth of both kinds, horses and cows.

This hymn and the preceding are to be repeated, Sāyana says, at sacrifices ensure the destruction of enemies.

HYMN LXXXV.

Sûryâ's Bridal.

TRUTH is the base that bears the earth ; by Sûrya are the heavens sustained.

By Law the Âdityas stand secure, and Soma holds his place in heaven.

2 By Soma are the Âdityas strong, by Soma mighty is the earth. Thus Soma in the midst of all these constellations hath his place.

3 One thinks, when they have brayed the plant, that he hath drunk the Soma's juice ;
Of him whom Brahmans truly know as Soma no one ever tastes.

4 Soma, secured by sheltering rules, guarded by hymns in Bṛihatî, Thou standest listening to the stones : none tastes of thee who dwells on earth.

5 When they begin to drink thee, then, O God, thou swellest out again.

Vāyu is Soma's guardian God. The Moon is that which shapes the years.

6 Raibhî was her dear bridal friend, and Nârâṅsî led her home. Lovely was Sûryâ's robe : she came to that which Gâthâ had adorned.

Thought was the pillow of her couch, sight was the unguent for her eyes :

Her treasury was earth and heaven when Sûryâ went unto her Lord.

The main subject of this composite hymn, which is one of the latest in the *veda*, is the ceremony of marriage in general and more especially the wedding of Sûryâ, the Daughter of the Sun, another form of Dawn, who is regarded as the typical bride.

1 *Truth* : or reality ; *adityam*, used interchangeably with *ṛitam*, the Law and Order of the universe.

2 *By Soma* : by the power of the deified Soma whose influence pervades, quickens, and supports all existence. In the second line *Soma* is the Moon, it perhaps there is an allusion to the other sense also of the word. *These constellations* : the *nakshatras* or lunar mansions. 'In the centre of these stars.'—Muir.

3 *Know as Soma* : know to be the Moon, regarded as the food of Gods only.

4 *By hymns in Bṛihatî* : that is by hymns in that metre. But the meaning of *Bṛihatî* is uncertain. According to Sâyana, the Bārhatas are the seven guardians of the Soma, Svâna, Bhrâja, Anghāri, and others.

5 *They* : the Gods. *Thee* : the ambrosia contained in thee, which the Gods drink during the waning of the Moon. *O God* : Soma, the Moon.

6 Soma is the deity of the preceding five stanzas. Sûryâ's Bridal is the subject of 6—17. *Raibhî*, *Nârâṅsî*, and *Gâthâ* are ritual verse, eulogistic hymn, and non-Vedic song personified.

7 *Treasury* : *kṣapâ* : meaning, probably, trousseau or bridal outfit. According to some the box or body of the chariot is intended.

- 8 Hymns were the cross-bars of the pole, Kurira-metre decked the car :
The bridesmen were the Aṣvin Pair : Agni was leader of the train.
- 9 Soma was he who wooed the maid : the groomsmen were both Aṣvins, when
The Sun-God Savitar bestowed his willing Sūryā on her Lord
- 10 Her spirit was the bridal car ; the covering thereof was heaven :
Bright were both Steers that drew it, when Sūryā approached her husband's home.
- 11 Thy Steers were steady, kept in place by holy verse and Sāma-hymn :
All ear were thy two chariot wheels : thy path was tremulous in the sky.
- 12 Clean, as thou wentest, were thy wheels ; wind was the axle fastened there.
Sūryā, proceeding to her Lord, mounted a spirit-fashioned car
- 13 The bridal pomp of Sūryā, which Savitar started, moved along.
In Maghā days are oxen slain, in Arjunis they wed the bride
- 14 When on your three-wheeled chariot, O Aṣvins, ye came a wooers unto Sūryā's bridal,
Then all the Gods agreed to your proposal : Pūshan as So elected you as Fathers.
- 15 O ye Two Lords of lustre, then when ye to Sūryā's wooing came
Where was one chariot-wheel of yours ? Where stood ye for the Sire's command ?

8 *Decked her car* : formed its canopy. But the meaning of *opagāh* here is uncertain. 'Kurira metre was the thong of the whip'—Wilson. *The bridesmen* : in I. 119. 7 and elsewhere the Aṣvins are said to be the husband of Sūryā. Here they are represented as the friends who had asked her in marriage for Soma.

11 *All ear* : the text has *grōtram*, an ear, which Sāyaṇa says, means *grōtri* two ears. 'The two wheels were thy ears'—Wilson

13 *In Maghā days* : or in stricter accordance with the text, 'In Aghā days when the Moon is in the lunar mansion Maghā See Jacobi, *Festgruss an I von Roth*, p. 69, and Weber, *Vedische Beiträge*, p. 32f. *Slain* : only on especially festive occasions, weddings for instance. 'Are whipped along'—Wilson. *In Arjunis* : two asterisms or lunar mansions, more commonly called Phalgunis. *They wed the bride* : she is escorted to her husband's home.

14 *As wooers* : on behalf of Soma. *Pūshan* : here meaning Savitar. *So and Fathers* : intended to express close relationship and Savitar's obligation to the Aṣvins who had arranged the marriage.

15 *For the Sire's command* : to receive Savitar's invitation to take part in the bridal procession. According to Sāyaṇa, 'to offer your gift.'

- 6 The Brahmans, by their seasons, know, O Sûryâ, those two wheels of thine :
One, kept concealed, those only who are skilled in highest truths have learned.
- 7 To Sûryâ and the Deities, to Mitra and to Varuṇa,
Who know aright the thing that is, this adoration have I paid.
- 8 By their own power these Twain in close succession move ;
They go as playing children round the sacrifice.
One of the Pair beholdeth all existing things ; the other ordereth seasons and is born again.
- 19 He, born afresh, is new and new for ever : ensign of days he goes before the Mornings.
Coming, he orders for the Gods their portion. The Moon prolongs the days of our existence.
- 20 Mount this, all-shaped, gold-hued, with strong wheels, fashioned of Kinsuka and Salmali, light-rolling,
Bound for the world of life immortal, Sûryâ : make for thy lord a happy bridal journey.
- 21 Rise up from hence : this maiden hath a husband. I laud Visvâvasu with hymns and homage.
Seek in her father's home another fair one, and find the portion from of old assigned thee.
- 22 Rise up from hence, Visvâvasu : with reverence we worship thee. Seek thou another willing maid, and with her husband leave the bride.
- 23 Straight in direction be the paths, and thornless, whereon our fellows travel to the wooing.
Let Aryaman and Bhaga lead us : perfect, O Gods, the union of the wife and husband.

16 The two wheels are probably heaven and earth, and the third, one kept concealed, is the mysterious invisible world beyond them.

18 In this stanza and the following one, which are but loosely connected with the rest of the hymn, Sûrya represents the Sun, and Soma is the Moon.

20 Stanzas 20—33 contain a collection of formulae repeated when the bride mounts her chariot, while she is travelling to her husband's house, when she arrives there, and on the following morning. *This* chariot. *Kinsuka* : the wood of the Butea frondosa. *Salmali* : the silk cotton tree ; Salmalia malabarica. *Sûryâ* : the girl is addressed by the name of Sûryâ, the typical bride.

21 *Visvâvasu* : one of the Gandharvas, the protector of virgins. He is told to leave the bride who no longer needs his care, and to transfer his guardianship to some marriageable maiden who has not yet found a husband. *Fair one* : *vyâktâ* ; 'decorated with ornaments.' - Wilson

23 *To the wooing* : to the father, to whom the intentions are to apply for his daughter's hand on behalf of their friend, according to Sâyana.

- 24 Now from the noose of Varuṇa I free thee, wherewith Moṣ
Blessèd Savitar bath bound thee.
In Law's seat, to the world of virtuous action, I give thee up
uninjured with thy consort.
- 25 Hence, and not thence, I send thee free. I make thee softly
fettered there,
That, Bounteous Indra, she may live blest in her fortune and
her sons.
- 26 Let Púshan take thy hand and hence conduct thee; may the
two Aśvins on their car transport thee.
Go to the house to be the household's mistress and speak as
lady to thy gathered people.
- 27 Happy be thou and prosper with thy children here: be vigi-
lant to rule thy household in this home.
Closely unite thy body with this man, thy lord. So shall ye
full of years, address your company.
- 28 Her hue is blue and red: the fiend who clingeth close is
driven off.
Well thrive the kinsmen of this bride: the husband is bound
fast in bonds.
- 29 Give thou the woollen robe away: deal treasure to the Brah-
man priests.
This female fiend hath got her feet, and as a wife attends
her lord.
- 30 Unlovely is his body when it glistens with this wicked fiend,
What time the husband wraps about his limbs the garment
of his wife.

24 *The noose of Varuṇa*: the girdle with which the bride is girded after she has been bathed, combed, and dressed for the marriage ceremony. See Prof. Max Müller's *Rigveda-Saṁhitā*, Vol. VI, Preface, p. 14. Or, as Lannat suggests, the noose may mean the tie by which a girl is bound to her father till marriage. *Law's seat*: the place of sacrifice, the altar.

Stanzas 24—26 and 32, 33 are spoken just before the bride's departure from her father's house.

25 *Hence and not thence*: from thy father's house and not from thy husband's.

27 *Be vigilant to rule thy household*: this is Sāyana's explanation. 'Be watchful over the domestic fire.'—Wilson. The verse is addressed to the bride, and to the newly-wedded pair on arrival at the bridegroom's house.

28 *Her hue*: the colour of Kṛitā, Magic personified, a female deity or fiend.

29 *The woollen robe*: 'the garment soiled by the body.'—Wilson. *Attend her lord*: the magic, or evil spell, returns to its originator.—Ludwig.

- 1 Consumptions, from her people, which follow the bride's resplendent train,—
These let the Holy Gods again bear to the place from which they came.
- 2 Let not the highway thieves who lie in ambush find the wedded pair.
By pleasant ways let them escape the danger, and let foes depart.
- 3 Signs of good fortune mark the bride : come all of you and look at her.
Wish her prosperity, and then return unto your homes again.
- 4 Pungent is this, and bitter this, filled, as it were, with arrow-barbs, Empoisoned and not fit for use.
The Brahman who knows Sûryâ well deserves the garment of the bride.
- 5 The fringe, the cloth that decks her head, and then the triply parted robe, —
Behold the hues which Sûryâ wears : these doth the Brahman purify.
- 6 I take thy hand in mine for happy fortune that thou mayst reach old age with me thy husband.
Gods, Aryaman, Bhaga, Savitar, Purandhi, have given thee to be my household's mistress.
- 7 O Pûshan, send her on as most auspicious, her who shall be the sharer of my pleasures ;
Her who shall twine her loving arms about me, and welcome all my love and mine embraces.
- 8 For thee, with bridal train, they, first, escorted Sûryâ to her home.
Give to the husband in return, Agni, the wife with progeny.

31 *From her people* : ' a most remarkable and direct assumption of "heredity" as a lurking danger.'—Mme. Zénaïde Ragozin, *Vedic India*, p. 371.

33 Perhaps spoken, on the way, to the spectators of the procession.

34 *This* : the bride's garment. *Sûryâ* : meaning here the song of Sûryâ's hîtal.

35 The meaning of *Āśāsanam*, *viśāsanam*, and *adhivikārtanam* is uncertain. Prof. Wilson renders these words by 'border-cloth,' 'head-cloth,' and 'divided kirt.' Prof. Weber and the St. Petersburg Lexicon explain the passage as referring to the preparation of the carcass of the animal that has been slaughtered or the festivity. According to this view the first line might be rendered :—The butchering, the cutting up, the severing of limb and joint ; and for hues 'forms' might be substituted.

36 The bridegroom addresses the bride.

38 *Thee* : Agni. *They* : the Gandharvas, according to Sāyaṇa.

- 39 Agni hath given the bride again with splendour and with ample life.
Long-lived be he who is her lord ; a hundred autumns let him live.
- 40 Soma obtained her first of all ; next the Gandharva was her lord.
Agni was thy third husband : now one born of woman is thy fourth.
- 41 Soma to the Gandharva, and to Agni the Gandharva gave ;
And Agni hath bestowed on me riches and sons and this my spouse.
- 42 Be ye not parted ; dwell ye here ; reach the full time of human life.
With sons and grandsons sport and play, rejoicing in your own abode.
- 43 So may Prajâpati bring children forth to us ; may Aryama adorn us till old age come nigh.
Not inauspicious enter thou thy husband's house : bring blessing to our bipeds and our quadrupeds.
- 44 Not evil-eyed, no slayer of thy husband, bring weal to cattle radiant, gentle hearted ;
Loving the Gods, delightful, bearing heroes, bring blessing to our quadrupeds and bipeds.
- 45 O Bounteous Indra, make this bride blest in her sons and fortunate.
Vouchsafe to her ten sons, and make her husband the eleventh man.
- 46 Over thy husband's father and thy husband's mother bear sway.
Over the sister of thy lord, over his brothers rule supreme.
- 47 So may the Universal Gods, so may the Waters join our heart
May Mâtarişvan, Dhâtar, and Deshtî together bind us close

40 As the typical bride Sûryâ was first married to Soma, so the young man originally belongs to him, then to the Gandharva, as the guardian of virginity then to Agni as the sacred fire round which she walks in the marriage ceremony, and fourthly to her human husband — Grassmann.

42 The formulæ contained in stanzas 42—47 are repeated when the bridegroom has returned with his bride to his home, and offers sacrifice with fire. The wedded pair are addressed first, and then the bride is exhorted and blessed. Stanza 47 is spoken by the bridegroom for his wife and himself.

47 *Deshtî* : Instructress, a female deity, not mentioned elsewhere in the *Rigveda*. According to Sâyana, *dhîrti phaldâm sarasvatî* is meant. 'The bountiful (Sarasvatî).'—Wilson.

For a full account of the marriage ceremonies of the Hindûs, derived from

HYMN LXXXVI.

Indra.

MEN have abstained from pouring juice : they count not Indra
as a God

Where at the votary's store my friend Vṛishākapi hath drunk
his fill. Supreme is Indra over all.

2 Thou, Indra, heedless passest by the ill Vṛishākapi hath wrought;
Yet nowhere else thou findest place wherein to drink the Soma
juice. Supreme is Indra over all.

3 What hath he done to injure thee, this tawny beast Vṛishākapi,
With whom thou art so angry now ? What is the votary's food-
ful store ? Supreme is Indra over all.

4 Soon may the hound who hunts the boar seize him and bite
him in the ear,
O Indra, that Vṛishākapi whom thou protectest as a friend.
Supreme is Indra over all.

5 Kapi hath marred the beauteous things, all deftly wrought,
that were my joy.
In pieces will I rend his head ; the sinner's portion shall be
woe. Supreme is Indra over all.

6 No Dame hath ampler charms than I, or greater wealth of
love's delights.
None with more ardour offers all her beauty to her lord's em-
brace. Supreme is Indra over all.

er ritual of Brāhmans who use the Sāma-veda, see Colebrooke's *Miscellaneous*
papers, No. III, and Weber and Haas, *Indische Studien*, V. pp. 177 ff. See
also *Hymns of the Atharva-veda*, Book XIV., and Dr. J. Ehni's paper, *Zeits-*
chrift der Deutschen Morgenländischen Gesellschaft, XXXIII. pp. 166 ff. I
have relied mainly on Ludwig's Commentary. Prof. Grassmann has banished
the hymn to his Appendix.

1 Sāyana ascribes this stanza to Indra ; others make Indrānt the speaker.
Vṛishākapi is said to have monopolized the offerings that should have been
presented to Indra. *Vṛishākapi*—literally 'the strong ape,' or 'the male ape'
appears to be a sort of intermediate being between a demigod and a demon ;
it is not easy to determine his nature. Sāyana calls him the son of Indra.
He is also said to be the setting sun, and the sun who draws up vapour and
disgates with mist. According to M. Bergaigne, *La Religion Védique*, II. 270,
3 was a mythical sacrificer.

2 Indrānt blames Indra for his apathy.

3 Indra speaks. *What is the votary's foodful store ?* : why should his appro-
priation of the worshipper's offerings make thee so angry ?

4 Indrānt is the speaker of this stanza and of the two, or three, that follow.

5 *Kapi* : the ape ; an abbreviation of Vṛishākapi. *Hath marred the beau-*
tious things : according to Sāyana, hath spoiled the oblations prepared for me
by my worshippers. But it seems more probable that Vṛishākapi has assault-
ed Indrānt and inflicted injuries on her person.

6 Indrānt speaks with pride of her voluptuous charms which incited Vṛishā-
kapi to his amorous assault.

- 7 Mother whose love is quickly won, I say what verily will be,
My breast, O Mother, and my head and both my hips seen
quivering. Supreme is Indra over all.
- 8 Dame with the lovely hands and arms, with broad hair-plait
add ample hips,
Why, O thou Hero's wife, art thou angry with our Vṛishākapi
Supreme is Indra over all.
- 9 This noxious creature looks on me as one bereft of hero's love
Yet Heroes for my sons have I, the Maruts' Friend and Indra's
Queen. Supreme is Indra over all.
- 10 From olden time the matron goes to feast and general sacrifice
Mother of Heroes, Indra's Queen, the rite's ordainer is extolled
Supreme is Indra over all.
- 11 So have I heard Indrāṇī called most fortunate among these Dames
For never shall her Consort die in future time through length
of days. Supreme is Indra over all.
- 12 Never, Indrāṇī, have I joyed without my friend Vṛishākapi,
Whose welcome offering here, made pure with water, goeth to
the Gods. Supreme is Indra over all.
- 13 Wealthy Vṛishākapāyī, blest with sons and consorts of thy sons
Indra will eat thy bulls, thy dear oblation that effecteth much
Supreme is Indra over all.
- 14 Fifteen in number, then, for me a score of bullocks they prepare
And I devour the fat thereof; they fill my belly full with food
Supreme is Indra over all.
- 15 Like as a bull with pointed horn, loud bellowing amid the herd
Sweet to thine heart, O Indra, is the brew which she who
tends thee pours. Supreme is Indra over all.

7 This stanza is ascribed by Sāyana to Vṛishākapi. It is hardly intelligible but, as Ludwig says, it seems to be spoken by Indrāṇī, expressing her indignation at Vṛishākapi's audacity which makes all her body quiver with rage.

8 Indra speaks.

9 Indrāṇī speaks this and the following stanza. *Bereft of hero's love: who has no brave husband to protect her.*

10 *The matron goes to feast:* Indrāṇī means that Vṛishākapi assaulted her when she was on her way to a festival, which women were accustomed to attend; and that her rank as Indra's consort did not preserve her from insult.

11 Indra speaks this and the following stanza.

13 Spoken by Vṛishākapi to his wife Vṛishākapāyī who is said to represent the dawn, or, by others, the gloaming which follows the setting sun Vṛishākapi.

14 Indra speaks. *Fifteen:* sacrificers; probably Vṛishākapi and his wife and their sons and daughters-in-law. Sāyana explains differently:—'The worshippers dress for me fifteen (and) twenty bulls.'—Wilson.

15 Indrāṇī speaks, endeavouring to attract him to her own libation instead of the offerings of Vṛishākapi.

I pass over stanzas 16 and 17, which I cannot translate into decent English.

- 8 O Indra this Vṛishākapi bath found a slain wild animal,
Dresser, and new-made pan, and knife, and wagon with a load
of wood. Supreme is Indra over all.
- 9 Distinguishing the Dâsa and the Ârya, viewing all, I go.
I look upon the wise, and drink the simple votary's Soma juice.
Supreme is Indra over all.
- 10 The desert plains and steep descents, how many leagues in
length they spread !
Go to the nearest houses, go unto thine home, Vṛishākapi.
Supreme is Indra over all.
- 11 Turn thee again Vṛishākapi ; we twain will bring thee happiness.
Thou goest homeward on thy way along this path which leads
to sleep. Supreme is Indra over all.
- 12 When, Indra and Vṛishākapi, ye travelled upward to your home,
Where was that noisome beast, to whom went it, the beast
that troubles man ? Supreme is Indra over all.
- 13 Daughter of Manu, Pargu bare a score of children at a birth.
Her portion verily was bliss although her burthen caused her
grief.

18 Indrâni speaks, but her speech is difficult to understand. *Wild animal*: von Roth conjectures 'wild ass' as the meaning of *pârasvantam* ere *Dresser*: or slaughter-bench. 'A fire-place (to cook it).'-Wilson. Indrâni seems to speak depreciatingly of a sacrifice offered by Vṛishākapi as consisting of an unsuitable victim, prepared with instruments and means which chance has thrown in his way. Ludwig thinks that Vṛishākapi may represent the Moon whose spots are fancifully considered to be the objects mentioned by Indrâni.

19 *I look*: with favour. *The simple votary* is the worshipper who offers his devotion in a sincere spirit of devotion. The stanza and the two following are spoken by Indra.

20 Vṛishākapi appears to meditate flight into distant deserts to escape from the wrathful Indrâni. Indra dissuades him, and promises to reconcile Indrâni to him.

22 The two concluding stanzas seem to be spoken by Indrâni. Stanza 22 is obscure, and stanza 23 has no disc verable connexion with the rest of the hymn.

23 *Daughter of Manu*: that is, of the progenitor of men. Nothing more is known of *Pargu*, which means a rib. Much of this hymn appears to be inexplicable. M. Bergaigne thinks that Vṛishākapi, Indra's friend, represents Soma, and Indrâni the wife of Indra represents Prayer. 'This bizarre myth would symbolize the frequently expressed idea that Indra loves neither the sacred beverage without prayer nor prayer without the sacred beverage. He wishes therefore his union with Prayer to be accompanied by the union of Prayer with Soma, and he neglects sacrifice as long as this union of the two essential elements of worship remains unaccomplished.'—See *La Religion Védique*, II. 270, 271.

Prof. Geldner gives a different interpretation of the hymn, which he has translated and exhaustively discussed in *Vedische Studien*, II. pp. 22—42. See also Oldenberg, *Religion des Veda*, 172—174.

HYMN LXXXVII.

I BALM with oil the mighty Rakshas-slayer; to the famous Friend I come for shelter. Agni
mos

Enkindled, sharpened by our rites, may Agni protect us in the day and night from evil.

2 O Jâtavedas with the teeth of iron, enkindled with thy flame attack the demons.

Seize with thy tongue the foolish gods' adorers: rend, pu within thy mouth the raw-flesh eaters.

3 Apply thy teeth, the upper and the lower, thou who has both, enkindled and destroying.

Roam also in the air, O King, around us, and with thy jaw assail the wicked spirits.

4 Bending thy shafts through sacrifices, Agni, whetting the points with song as if with whetstones, Pierce to the heart therewith the Yâtudhânas, and break the arms uplifted to attack thee.

5 Pierce through the Yâtudhâna's skin, O Agni; let the destroying dart with fire consume him.

Rend his joints, Jâtavedas, let the eater of flesh, flesh-seeker track his mangled body.

6 Where now thou seest Agni Jâtavedas, one of these demons standing still or roaming,

Or flying on those paths in air's mid-region, sharpen the shaft and as an archer pierce him.

7 Tear from the evil spirit, Jâtavedas, what he hath seized with his spears hath captured.

Blazing before him strike him down, O Agni; let spotted carrion-eating kites devour him.

8 Here tell this forth, O Agni: whosoever is, he himself, or act as, a demon,

Him grasp, O thou Most Youthful, with thy fuel: to the Mun-seer's eye give him as booty.

9 With keen glance guard the sacrifice, O Agni: thou Sa conduct it onward to the Vasus.

Let not the fiends, O Man-beholder, harm thee burning again the Râkshasas to slay them.

² The demons: Yâtudhânas, explained by Sâyana as = Râkshasas. See 104. 15 Foolish gods' adorers: mûrudevân: according to Sâyana, a special class of evil spirits called Mûrudevâs because they make destruction their special business.

⁵ The eater of flesh: the wolf or other carnivorous animal.

⁸ The Mun-seer here is either Agni himself or Sûrya the Sun.

⁹ To the Vasus: to the Gods to whom the oblations are made. Sâyana

- 0 Look on the fiend mid men, as Man-beholder : rend thou his three extremities in pieces.
Demolish with thy flame his ribs, O Agni; the Yâtudhâna's root destroy thou triply.
- 1 Thrice, Agni, let thy noose surround the demon who with his falsehood injures Holy Order.
Loud roaring with thy flame, O Jâtavedas, crush him and cast him down before the singer.
- 2 Lend thou the worshipper that eye, O Agni, wherewith thou lookest on the hoof-armed demon.
With light celestial in Atharvan's manner burn up the fool who ruins truth with falsehood.
- 3 Agni, what curse the pair this day have uttered, what heated word the worshippers have spoken,
Each arrowy taunt sped from the angry spirit,—pierce to the heart therewith the Yâtudhânas.
- 4 With fervent heat exterminate the demons; destroy the fiends with burning flame, O Agni.
Destroy with fire the foolish gods' adorers; blaze and destroy the insatiable monsters.
- 5 May Gods destroy this day the evil-doer : may each hot curse of his return and blast him.
Let arrows pierce the liar in his vitals, and Viśva's net enclose the Yâtudhâna.
- 6 The fiend who smears himself with flesh of cattle, with flesh of horses and of human bodies,
Who steals the milch-cow's milk away, O Agni,—tear off the heads of such with fiery fury.
- 7 The cow gives milk each year, O Man-regarder : let not the Yâtudhâna ever taste it.
If one would glut him with the biestings, Agni, pierce with thy flame his vitals as he meets thee.

sins *vâsubhyaḥ* here by *vasânāmarthāya* :—‘to (the acquisition of) riches.’—Wilson.

10 *His three extremities* : his three heads, according to Sāyaṇa. ‘Kopf und Schultern,’ head and shoulders.—Grassmann. *Root* : meaning his feet. *triply* : used vaguely, to correspond with the three upper extremities. But off the triple foot of the Yâtudhâna.—Wilson.

12 *Hoof-armed* : striking with the hoof. According to Sāyaṇa, ‘having hoofs like hoofs.’ *In Atharvan's manner* : like Atharvan, the ancient priest who is said to have been the first who obtained fire.

13 *The pair* : the married pair; perhaps the sacrificer and his wife. The *Abi* prays that every hasty word that may have been uttered by pious people their anger may be used as a weapon to wound the Yâtudhâna.

15 *Viśva's net* : the noose of the all-pervading Agni.

- 18 Let the fiends drink the poison of the cattle; may Aditi cast off the evil-doers.
May the God Savitar give them up to ruin, and be their sharer of plants and herbs denied them.
- 19 Agni, from days of old thou slayest demons: never shall Rākshasas in fight overcome thee.
Burn up the foolish ones, the flesh-devourers: let none of them escape thine heavenly arrow.
- 20 Guard us, O Agni, from above and under, protect us from behind us and before us;
And may thy flames, most fierce and never wasting, glowing with fervent heat, consume the sinner.
- 21 From rear, from front, from under, from above us, O King, protect us as a Sage with wisdom.
Guard to old age thy friend, O Friend, Eternal: O Agni, Immortal, guard us mortals.
- 22 We set thee round us as a fort, victorious Agni, thee a Sage of hero lineage, day by day, destroyer of our treacherous foe.
- 23 Burn with thy poison turned against the treacherous brood Rākshasas,
O Agni, with thy sharpened glow, with lances armed with point of flame.
- 24 Burn thou the paired Kimîdins, burn, Agni, the Yâtudhâna pair
I sharpen thee, Infalible, with hymns. O Sage, be vigilant.
- 25 Shoot forth, O Agni, with thy flame: demolish them on every side
Break thou the Yâtudhâna's strength, the vigour of the Rākshasa.

HYMN LXXXVIII.

Ag

DEAR, ageless sacrificial drink is offered in light-discovering heaven-pervading Agni.

The Gods spread forth through his Celestial Nature, that might bear the world up and sustain it.

- 2 The world was swallowed and concealed in darkness: Agni was born, and light became apparent.

The Deities, the broad earth, and the heavens, and plain and waters gloried in his friendship.

18 *The poison of the cattle*: if they drink milk, let it poison them. According to Sâyana, let them drink the poison of the cattle (which is kept in the house), meaning perhaps some poisonous ointment used for external application only.

24 *Kimîdins*: treacherous and malevolent spirits. See VII. 104. 2, note.

1 *Sacrificial drink*: 'swelling oblation,' according to Prof. Pischel.

Inspired by Gods who claim our adoration, I now will laud
 Eternal Lofty Agni,
 Him who hath spread abroad the earth with lustre, this heaven,
 and both the worlds, and air's mid-region.

Earliest Priest whom all the Gods accepted, and chose him,
 and anointed him with butter,
 He swiftly made all things that fly, stand, travel, all that hath
 motion, Agni Jâtavedas.

Because thou, Agni, Jâtavedas, stoodest at the world's head
 with thy refulgent splendour,
 We sent thee forth with hymns and songs and praises : thou
 filledest heaven and earth, God meet for worship.

Head of the world is Agni in the night-time ; then, as the
 Sun, at morn springs up and rises.
 Then to his task goes the prompt Priest foreknowing the
 wondrous power of Gods who must be honoured.

Lovely is he who, kindled in his greatness, hath shone forth,
 seated in the heavens, refulgent.

With resonant hymns all Gods who guard our bodies have
 offered up oblation in this Agni.

First the Gods brought the hymnal into being ; then they
 engendered Agni, then oblation.

He was their sacrifice that guards our bodies : him the heav-
 ens know, the earth, the waters know him.

He, Agni, whom the Gods have generated, in whom they
 offered up all worlds and creatures,
 He with his bright glow heated earth and heaven, urging him-
 self right onward in his grandeur.

Then by the laud the Gods engendered Agni in heaven, who
 fills both worlds through strength and vigour.

They made him to appear in threefold essence : he ripens
 plants of every form and nature.

⁵ We sent thee forth : the Rishi glorifies the power of the priests who
 made Agni their messenger to the Gods.

⁶ Agni, who is the Moon by night, at dawn becomes Sûrya or the Sun-God
 so when he sets again becomes Agni.

⁹ All worlds and creatures : proleptically : meaning that the oblation
 offered by the gods was destined to produce the universe. — Ludwig. Accord-
 ing to Sâyana : — 'in whom all beings have offered oblations ;' but it is clear
 that the oblations of the Gods are intended.

¹⁰ Through strength and vigour : *śaktibhiḥ* : 'by his functions : ' — Wilson.
 threefold essence : or in three conditions, or places, as the Sun, lightning,
 and terrestrial fire.

- 11 What time the Gods, whose due is worship, set him as Sûrya;
Son of Aditi, in heaven,
When the Pair, ever wandering, sprang to being, all creature
that existed looked upon them.
- 12 For all the world of life the Gods made Agni Vaisvânara
be the days' bright Banner,—
Him who hath spread abroad the radiant Mornings, and, com-
ing with his light, unveils the darkness.
- 13 The wise and holy Deities engendered Agni Vaisvânara who
age ne'er touches,
The Ancient Star that wanders on for ever, lofty and stron-
Lord of the Living Being.
- 14 We call upon the Sage with holy verses, Agni Vaisvânara t
ever-beaming,
Who hath surpassed both heaven and earth in greatness
is a God below, a God above us.
- 15 I have heard mention of two several pathways, ways of
Fathers and of Gods and mortals.
On these two paths each moving creature travels, each thi
between the Father and the Mother.
- 16 These two united paths bear him who journeys born from
head and pondered with the spirit.
He stands directed to all things existing, hasting, unrest
in his fiery splendour.
- 17 Which of us twain knows where they speak together, up
and lower of the two rite-leaders?
Our friends have helped to gather our assembly. They c
to sacrifice; who will announce it?
- 18 How many are the Fires and Suns in number? What is
number of the Dawns and Waters?
Not jestingly I speak to you, O Fathers. Sages, I ask
this for information.

11 *The Pair*: the Sun and Moon. According to Sâyana, Ushas and Sû

13 *Lord of the Living Being*: the meaning of *yakshasya* is uncer-
Sâyana explains it by *pûjasya devasya*, of the adorable God. 'The obs-
of what is firm.'—Ludwig. 'The lord of meteors.'—Grassmann. 'Su-
lant du Yaksha.'—Bergaigne.

14 *Below*: on earth.

15 *Two several pathways*: the way to the other world and the way ba-
the earth. *The Father and the Mother*: heaven and earth.

16 *Him who journeys*: Agni. *From the head*: of the world. From Âc
the head or chief of all existence, according to Sâyana.

17 *Us twain*: Agni and the Rishi. *Upper and lower*: according to Sâ
the upper fire is Vâyu and the lower is terrestrial Agni. *Who will ann-
it?*: Agni alone will make the sacrifice known to the Gods.

9 As great as is the fair-winged Morning's presence to him who dwells beside us, Matarisvan!

Is what the Brāhman does when he approaches to sacrifice and sits below the Hotar.

HYMN LXXXIX.

Indra.

I WILL extol the most heroic Indra who with his might forced earth and sky asunder;

Who hath filled all with width as man's Upholder, surpassing floods and rivers in his greatness.

2 Sīrya is he: throughout the wide expanses shall Indra turn him, swift as car-wheels, hither,

Like a stream resting not but ever active: he hath destroyed, with light, the black-hued darkness.

3 To him I sing a holy prayer, incessant, new, matchless, common to the earth and heaven,

Who marks, as they were backs, all living creatures: ne'er doth he fail a friend, the noble Indra.

4 I will send forth my songs in flow unceasing, like water from the ocean's depth, to Indra

Who to his car on both its sides securely hath fixed the earth and heaven as with an axle.

5 Rousing with draughts, the Shaker, rushing onward, impetuous, very strong, armed as with arrows

Is Soma; forest trees and all the bushes deceive not Indra with their offered likeness.

19 *Morning's presence*: the light of Dawn which spreads over heaven and earth. *Him who dwells beside us* the Yajamāna, or institutor of the sacrifice.—Ludwig *Below the Hotar* below the regular Hotar-priest. Sīrya explains this stanza differently:—‘As long, Matarisvan, as the swiftly-moving (nights) cover the face of the dawn, (so long) the Brāhman, the inferior sitting down (to perform the work) of the Hotri, approaching the sacrifice supports (the ceremony).’—Wilson.

1 *With width*: with his own extended magnitude. ‘With radiance.’—Wilson

2 *Sīrya is he*: Indra is identified with the Sun whose course he directs. According to Sāyaṇa, *sīryaḥ* here = *svtryaḥ*, heroic.

3 *Incessant*: or unerring, that is, in strict accordance with the rules of the ritual. *As they were backs*: as if they were horses or oxen, the length and shape of whose backs must be carefully considered in forming a judgment of their worth.

5 Prof. Wilson observes:—‘This verse is obscure, partly because the words are unusual, partly because there is a confusion between *Indra* and *Soma*.’ *Deceive not Indra*: he will not accept any substitutes: he will have nothing but the genuine Soma-plant and its juice.

- 6 Soma hath flowed to him whom naught can equal, the earth,
the heavens, the firmament, the mountains,—
When heightened in his ire his indignation shatters the firm
and breaks the strong in pieces.
- 7 As an axe fells the tree so he slew Vṛitra, brake down the
strongholds and dug out the rivers.
He cleft the mountain like a new-made pitcher. Indra brought
forth the kine with his Companions.
- 8 Wise art thou, Punisher of guilt, O Indra The sword lops
limbs, thou smitest down the sinner,
The men who injure, as it were a comrade, the lofty Law of Va
ruṇa and Mitra.
- 9 Men who lead evil lives, who break agreements, and injure
Varuṇa, Aryaman, and Mitra,—
Against these foes, O Mighty Indra, sharpen, as furious death
thy Bull of fiery colour.
- 10 Indra is Sovran Lord of Earth and Heaven, Indra is Lord of
waters and of mountains.
Indra is Lord of prosperers and sages : Indra must be invoked
in rest and effort.
- 11 Vaster than days and nights, Giver of increase, vaster than
firmament and flood of ocean,
Vaster than bounds of earth and wind's extension, vaster
than rivers and our lands is Indra.
- 12 Forward, as herald of refulgent Morning, let thine insatiate
arrow fly, O Indra,
And pierce, as 'twere a stone launched forth from heaven, wit
hottest blaze the men who love deception.
- 13 Him, verily, the moons, the mountains followed, the tall tree
followed and the plants and herbage.
Yearning with love both Worlds approached, the Waters wait
ed on Indra when he first had being.

7 *His Companions* : the Maruts, who assisted him in performing his exploits.

8 *Punisher of guilt* : here Indra is said to discharge the duties which more ancient hymns are ascribed to Agni and to Mitra and Varuṇa.

9 *Thy Bull* : thy thunderbolt. 'The heavy strong red weapon.'—Müller.

10 *In rest and effort* : 'for the acquirement and preservation of wealth.'—Wilson.

13 *The moons* : or, the months. *Waited on Indra* : as the representative of the Sun, the originator of all life.—Ludwig.

- 14 Where was the vengeful dart when thou, O Indra, clavest the demon ever bent on outrage?
When fiends lay there upon the ground extended like cattle in the place of immolation?
- 15 Those who are set in enmity against us, the Ogaṇas, O Indra, waxen mighty,—
Let blinding darkness follow those our foemen, while these shall have bright shining nights to light them.
- 16 May plentiful libations of the people, and singing Rishis' holy prayers rejoice thee.
Hearing with love this common invocation, come unto us, pass by all those who praise thee.
- 17 O Indra, thus may we be made partakers of thy new favours that shall bring us profit.
Singing with love, may we the Viśvāmitras win daylight even now through thee, O Indra.
- 18 Call we on Maḡhavan, auspicious Indra, best Hero in the fight where spoil is gathered,
The Strong who listens, who gives aid in battles, who slays the Vṛitras, wins and gathers riches.

HYMN XC.

Purusha.

A THOUSAND heads hath Purusha, a thousand eyes, a thousand feet.

On every side pervading earth he fills a space ten fingers wide.

- 2 This Purusha is all that yet hath been and all that is to be;
The Lord of Immortality which waxes greater still by food.

14 *Fiends: mitrakrāvaḥ*: the exact meaning of the word is uncertain. Prof. Ludwig takes it as a genitive case: 'What time they lay there on the earth extended like oxen in a demon's place of slaughter.'

15 *Ogaṇas*: probably the name of some hostile clan. According to Sāyaṇa, enemies assembled in numbers. *These*: us and our friends here.

16 *All those who praise thee*: all other worshippers.

18 This is the concluding stanza of several hymns of the Viśvāmitras. See III. 30. 22; 31. 22; 32. 17; 34. 11; 35. 11; 36. 11.

1 *Purusha*, embodied spirit, or Man personified and regarded as the soul and original source of the universe, the personal and life-giving principle in all animated beings, is said to have a *thousand*, that is, innumerable, *heads, eyes, and feet, as being one with all created life. A space ten fingers wide*: the region of the heart of man, wherein the soul was supposed to reside. Although as the Universal Soul he pervades the universe, as the Individual Soul he is enclosed in a space of narrow dimensions. See *Hymns of the Atharva-veda*, XIX. 6. 1, note.

2 The second line is explained in various ways. The meaning of the words seems to be: he is lord of immortality or the immortal world of the Gods, which grows greater by food, that is, by the sacrificial offerings of men.

- 3 So mighty is his greatness ; yea, greater than this is Purusha
All creatures are one-fourth of him, three-fourths eternal life
in heaven.
- 4 With three-fourths Purusha went up : one-fourth of him again
was here.
Thence he strode out to every side over what eats not and what
eats.
- 5 From him Virāj was born ; again Purusha from Virāj was born
As soon as he was born he spread eastward and westward over
the earth.
- 6 When Gods prepared the sacrifice with Purusha as the
offering,
Its oil was spring, the holy gift was autumn ; summer was
the wood.
- 7 They bled as victim on the grass Purusha born in earliest time
With him the Deities and all Sādhyas and Rishis sacrificed.

According to Sāyana : he is the lord or distributor of immortality because he becomes the visible world in order that living beings may obtain the fruit of their actions and gain *moksha* or final liberation from their bonds, 'he also the lord of immortality ; for he mounts beyond (his own condition for the food (of living beings)).'—Wilson. Colebrooke translates the line : 'he is that which grows by nourishment, and he is the distributor of immortality.' Dr. Muir renders it by :—'He is also the lord of immortality, since by food he expands.' According to the paraphrase in the *Bhāgavata-Purāṇa* the meaning of the last clause is : 'since he has transcended mortal nutriment.' Prof. Ludwig's version is : 'auch über die unsterbliche gebietend, [da er.] was durch speise [ist,] weit überragt,' ruling also over immortality, [since he] far transcends what [exists] through food ; but in Commentary a somewhat different explanation is given. 'Ruling over immortality, he was all that grows by food.'—Peterson.

3 *Eternal life* : *amritam* : immortality, or the immortal Gods.

4 *Over what eats not and what eats* : over animate and inanimate creatures. According to Sāyana and Mahidhara, over both classes of created things those capable of enjoyment, that is, who can taste the reward and punishment of good and evil actions, such as Gods, men, and lower animals, and those who are incapable thereof, such as mountains and rivers—*chetanam*, conscious, *achetanam*, or unconscious, creation.

5 *From him* : or, from that, the 'one-fourth' mentioned in stanzas 3 & 4. *Virāj*, or, in the nominative form, *Virāt*, is said to have come, in the form of the mundane egg, from Ādi-Purusha, the primeval Purusha, or presiding Male or Spirit, 'who then entered into this egg, which he animates as vital soul or divine principle.' Or Virāj may 'be the female counterpart Purusha as Aditi of Dakṣa in X. 72. 4, 5.' See Dr. Muir's exhaustive note on this passage, *O. S. Texts*, V. pp. 369, 370 ; and Wallis, *Cosmology of R̥gveda*, p. 87. *Eastward and westward* : or, before and behind.

6 *The sacrifice* : *mānasam yajñam*, a mental or imaginary sacrifice, according to Sāyana. *Summer* : *grīṣmā* does not occur in any other R. V. hymn. *Spring* : *vasantā* occurs in only one other R. V. hymn.

7 *On the grass* : on the sacred grass used in sacrifices. *Sādhyas* : a class of celestial beings, probably ancient divine sacrificers.

- 8 From that great general sacrifice the dripping fat was gathered up.
He formed the creatures of the air, and animals both wild and tame.
- 9 From that great general sacrifice Richas and Sîma-hymns were born :
Therefrom were spells and charms produced ; the Yajus had its birth from it.
- 10 From it were horses born, from it all cattle with two rows of teeth :
From it were generated kine, from it the goats and sheep were born.
- 11 When they divided Purusha how many portions did they make ?
What do they call his mouth, his arms ? What do they call his thighs and feet ?
- 12 The Brâhman was his mouth, of both his arms was the Râjanya made.
His thighs became the Vaisya, from his feet the Sûdra was produced.
- 13 The Moon was gendered from his mind, and from his eye the Sun had birth ;
Indra and Agni from his mouth were born, and Vâyu from his breath.
- 14 Forth from his navel came mid-air ; the sky was fashioned from his head ;
Earth from his feet, and from his ear the regions. Thus they formed the worlds.

8 *The dripping fat* : 'the mixture of curds and butter.'—Wilson. *He* : it ; the sacrificed victim Purusha, or the sacred clarified butter. *The creatures of the air* : 'those animals over whom Vâyu presides.'—Wilson.

9 *Spells and charms* : probably those of the later collection of the Atharvaveda. *The Yajus*, the Yajur-veda.

12 *Râjanya* : the second or Kshatriya caste, the regal and military class. *Sâmya* : the husbandman ; he whose business is agriculture and trade. *Sâtra* : the labourer. The Brâhman is called the mouth of Purusha, as having the special privilege, as a priest, of addressing the Gods in prayer. The arms of Purusha became the Râjanya, the prince and soldier who wields the sword and spear. His thighs, the strongest parts of his body, became the agriculturist and tradesman, the chief support of society ; and his feet, the emblem of vigour and activity, became the Sûdra or labouring man on whose toil and industry all ultimately rest. This is the only passage in the Rîgveda which enumerates the four castes.

14 Cf. the creation myth of the world-giant Ymir or Hymir in old Northern poetry. The hills are his bones, the vault of the sky his skull, the sea his blood, and the clouds his brains.—*Corpus Poeticum Boreale*, Vol. II. p. 468.

- 15 Seven fencing-sticks had he, thrice seven layers of fuel were prepared,
When the Gods, offering sacrifice, bound, as their victim Purusha.
- 16 Gods, sacrificing, sacrificed the victim: these were the earlier holy ordinances.
The Mighty Ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling.

HYMN XCI.

Agi

- BRISK, at the place of Ilā, hymned by men who wake, our own familiar Friend is kindled in the house;
Hotar of all oblation, worthy of our choice, Lord, beaming trusty friend to one who loveth him.
- 2 He, excellent in glory, guest in every house, finds like a swift winged bird a home in every tree.
Benevolent to men, he scorns no living man: Friend to the tribes of men he dwells with every tribe.
- 3 Most sage with insight, passing skilful with thy powers art thou, O Agni, wise with wisdom, knowing all.
As Vasu, thou alone art Lord of all good things, of all the treasures that the heavens and earth produce.
- 4 Foreknowing well, O Agni, thou in Ilā's place hast occupied thy regular station balm'd with oil.
Marked are thy comings like the comings of the Dawns, the rays of him who shineth spotless as the Sun.

15 *Fencing-sticks*: guards, or pieces of wood laid round the sacrificial fire to enclose it. Sāyana explains *paridhāyaḥ* as the seven metres, or as six shallow trenches dug round the fire, and an imaginary one round the Sun. Mahidhara says that the seven oceans may be intended.

This pantheistic hymn, which is generally called the *Purusasūkta*, is comparatively recent origin, and appears to be an attempt to harmonize the two ideas of sacrifice and creation. For further information regarding it, see Muir, *O. S. Texts*, I. pp. 6—11, and V. 368—377; Prof. Max Müller, *Ancient Sanskrit Literature*, pp. 570f, and Dr. Scherman, *Philosophische Hymnen aus der Rig- und Atharva-veda-Samhitā*, pp. 11—23. The hymn has also been translated by Colebrooke, *Miscellaneous Essays*, pp. 167, 168; by Wallis, *Chronology of the Rigveda*, pp. 87, 88; and by Peterson, *Hymns from the Rigveda*, pp. 289, 290; also by Burnouf, *Bhāgavata Purāṇa*, Preface to Vol. I., and Weber, *Indische Studien*, IX. p. 5. Grassmann's Translation in his Appendix to Vol. II., and Ludwig's Translation and Commentary should be consulted. See also *Hymns of the Atharva-veda*, XIX. 6, which is a reproduction of this hymn with transpositions and variations.

- 1 *The place of Ilā*: the shrine where clarified butter is poured upon the fire. *Our own familiar Friend*: Agni, the Friend of the house.
- 2 *Swift-winged bird*: or, bird of prey. 'Hunter,' according to Ludwig.
- 3 *Vasu*: the word meaning also good and treasure.

- 5 Thy glories are, as lightnings from the rainy cloud, marked,
many-hued, like heralds of the Dawns' approach,
When, loosed to wander over plants and forest trees, thou
crammest by thyself thy food into thy mouth.
- 6 Him, duly coming as their germ, have plants received : this
Agni have maternal Waters brought to life.
So in like manne do the forest trees and plants bear him
within them and produce him evermore.
- 7 When, sped and urged by wind, thou spreadest thee abroad,
swift piercing through thy food according to thy will,
Thy never-ceasing blazes, longing to consume, like men on
chariots, Agni, strive on every side.
- 8 Agni, the Hotar-priest who fills the assembly full, Waker of
knowledge, chief Controller of the thought,—
Him, yea, none other than thyself, doth man elect at sacrifi-
cial offerings great and small alike.
- 9 Here, Agni, the arrangers, those attached to thee, elect thee
as their Priest in sacred gatherings,
When men with strewn clipt grass and sacrificial gifts offer
thee entertainment, piously inclined.
- Thine is the Herald's task and Cleanser's duly timed ; Leader
art thou and Kindler for the pious man.
Thou art Director, thou the ministering Priest : thou art the
Brahman, Lord and Master in our home.
- When mortal man presents to thee Immortal God, Agni, his
fuel or his sacrificial gift,
Then thou art his Adhvaryu, Hotar, messenger, callest the
Gods and orderest the sacrifice.
- 1 From us these hymns in concert have gone forth to him, these
holy words, these Richas, songs and eulogies,
Eager for wealth, to Jâtavedas fain for wealth : when they
have waxen strong they please their Strengtheners.

⁶ Agni is produced in the form of lightning by the waters of the firmament, or the clouds, and descends with the rain into plants and trees, from the wood of which he is brought forth by attrition.

⁸ *Great and small* : with Soma or without it.

⁹ *The arrangers* : priests who order and conduct the sacrificial ceremonies.

¹⁰ Agni discharges the duties of the seven chief priests, officiating as Hotar, Potar, Neshṭar, Agnīth, Praśāstar, Adhvaryu, and Brahman. See II. 2, where this stanza originally occurs.

¹¹ *Callest the Gods* : 'sayest the formulæ.'—Ludwig.

¹² *Richas* : verses of praise.

- 13 This newest eulogy will I speak forth to him, the Ancient One who loves it. May he hear our voice.
May it come near his heart and make it stir with love, as a fond well-dressed matron clings about her lord.
- 14 He in whom horses, bulls, oxen, and barren cows, and rams when duly set apart, are offered up,—
To Agni, Soma-sprinkled, drinker of sweet juice, Disposer, with my heart I bring a fair hymn forth.
- 15 Into thy mouth is poured the offering, Agni, as Soma into cup, oil into ladle.
Vouchsafe us wealth, strength-winning, blest with heroic wealth lofty, praised by men, and full of splendour.

HYMN XCII.

Vishvadeva

- I PRAISE your Charioteer of sacrifice, the Lord of men, Priest of the tribes, refulgent, Guest of night.
Blazing amid dry plants, snatching amid the green, the Strong the Holy Herald hath attained to heaven.
- 2 Him, Agni, Gods and men have made their chief support, who drinks the fatness and completes the sacrifice.
With kisses they caress the Grandson of the Red, like the swift ray of light, the Household Priest of Dawn.
- 3 Yea, we discriminate his and the niggard's ways: his branch evermore are sent forth to consume.
When his terrific flames have reached the Immortals' world then men remember and extol the Heavenly Folk.
- 4 For then the net of Law, Dyaus, and the wide expanse, Earth, Worship, and Devotion meet for highest praise,
Varuna, Indra, Mitra were of one accord, and Savitar and Bhaga, Lords of holy might.
- 5 Onward, with ever-roaming Rudra, speed the floods: over the earth the Mighty have they run.
With them Parijman, moving round his vast domain, the bellowing, bedews all things that are within.

2 *Completes the sacrifice*: or, fills the assembly full. *Grandson of the 'son of the brilliant Vayu.'*—Wilson. Sprung from his own red glow, on being kindled from another.

3 *Men remember*: because then their prayers are granted.

5 *Aramati*: the earth.—Sâyana. Arinaiti, of the Avesta, also means personified as well as Devotion or Piety. *Parijman*: 'the circumambient' (Iu)—Wilson.

6 *The Asura*: Dyaus himself.

- 6 Straightway the Rudras, Maruts visiting all men, Falcons of Dyaus, home-dwellers with the Asura,—
Varuṇa, Mitra, Aryaman look on with these, and the swift-moving Indra with swift-moving Gods.
- 7 With Indra have they found enjoyment, they who toil, in the light's beauty, in the very Strong One's strength ;
The singers who in men's assemblies forged for him, according to his due, his friend the thunderbolt.
- 8 Even the Sun's Bay Coursers hath he held in check : each one fears Indra as the mightiest of all.
Unhindered, from the air's vault thunders day by day the loud triumphant breathing of the fearful Bull.
- 9 With humble adoration show this day your song of praise to mighty Rudra, Ruler of the brave :
With whom, the Eager Ones, going their ordered course, he comes from heaven Self-bright, auspicious, strong to guard.
- 10 For these have spread abroad the fame of human kind, the Bull Bṛihaspati and Soma's brotherhood.
Atharvan first by sacrifices made men sure : through skill the Bṛiḡus were esteemed of all as Gods.
- 11 For these, the Earth and Heaven with their abundant seed, four-bodied Naraśansa, Yama, Aditi,
God Tvashtar Wealth-bestower, the Ribhukshapas, Rodasi Maruts, Vishṇu, claim and merit praise.
- 12 And may he too give ear, the Sage, from far away, the Dragon of the Deep, to this our yearning call.
Ye Sun and Moon who dwell in heaven and move in turn, and with your thought, O Earth and Sky, observe this well.
- 3 Dear to all Gods, may Pūshan guard the ways we go, the Waters' Child and Vāyu help us to success.
Sing lands for your great bliss to Wind, the breath of all : ye Aṣvins prompt to hear, hear this upon your way.

7 Worshippers are rewarded in heaven for the hymns and prayers with which they have strengthened and armed Indra for his great deeds.

9 With whom : the Maruts.

10 Soma's brotherhood : all Gods who are entitled to drink Soma juice. The men sure : gave them assurance of obtaining what they asked.

11 Four-bodied Naraśansa : Agni provided with four fires, or complete in his parts. Ribhukshapas : Ribhus. Rodasi : consort of the Maruts.

12 The Dragon of the Deep : Ahibudhnya, regent of the sea of air.

13 The Waters' Child : Agni, born as lightning from the clouds.

- 14 With hymns of praise we sing him who is throned as Lord
over these fearless tribes, the Self-resplendent One.
We praise Night's youthful Lord benevolent to men, the foeless
One, the free, with all celestial Dames.
- 15 By reason of his birth here Angiras first sang : the pressing
stones upraised beheld the sacrifice—
The stones through which the Sage became exceeding vast, and
the sharp axe obtains in fight the beauteous place.

HYMN XCIII.

Viṣvedeva

- MIGHTY are ye, and far-extended, Heaven and Earth : but
Worlds are evermore to us like two young Dames.
Guard us thereby from stronger foe ; guard us hereby to give
us strength.
- 2 In each succeeding sacrifice that mortal honoureth the God:
He who, most widely known and famed for happiness, inviteth
them.
- 3 Ye who are Rulers over all, great is your sovran power as God.
Ye all possess all majesty : all must be served in sacrifice.
- 4 These are the joyous Kings of Immortality, Parijman, Mitra
Aryaman, and Varuṇa.
What else is Rudra, praised of men ? the Maruts, Bhaga
Pūṣhāṇa ?
- 5 Come also to our dwelling, Lords of ample wealth, common
partakers of our waters, Sun and Moon,
When the great Dragon of the Deep hath settled down upon
their floors.
- 6 And let the Asvins, Lords of splendour, set us free,—but
Gods, and, with their Laws, Mitra and Varuṇa.
Through woes, as over desert lands, he speeds to ample opulence

14 *The Self-resplendent One* : Agni. *Night's youthful Lord* : the Moon
Celestial Dames : the lunar asterisms.

15 *The Sage* : Indra, according to Sāyana. *Sharp axe* : the thunderbolt.
The meaning of this stanza is obscure.

1 *Thereby... hereby* : literally 'by those'... 'by these.' Sāyana supplies
pḍlanaiḥ, protections, in both cases. The former may refer to the Maghavats
and the latter to the people in general.

4 *Immortality* : or, the immortal world. *Parijman* : Roamer round ; Vāy
What else : that is, Rudra is also one of these Kings. *Pūṣhāṇa* : a lengthened
form of the usual Pūshan.

5 *Waters* : libations of Soma juice. Sāyana explains *nakṣtam* by *nākti*
'by night.' It is, as Prof. Ludwig has pointed out, a shortened form
nakṣtam, 'come ye.' *Upon their floors* : 'in their company in the firm
mental (clouds).'-Wilson. The meaning is obscure.

6 *He* : the sacrificer whom these Gods protect,

- Yea, let the Aṣvins Twain be gracious unto us, even Rudras,
and all Gods, Bhaga, Rathaspati;
Parjman, Ribhu, Vāja, O Lords of all wealth Ribhukshaṇas.
} Prompt is Ribhukshan, prompt the worshipper's strong drink :
may thy fleet Bay Steeds, thine who speedest on, approach.
Not man's but God's is sacrifice whose psalm is unassailable.
} O God Savitar, harmed by none, lauded, give us a place among
wealthy princes.
With his Car-steeds at once hath our Indra guided the reins
and the car of these men.
- 0 To these men present here, O Heaven and Earth, to us grant
lofty fame extending over all mankind.
Give us a steed to win us strength, a steed with wealth for
victory.
- 1 This speaker, Indra—for thou art our Friend—wherever he
may be, guard thou, Victor! for help, ever for help :
Thy wisdom, Vasu! prosper him.
- 2 So have they strengthened this mine hymn which seems to
take its bright path to the Sun, and reconciles the men :
Thus forms a carpenter the yoke of horses, not to be displaced.
- 3 Whose chariot-seat hath come again laden with wealth and
bright with gold,
Lightly, with piercing ends, as 'twere two ranks of heroes
ranged for fight.
- This to Duṣṣīma Prithavāna have I sung, to Vena, Rāma, to
the nobles, and the King.
They yoked five hundred, and their love of us was famed
upon their way.
- 5 Besides, they showed us seven-and-seventy horses here.
Tāva at once displayed his gift, Pārthya at once displayed
his gift, and straightway Māyava showed his.

7 *Rathaspati*: the guardian of war-chariots. Cf. X. 64. 10. *Ribhukshaṇas*:
abhus.

8 *Ribhukshan*: 'the mighty (Indra).'—Wilson.

9 *With his Car-steeds*: with us priests, who draw the chariot of sacrifice.

12 *So have they strengthened*: 'May (the priests) strengthen.'—Wilson.
the yoke: as the yoke keeps a pair of horses together so the hymn addressed
the Gods reconciles worshippers and fills them with like feelings of
votion.

13 *Piercing ends*: of the axle, which pass through the naves.

14 *Duṣṣīma Prithavāna, Vena, and Rāma* were Maghavans or wealthy
stipulators of sacrifices. *To the King: āsure*: to the Asura, lord or chief.

five hundred: horses or chariots.

15 *Horses*: there is no substantive in the text. Sāyana supplies *gavam*,

HYMN XCIV.

Press-stone

LET these speak loudly forth ; let us speak out aloud : to the loud speaking Pressing-stones address the speech ;
When, rich with Soma juice, Stones of the mountain, y united, swift to Indra bring the sound of praise.

- 2 They speak out like a hundred, like a thousand men : they cry aloud to us with their green-tinted mouths,
While, pious Stones, they ply their task with piety, and, even before the Hotar, taste the offered food.
- 3 Loudly they speak, for they have found the savoury meal they make a humming sound over the meat prepared.
As they devour the branch of the Red-coloured Tree, the the well-pastured Bulls, have uttered bellowings.
- 4 They cry aloud, with strong exhilarating drink, calling, Indra now, for they have found the meath.
Bold, with the sisters they have danced, embraced by them making the earth reëcho with their ringing sound.
- 5 The Eagles have sent forth their cry aloft in heaven ; in the sky's vault the dark impetuous ones have danced.
Then downward to the nether stone's fix place they sit and, splendid as the Sun, effuse their copious stream.
- 6 Like strong ones drawing, they have put forth all the strength : the Bulls, harnessed together, bear the chariot-pole
When they have bellowed, panting, swallowing their food the sound of their loud snorting is like that of steeds.
- 7 To these who have ten workers and a tenfold girth, to the who have ten yoke-straps and ten binding thongs,
To these who bear ten reins, the eternal, sing ye praise, these who bear ten car-poles, ten when they are yoked.

cows. These horses, or cows, were presented to the priests. *Tāva, Pārti* and *Māyava* are patronymics which do not occur again in the *Rigveda*.

Ludwig thinks that a quarrel had arisen between the Maghavan or no (stanza 14) and the Visas or people (stanza 9), and that the priests, who reconciled the two parties, were presented with the chariots which had been prepared for battle. See stanza 13, in which, according to this explanation *nā* should be rendered by 'and not' instead of 'as' were.' The hymn, which is difficult and in parts almost unintelligible, is placed by Grassmann in Appendix.

Hotar : '(Agni) the invoker (of the gods).—Wilson. Or the human Ho priest may be intended.

3 *Red-coloured Tree* : the Soma-plant. *Well-pastured* : the meaning *sūbharrā* is obscure. See Hillebrandt, *V. M.*, I. 18.

4 *The sisters* : the fingers.

5 *The Eagles* : the rapidly moving celestial press-stones.

7 *Ten workers* : the fingers of both hands.

- 8 These Stones with ten conductors, rapid in their course, with lovely revolution travel rund and round.
They have been first to drink the flowing Soma juice, first to enjoy the milky fluid of the stalk.
- 9 These Soma-eaters kiss Indra's Bay-coloured Steeds : draining the stalk they sit upon the ox's hide.
Indra, when he hath drunk Soma meath drawn by them, waxes in strength, is famed, is mighty as a Bull.
- 10 Strong is your stalk ; ye, verily, never shall be harmed : ye have refreshment, ye are ever satisfied.
Fair are ye, as it were, through splendour of his wealth, his in whose sacrifice, O Stones, ye find delight.
- 11 Bored deep, but not pierced through with holes, are ye, O Stones, not loosened, never weary, and exempt from death, Eternal, undiseased, moving in sundry ways, unthirsting, full of fatness, void of all desire.
- 12 Your fathers, verily, stand firm from age to age : they, loving rest, are not dissevered from their seat.
Untouched by time, ne'er lacking green plants and green ties, they with their voice have caused the heavens and earth to hear.
- 13 This, this the Stones proclaim, what time they are disjoined, and when with ringing sounds they move and drink the balm.
Like tillers of the ground when they are sowing seed, they mix the Soma, nor, devouring, minish it.
- 14 They have raised high their voice for juice, for sacrifice, striking the Mother Earth as though they danced thereon.
So loose thou too his thought who hath effused the sap, and let the Stones which we are honouring be disjoined.

HYMN XCV.

Urv. gi. Purūravas.

Ho there, my consort ! Stay, thou fierce-souled lady, and let us reason for a while together.

Such thoughts as thine of ours, while yet unspoken in days gone by have never brought us comfort.

⁹ *The ox's hide* : spread underneath to catch and hold the droppings.

¹² *Your fathers* : the mountains from which you came.

¹⁴ *Striking the Mother Earth* 'Earth' is not in the text :— 'they made a noise like (children) at play, striking their mother.'—Wilson. I have followed Prof Ludwig's explanation.

The hymn is a dialogue between Purūravas and Urvastī, and they are severally the Rishis of the stanzas which they speak. The dialogue, which is sometimes almost unintelligible, contains the germs of a legend which is related in the *Śatapatha-Brahmaṇa*, reappears in the *Mahābhārata* and

- 2 What am I now to do with this thy saying? I have gone from thee like the first of Mornings.
Purūravas, return thou to thy dwelling: I, like the wind, am difficult to capture.
- 3 Like a shaft sent for glory from the quiver, or swift steed winning cattle, winning hundreds,
The lightning seemed to flash, as cowards planned it. The minstrels bleated like a lamb in trouble.
- 4 Giving her husband's father life and riches, from the near dwelling, when her love craved her,
She sought the home wherein she found her pleasure, accepting day and night her lord's embraces.
- 5 Thrice in the day didst thou embrace thy consort, though coldly she received thy fond caresses.
To thy desires, Purūravas, I yielded: so wast thou king, O hero, of my body.
- 6 The maids Sujūṇi, Śṛṇi, Sumne-âpi, Charanyu, Granthinī, and Hradachakshus,—
These like red kine have hastened forth, the bright ones, and like milch-cows have lowed in emulation.

Purāṇas, and forms the plot of the well-known drama, *Vikramorvaṣī*, or *The Hero and the Nymph*. According to this legend, Urvaṣī, an Apsaras or Nymph of heaven, has been banished to earth where she consents to live with King Purūravas on condition that he takes care of her two pet rams, and that she never sees him unclothed. She lives with Purūravas for four years, when the Gandharvas or heavenly minstrels resolve to bring her back. They steal one of the rams by night. Purūravas springs from his bed; the Gandharvas send on him a flash of magic lightning, and Urvaṣī sees her husband naked. One of the conditions of the continuance of their union is broken, and the nymph instantly vanishes. Purūravas meets her afterwards and in vain implores her to return. At last she relents, and in due time a son is born to them. These are the main outlines of a somewhat variously told story.

1 Purūravas speaks, when he has met Urvaṣī again after her sudden departure.

2 Urvaṣī replies.

3 Purūravas speaks, reminding her of the circumstances in which she vanished. 'Yea,' he says, 'thou wentest from me with the speed of an arrow or a racer. The cowardly Gandharvas deluded us. They bleated like a lamb to make us think that one of thy pets was in pain or danger, and then, by a flash of factitious lightning, made me visible to thee in my nakedness.'

4 *Life and riches*: meaning, perhaps, as Prof. Ludwig suggests, the future grandson. *The near dwelling*: her father-in-law's house, where she spent much of her time. *Her lover*: her husband Purūravas.

This stanza and the next are spoken by Urvaṣī.

6 This stanza is ascribed by Śāyana to Purūravas, who mentions the names of the Apsarases who were the companions of Urvaṣī after her flight. They are compared to red kine, meaning, perhaps, bright flashes of lightning fol-
lowed by the lowing or bellowing of the thunder.

- 7 While he was born the Dames sate down together, the Rivers
with free kindness gave him nurture;
And then, Purûravas, the Gods increased thee for mighty
battle, to destroy the Dasyus.
- 8 When I, a mortal, wooed to mine embraces these heavenly
ymphs who laid aside their raiment,
Like a scared snake they fled from me in terror, like chariot
horses when the car has touched them.
- 9 When, loving these Immortal Ones, the mortal hath converse
with the nymphs as they allow him.
Like swans they show the beauty of their bodies, like horses
in their play they bite and nibble.
- 10 She who flashed brilliant as the falling lightning brought me
delicious presents from the waters.
Now from the flood be born a strong young hero! May Urvaśī
prolong her life for ever!
- 11 Thy birth hath made me drink from earthly milch-kine: this
power, Purûravas, hast thou vouchsafed me.
I knew, and, warned thee, on that day. Thou wouldst not
hear me. What sayest thou, when naught avails thee?
- 12 When shall the son be born and seek his father? Mourner-like,
will he weep when first he knows him?
Who shall divide the accordant wife and husband, while fire
is shining with thy consort's parents?

7 Urvaśī speaks, reminding Purûravas of the favour shown him at his birth, by the celestial Dames who were present, the Rivers who nursed him, and the Gods who gave him strength. Another explanation is that in the first half of the stanza Urvaśī speaks, by anticipation, of the son whom she will bear to Purûravas.

8 Purûravas complains of the shyness of the nymphs mentioned in stanza 6, with whose society he had sought to console himself. *A mortal*: meaning that he had been a God their behaviour would have been different. *Raiment*: explained by Sâyana as *svakṣyam râpan*, their own proper form.

9 Urvaśī replies. The Apsarases, she says, as a rule only coquet with mortal men. *As they allow him*: *krâtubhir nâ*; see Geldner, *V. S.*, I, 276. *Like swans*: Sâyana explains *nâ* here differently: —‘they (becoming) ducks do not show their bodies.’—Wilson.

10 Purûravas speaks. Urvaśī, he says, did not treat him so coldly. *From the waters*: of the firmament. *From the flood*: from Urvaśī who comes from the watery regions above. Sâyana explains *apuh* differently: —‘a son able in war and friendly to man has been born.’—Wilson.

11 Urvaśī speaks. According to Sâyana, whom Wilson, Grassmann, and Geldner follow, the translation of the first half-line would be: —‘Thou hast been born to give the earth protection.’ *Warned thee on that day*: told thee, when I agreed to live with thee what would happen if the conditions of the agreement were not strictly observed.

- 13 I will console him when his tears are falling: he shall weep and cry for care that blesses
That which is thine, between us, will I send thee. Go hence again, thou fool; thou hast not won me.
- 14 Thy lover shall flee forth this day for ever, to seek, without return, the farthest distance.
Then let his bed be in Destruction's bosom, and there fierce rapacious wolves devour him.
- 15 Nay, do not die, Purúravas, nor vanish: let not the evil-omened wolves devour thee.
With women there can be no lasting friendship: hearts of hyenas are the hearts of women.
- 16 When amid men in altered shape I sojourned, and through four autumns spent the nights among them,
I tasted once a day a drop of butter; and ever now with that am I contented.
- 17 I, her best love, call Urvasî to meet me, her who fills air and measures out the region.
Let the gift brought by piety approach thee. Turn thou to me again: my heart is troubled.
- 18 Thus speak these Gods to thee, O son of Ilâ: As death has verily got thee for his subject,
Thy sons shall serve the Gods with their oblation, and thou moreover, shalt rejoice in Sarga

when he knows my story, knows how his father has been deserted. *While it is shining*: so long as the father-in-law and mother-in-law who sanctioned union live and maintain their household fire.

13 Urvasî answers. *That which is thine, between us*: our child, our common treasure.

14 Purúravas threatens to destroy himself.

15 Urvasî speaks this and the next stanza

16 *A drop of butter*: one of the conditions on which the continuance of their union depended was that she should eat nothing but a small quantity of ghrîta or clarified butter daily. See stanza 11.

17 Purúravas speaks. *Her best love*: *vasishthah* here is evidently, as Scholiast says, an epithet and not a name, meaning 'most excellent,' 'precious.' *Fills air*: representing the morning mist, or the first flush of light, that spreads over the heavens before the rising of the sun.

18 There is an hiatus between this stanza and 17, an entire break of continuity. The fragment is ascribed to Urvasî, who consoles Purúravas telling him of the promise of the deities that after his death his sons should offer sacrifice to the Gods, and he himself should be blest in heaven. *See Ilâ*: Purúravas, called Ailâ or son of Ilâ who was the daughter of Manu. Some of the stanzas should be transposed, and their order should be, 3, 4, 5, 16, 6, 7, 8, 9, 11, 12, 13, 14, 15, 10. —Ludwig.

Of this very difficult hymn there is a complete translation, with a

HYMN XCVI.

Indra.

- IN the great synod will I laud thy two Bay Steeds : I prize
 the sweet strong drink of thee the Warrior-God,
 His who pours lovely oil as 'twere with yellow drops. Let
 my songs enter thee whose form hath golden tints.
- 2 Ye who in concert sing unto the gold-hued place, like Bay
 Steeds driving onward to the heavenly seat,
 For Indra laud ye strength allied with Tawny Steeds, laud
 him whom cows content as 'twere with yellow drops.
- 3 His is that thunderbolt, of iron, golden-hued, gold-coloured,
 very dear, and yellow in his arms ;
 Bright with strong teeth, destroying with its tawny rage. In
 Indra are set fast all forms of golden hue.
- 4 As if a lovely ray were laid upon the sky, the golden thunder-
 bolt spread out as in a race.
 That iron bolt with yellow jaw smote Ahi down. A thousand
 flames had he who bore the tawny-hued.
- 5 Thou, thou, when praised by men who sacrificed of old, hadst
 pleasure in their lauds, O Indra golden-haired.
 All that befits thy song of praise thou welcomest, the perfect
 pleasant gift, O Golden-hued from birth.
- 6 These two dear Bays bring hither Indra on his car, Thunder-
 armed, joyous, meet for hnd, to drink his fill.
 Many libations flow for him who loveth them : to Indra have
 the gold-hued Soma juices run.

For much assistance), by Prof. Geldner, *Vedische Studien*, I pp 243—295.
 The myth has been discussed by von Roth, *Illustrations of the Nirukta*, and
Vedische Studien, I. 196 ; by Prof. Max Muller, *Oxford Essays* (Chips, IV.
 1891) ; by Prof. Adalbert Kuhn, *Die Herabkunft des Feuers*, pp. 85 ff ; and
 by Professors Holtzmann and Oldenberg in more recent days. Professor
 Max Muller considers the story to be 'one of the myths of the Vedas which
 expresses the correlation of the dawn and the sun.' According to Dr. Gold-
 tucker, Urvast is the morning mist which vanishes away as soon as Purūravas
 the Sun displays himself. See *Chambers's Encyclopædia*, 1st edition, under
 PURURAVAS.

Throughout the hymn the poet rings the changes on words said to be
 derivatives of the root *kri*, to take, as *haryatā*, delightful, *haryān*, loving,
āri, bay or tawny, *hārit*, green, yellow, or gold-coloured Cp. III 44.
 These words are conjecturally explained by the Commentator, and are
 susceptible of various renderings.

1 Oil : or fatness, fertilizing rain.

2 Cows : milked for sacrificial purposes.

3 Tawny rage : perhaps with reference to the effect of anger on the face.—
 Ludwig

- 7 The gold-hued drops have flowed to gratify his wish: the yellow drops have urged the swift Bays to the Strong.
He who speeds on with Bay Steeds even as he lists hath satisfied his longing for the golden drops.
- 8 At the swift draught the Soma-drinker waxed in might, the Iron One with yellow beard and yellow hair.
He, Lord of Tawny Coursers, Lord of fleet-foot Mares, will bear his Bay Steeds safely over all distress.
- 9 His yellow-coloured jaws, like ladles, move apart, what time for strength, he makes the yellow-tinted stir,
When, while the bowl stands there, he grooms his Tawny Steeds, when he hath drunk strong drink, the sweet juice that he loves.
- 10 Yea, to the Dear One's seat in homes of heaven and earth the Bay Steeds' Lord hath whinnied like a horse for food.
Then the great wish hath seized upon him mightily, and the Beloved One hath gained high power of life.
- 11 Thou, comprehending with thy might the earth and heaven acceptest the dear hymn for ever new and new.
O Asura, disclose thou and make visible the Cow's beloved home to the bright golden Sun.
- 12 O Indra, let the eager wishes of the folk bring thee, delight golden-visored, on thy car,
That, pleased with sacrifice wherein ten fingers toil, thou mayest, at the feast, drink of our offered meath.
- 13 Juices aforetime, Lord of Bays, thou drankest; and that especially is this libation.
Gladden thee, Indra, with the meath-rich Soma: pour it down ever, Mighty One! within thee.

7 *To the Strong*: to Indra; that they may be harnessed and come to sacrifice.

8 *The Iron One*: 'iron-hearted Indra.'—Wilson.

9 *For strength*: for strengthening food. *The yellow-tinted*: his yellow.

10 *The Dear One* must be the Soma, found both in heaven and earth homes of Gods and men. According to Sâyana, Indra himself is meant. *Beloved One*: Indra, whose vital vigour is increased by Soma-draughts.

11 *The Cow's beloved home*: the Cow may be the Sun whose home is the universe which Indra will allow Surya to illumine.

12 *Sacrifice*: according to Sâyana, the sacrificial Soma juice which is used and prepared by the fingers of the priest.

HYMN XCVII.

Praise of Herbs.

HERBS that sprang up in time of old, three ages earlier than the Gods,—

Of these, whose hue is brown, will I declare the hundred powers and seven.

2 Ye, Mothers, have a hundred homes, yea, and a thousand are your growths.

Do ye who have a thousand powers free this my patient from disease.

3 Beglad and joyful in the Plants, both blossoming and bearing fruit,

Plants that will lead us to success like mares who conquer in the race.

4 Plants, by this name I speak to you, Mothers, to you the Goddesses :

Steed, cow, and garment may I win, win back thy very self, O man.

5 The Holy Fig tree is your home, your mansion is the Parṇa tree : Winners of cattle shall ye be if ye regain for me this man.

6 He who hath store of Herbs at hand like Kings amid a crowd of men,—

Physician is that sage's name, fiend-slayer, chaser of disease.

7 Herbs rich in Soma, rich in steeds, in nourishment, in strengthening power,—

All these have I provided here, that this man may be whole again.

8 The healing virtues of the Plants stream forth like cattle from the stall,—

Plants that shall win me store of wealth, and save thy vital breath, O man.

9 Reliever is your mother's name, and hence Restorers are ye called.

Rivers are ye with wings that fly : keep far whatever brings disease.

10 Over all fences have they passed, as steals a thief into the fold. The Plants have driven from the frame whatever malady was there.

1 Three ages earlier than the Gods : 'for the gods before the three ages.'—Wilson. See *Satapatha Brāhmaṇa*, VII. 2. 4. 28 (S. B. E., XLI. p. 339).

4 Steed, cow, and garment : as my fee for curing you.

5 Holy Fig-tree : the *Aśvattha*, or *Ficus Religiosa*. Parṇa tree : the *Palāśa*, *Ficus Frondosa*. Sacrificial vessels are made of the wood of these trees.

- 11 When, bringing back the vanished strength, I hold these herb
within my hand,
The spirit of disease departs ere he can seize upon the life.
- 12 He through whose frame, O Plants, ye creep member b
member, joint by joint,—
From him yedrive away disease like some strong arbiter of strife
- 13 Fly, Spirit of Disease, begone, with the blue jay and kingfisher
Fly with the wind's impetuous speed, vanish together with
the storm.
- 14 Help every one the other, lend assistance each of you to each
All of you be accordant, give furtherance to this speech of mine
- 15 Let fruitful Plants, and fruitless, those that blossom, and the
blossomless,
Urged onward by Brihaspati, release us from our pain and grief
- 16 Release me from the curse's plague and woe that comes from
Varuna;
Free me from Yama's fetter, from sin and offence against the Gods
- 17 What time, descending from the sky, the Plants flew earth-
ward, thus they spake:
No evil shall befall the man whom while he liveth we pervade
- 18 Of all the many Plants whose King is Soma, Plants of hundred
forms,
Thou art the Plant most excellent, prompt to the wish, sweet
to the heart.
- 19 O all ye various Herbs whose King is Soma, that o'erspread
the earth,
Urged onward by Brihaspati, combine your virtue in this Plant
- 20 Unharm'd be he who digs you up, unharm'd the man
whom I dig:
And let no malady attack biped or quadruped of ours.
- 21 All Plants that hear this speech, and those that have depen-
ded far away,
Come all assembled and confer your healing power upon this
Herb.

12 *Like some strong arbiter of strife*: 'like a mighty (prince) stationed in the midst of his host.'—Wilson.

13 *With the blue jay and kingfisher*: with the speed of the swiftest birds
Together with the storm: according to Sâyana, 'perish along with the igneous

15 *Urged onward*: Brihaspati, says Sâyana, is the deity who presides over
mantras or spells and charms.

19 *This Plant*: the medicinal herb which I, the physician, am about
make use of.

- 22 With Soma as their Sovran Lord the Plants hold colloquy and say :
O King, we save from death the man whose cure a Brâhman undertakes.
- 23 Most excellent of all art thou, O Plant : thy vassals are the trees. Let him be subject to our power, the man who seeks to injure us.

HYMN XCVIII.

The Gods.

- COME, be thou Mitra, Varuna, or Pûshan, come, O Brihaspati, to mine oblation :
With Maruts, Vasus, or Âdityas, make thou Parjanya pour for Śantanu his rain-drops.
- 2 The God, intelligent, the speedy envoy whom thou hast sent hath come to me, Devâpi :
Address thyself to me and turn thee hither : within thy lips will I put brilliant language.
- 3 Within my mouth, Brihaspati, deposit speech lucid, vigorous, and free from weakness,
Thereby to win for Śantanu the rain-fall. The meath-rich drop from heaven hath passed within it.
- 4 Let the sweet drops descend on us, O Indra : give us enough to lade a thousand wagons.
Sit to thy Hotar task ; pay worship duly, and serve the Gods, Devâpi, with oblation.
- 5 Knowing the Gods' good-will, Devâpi, Rishi, the son of Rishishema, sate as Hotar.
He hath brought down from heaven's most lofty summit the ocean of the rain, celestial waters.

¹ This Sûkta is remarkable as representing one of two brothers, both of the Kshatriya caste, becoming the *Purohita*, or family priest, and *Hotar*, or sacrificing priest, of the other who is the Râjâ. — Wilson.

¹ Devâpi addresses Brihaspati, who is identifiable with Mitra, Varuna, Pûshan and others, in his special character of Purohita, or family Priest, of the Gods, and as the prototype of all human Purohitas. *With Maruts* : whether thou be attended by Maruts, Vasus, or, Âdityas. *For Śantanu* : the brother of Devâpi.

² Brihaspati replies. *Brilliant language* : a 'brilliant hymn.' — Muir.

³ Devâpi speaks, praying Brihaspati, as Lord of Speech (cp X 71. 1.), to inspire him with eloquence that he may address the Gods effectually. *The meath-rich drop* : the sweet eloquence for which he has prayed.

⁴ *The sweet drops* : of rain. This stanza is spoken by Śantanu.

⁵ *Know* : . . .

- 6 Gathered together in that highest ocean, the waters stood, b
deities obstructed.
They hurried down set free by Ârshṭishēṇa, in gaping cleft
urged onward by Devâpi.
- 7 When as chief priest for Santanu, Devâpi, chosen for Hotar
duty, prayed beseeching,
Graciously pleased Brihaspati vouchsafed him a voice the
reached the Gods and won the waters.
- 8 O Agni whom Devâpi Ârshṭishēṇa, the mortal man, has
kindled in his glory,
Joying in him with all the Gods together, urge on the send
of the rain, Parjanya.
- 9 All ancient Rishis with their songs approached thee, ev
thee, O Much-invoked, at sacrifices.
We have provided wagon-loads in thousands: come to th
solemn rite, Lord of Red Horses.
- 10 The wagon-loads, the nine-and-ninety thousand, these ha
been offered up to thee, O Agni.
Hero, with these increase thy many bodies, and, stimulate
send us rain from heaven.
- 11 Give thou these ninety thousand loads, O Agni, to Indra,
the Bull, to be his portion.
Knowing the paths which Deities duly travel, set mid tl
Gods in heaven Anlâna also.
- 12 O Agni, drive afar our foes, our troubles; chase malady aw
and wicked demons.
From this air-ocean, from the lofty heavens, send down on
a mighty flood of waters.

6 *Ârshṭishēṇa* : patronymic, son of Rishṭishēṇa; Devâpi.

7 *Chief priest* : or family or household priest; Purohita

9 *Wagon-loads* : an extraordinary quantity of fuel for the sacrifice, as occasion was one of the greatest importance

11 *Anlâna* : Santanu, as a descendant of Ula, appears to be meant. According to some scholars, *anlânim* means oblation or sacrificial offering. The fact of Devâpi being reputed as the author of this hymn, and as the purer and hotter of his brother seems to have led the legendary writers to invent the story of his becoming a Brâhman, which (as mentioned by Prof. Weber, *Indische Studien*, i p. 203) is recorded in the *Śalya-parvan* of *Mahābhārata*, verses 2281 ff, where he is said to have attained this distinct at a certain place of pilgrimage called *Prithūdaka*; where *Sindhudvîpa*, *Viśvāmitra* also were received into the higher caste.'—Muir, *O. S. Texts*, 270 ff. For the legend on which the hymn is said to be based, quoted *Sâyana* from the *Nirukta*, see Wilson's Translation.

HYMN XCIX.

Indra.

WHAT Splendid One, Loud-voiced, Far-striding, dost thou, well knowing, urge us to exalt with praises?

What give we him? When his might dawned, he fashioned the Vritra-slaying bolt, and sent us waters.

2 He goes to end his work with lightning flashes: wide is the seat his Asura glory gives him.

With his Companions, not without his Brother, he quells this Saptatha's magic devices.

3 On most auspicious path he goes to battle; he toiled to win heaven's light, full fain to gain it;

He seized the hundred-gated castle's treasure by craft, unchecked, and slew the lustful demons.

4 Fighting for kine, the prize of war, and roaming among the herd he brings the young streams hither,

Where, footless, joined, without a car to bear them, with jars for steeds, they pour their flood like butter.

5 Bold, unsolicited for wealth, with Rudras he came, the Blameless, having left his dwelling,

Came, seized the food of Vamra and his consort, and left the couple weeping and unsheltered.

6 Lord of the dwelling, he subdued the demon who roared aloud, six-eyed and triple-headed.

Tita, made stronger by the might he lent him, struck down the boar with shaft whose point was iron.

7 He raised himself on high and shot his arrow against the guileful and oppressive foeman.

Strong, glorious, manliest, for us he shattered the forts of Nahus when he slew the Dasyus.

1 The question in the first line is a rhetorical figure, the meaning being, How splendid is he (Indra) whom thou (the Yajunāna?) urgest us to exalt! What give we him? what can we give him in return for what he has done for us?

2 His Companions: the Maruts His Brother Vishnu. Who Saptatha was is uncertain. The word means Septimus, the seventh, and probably some Rākshasa or demon is intended.

3 The lustful demons: the exact meaning of *ś'śālerā* is uncertain. See VII 21 5 and note.

4 I can make nothing intelligible of the second line 'I think of the two (parents) of Vamra, who are free from fever. Having obtained (the enemy's) food, he called aloud whilst stealing it.'—Wilson. Vamra is mentioned in I. 51 9; 112. 15.

5 Lord of the dwelling: or, with Ludwig, The Lord and Giver. The demon; or Dāsa Visvarāpa, son of Vrashtar. See X. 8. 8. The boar: Vritra.

- 8 He, like a cloud that rains upon the pasture, hath found us the way to dwell in safety.
When the Hawk comes in body to the Soma, armed with iron claws he slays the Dasyus.
- 9 He with his potent Friends gave up the mighty, gave Śusl up to Kutsa for affliction.
He led the lauded Kavi, he delivered Atka as prey to him : to his heroes.
- 10 He, with his Gods who love mankind, the Wondrous, give like Varuṇa who works with magic,
Was known, yet young, as guardian of the seasons ; and quelled Araru, four-footed demon.
- 11 Through lauds of him hath Auśija Rijiṣvan burst, with Mighty's aid, the stall of Pipru.
When the saint pressed the juice and shone as singer, he set the forts and with his craft subdued them.
- 12 So, swiftly Asura, for exaltation, hath the great Vamraka come nigh to Indra.
He will, when supplicated, bring him blessing : he hath brought, food, strength, a happy dwelling.

HYMN C.

Visvede

Be, like thyself, O Indra, strong for our delight : here land and us, Maghavan, drinker of the juice.
Savitar with the Gods protect us : hear ye Twain. We ask freedom and complete felicity.

8 *The Hawk* : the fierce and swift Indra.

9 *Kavi* : according to Śāyana, Usanī Kāvya or son of Kavi is intent *Atka* : see X. 49. 3

10 *His Gods* : the Maruts. *Araru* : I follow Śāyana. Cf. *Śatapatha-Brahmaṇa*, I. 2. 4. 17 (S. B. E. XII. 57). According to Prof. Ludwig's conjectured explanation the translation would be :—'he measured out the year in 12 divisions'

11 *Auśija* : son of Uśij. But as this patronymic does not properly belong to Rijiṣvan, the word here may perhaps mean, 'vehement,' 'eagerly desiring' *Pipru* : one of the demons of drought.

12 *Asura* : O divine and mighty Indra. *For exaltation* : of *Indra*. *Vamraka* : a lengthened form of Vamra, the Rishi of the hymn. The clause of the stanza is borrowed from X. 20. 10.

This hymn, which is obscure and in some places unintelligible, is placed Prof. Grassmann in his Appendix. Dr Muir has translated stanzas 1—4. *O. S. Texts*, IV. pp. 408, 409 (2nd edition).

1 *Ye Twain* : Indra and Savitar. *Freedom* : *āditiṃ*. Prof. M. Muir translates differently : 'We implore Aditi for health and wealth.'

- 2 Bring swift, for offering, the share that suits the time, to the pure-drinker Vâyu, roaring as he goes,
To him who hath approached the draught of shining milk.
We ask for freedom and complete felicity.
- 3 May Savitar the God send us full life, to each who sacrifices,
lives aight and pours the juice;
That we with simple hearts may wait upon the Gods. We ask
for freedom and complete felicity.
- 4 May Indra evermore be gracious unto us, and may King Soma
meditate our happiness,
Even as men secure the comfort of a friend. We ask for free-
dom and complete felicity.
- 5 Indra hath given the body with its song and strength: Brihas-
pati, thou art the lengthener of life.
The sacrifice is Manu, Providence, our Sire. We ask for
freedom and complete felicity.
- 6 Indra possesseth might celestial nobly formed: the singer in
the house is Agni, prudent Sage.
He is the sacrifice in synod, fair, most near. We ask for free-
dom and complete felicity.
- 7 Not often have we sinned against you secretly, nor, Vasus,
have we openly provoked the Gods.
Not one of us, ye Gods, hath worn an alien shape. We ask
for freedom and complete felicity.
- 8 May Savitar remove from us our malady, and may the Moun-
tains keep it far away from where
The press-stone as it sheds the meath-rings loudly forth. We
ask for freedom and complete felicity.
- 9 Ye Vasus, let the stone, the presser, stand erect: avert all
enmities and keep them far remote.
Our guard to be adored is Savitar this God. We ask for free-
dom and complete felicity.
- 10 Eat strength and fatness in the pasture, kine, who are balmed
at the reservoir and at the seat of Law.
So let your body be our body's medicine. We ask for freedom
and complete felicity.

2 *Pure-drinker*: drinker of pure Soma juice.

5 *The sacrifice is Manu*: we owe our existence and preservation to sacrifice,
which is to us another Manu, the father of Aryan men.

6 *The sacrifice in synod*: 'worthy of sacrifice at the altar.'—Wilson.

7 *An alien shape*: as sorcerers are accustomed to do.

10 *Balmed at the reservoir*: anointed before being milked. Sayana ex-
plains *kêge* by *goshthe*, 'in the cowstall.' *Let your body*: may the milk, the
studium

- 11 The singer fills the spirit : all mens' love hath he. Indra tak
kindly care of those who pour the juice.
For his libation is the heavenly udder full. We ask for fre
dom and complete felicity.
- 12 Wondrous thy spirit-filling light, triumphant ; thy hosts sa
from decay and are resistless.
The pious votary by straightest pathway speeds to poss
the best of all the cattle.

HYMN CI.

Viṣvede

- WAKE with one mind, my friends, and kindle Agni, ye w
are many and who dwell together.
- Agni and Dadhikrās and Dawn the Goddess, you, Gods w
Indra, I call down to help us.
- 2 Make pleasant hymns, spin out your songs and praises : bu
ye a ship equipped with oars for transport.
Prepare the implements, make all things ready, and let
sacrifice, my friends, go forward.
- 3 Lay on the yokes, and fasten well the traces : formed is
furrow, sow the seed within it.
Through song may we find heaving freight with plenty : i
to the ripened grain approach the sickle.
- 4 Wise, through desire of bliss from Gods, the skilful l
the traces fast,
And lay the yokes on either side.
- 5 Arrange the buckets in their place : securely fasten on
straps.
We will pour forth the well that hath a copious stream,
flowing well that never fails.

'may the body of the cow offered in sacrifice be the expiation for the b
the sacrificer, enabling him to attain *swarga*. Or may the milk be t
rective of the Soma'—Wilson.

11 *The heavenly udder* : the clouds of the firmament

12 *Sare from decay* : this is Prof. Ludwig's interpretation of the o
word *jananipāṭh*, which means, according to Śāyana, replenishing the
of thy worshippers. The last line is explained differently by Śāyana.—
fore) Duvasyu hastens in front of the victim cow, (leading it) with a s
cord.'—Wilson. According to the same authority the meaning of the
of stanzas 1—11 is :—'We long for the universal Aditi.'

1 *Dadhikrās* : probably a personification of the Morning Sun. s
20 1 ; IV. 38. 2 ; 40. 5 note.

2 *Ship* : sacrifice, represented under this figure.

3 In this and the following stanzas sacrifice is figuratively spok
ploughing, sowing and reaping. See *Ṣatapatha-Bṛāhmaṇa*, VII. 2.
R E XI. 320).

- 6 I pour the water from the well with pails prepared and goodly straps,
Unfailing, full, with plenteous stream.
- 7 Refresh the horses, win the prize before you : equip a chariot
fraught with happy fortune.
Pour forth the well with stone wheel, wooden buckets, the
drink of heroes, with the trough for armour.
- 8 Prepare the cow-stall, for there drink your heroes : stitch ye
the coats of armour, wide and many.
Make iron forts, secure from all assailants : let not your pitcher
leak : stay it securely.
- 9 Hither, for help, I turn the holy heavenly mind of you the
Holy Gods, that longs for sacrifice.
May it pour milk for us, even as a stately cow who, having
sought the pasture, yields a thousand streams.
- 10 Pour golden juice within the wooden vessel : with stone-made
axes fashion ye and form it.
Embrace and compass it with tenfold girdle, and to both
chariot-poles attach the car-horse.
- 11 Between both poles the car-horse goes pressed closely, as in
his dwelling moves the doubly-wedded.
Lay in the wood the Sovran of the Forest, and sink the well
although ye do not dig it.
- 12 Indra is he, O men, who gives us happiness : sport, urge the
giver of delight to win us strength.
Bring quickly down, O priests, hither to give us aid, to drink
the Soma, Indra Son of Nishtigri.

The sacrifice is a chariot ; and the ritual is a race. *The well* : the stream Soma juice. *Stone wheel* : with allusion to the press-stones.

The cow-stall : figuratively, for the place where the Soma is pressed. *Wells of armour* : the filters for straining the juice. *Iron forts* : the safeguards obtained by sacrificing.

Milk : abundant blessing.

Stone-made : with allusion to the press stones. *Tenfold girdle* : the fingers both hands. *Both chariot-poles* : the arms. *The car-horse* : the upper ass-stone ; or the pestle.

The doubly-wedded : the man who has two wives. The comparison is clear. *The Sovran of the Forest* : the Soma plant. *Sink the well* : 'store the juice.' — Wilson.

12 I follow Sāyana in his interpretation of the first line. Von Roth, dwig, and Grassmann explain it differently. *Nishtigri* : meaning according Sāyana, 'she who swallows up her rival wife Nishti, i. e. Diti,' is said to be Diti, the mother of Indra.

HYMN III.

Indra

For thee may Indra boldly speed the car that works on either side.

Favour us, Much-invoked ! in this most glorious fight against the raiders of our wealth.

2 Loose in the wind the woman's robe was streaming what time she won a car-load worth a thousand.

The charioteer in fight was Mudgalâni : she, Indra's dart, heap ed up the prize of battle.

3 O Indra, cast thy bolt among assailants who would slau ghter us :

The weapon both of Dâsa and of Ârya foe keep far away, (Maghavan.

4 The bull in joy had drunk a lake of water. His shattering horn encountered an opponent.

Swiftly, in vigorous strength, eager for glory, he stretched his forefeet, fain to win and triumph.

5 They came anear the bull ; they made him thunder, made him pour rain down ere the fight was ended.

And Mudgala thereby won in the contest well-pastured kine in hundreds and in thousands.

6 In hope of victory that bull was harnessed : Keçi the drive urged him on with shouting.

As he ran swiftly with the car behind him his lifted heels pressed close on Mudgalâni.

The deified subject of the hymn is said to be, alternatively, Drughana (Mac Stolen or Hammer. See stanza 9). The Rishi is Mudgala.

According to the legend quoted by Sâyana, all Mudgala's cattle had been stolen except an old ox which he harnessed to his wagon and went in pursuit of the robbers. He threw his club or mace before him, which showed him the way to the thieves, and thus recovered his property.

1 *For thee* : O Mudgala. *That works on either side* : *mithâkrîtam* ; according to Sâyana = *asahâyam*, 'that has no companion.' The meaning is uncertain.

2 *Mudgalant* : Mudgala's wife. *Indra's dart* : sped swiftly on her way ! Indra.

3 This stanza seems to be an interpolation.

4 *The bull*. apparently one of the buffaloes which drew the chariot of Mudgalâni's chief opponent. *Had drunk* : just before the fight began. *Encountered an opponent* : meaning, perhaps, that feeling uneasy he lunged at him and struck the ground with his horns. 'He cleft the mountain peak, he we against the enemy.'—Wilson.

6 *In hope of victory* : *kakârdave* : the meaning is uncertain ; according to Sâyana, 'for the destruction of the enemy.' Ludwig thinks that the farth

- 7 Defly for him he stretched the car-pole forward, guided the bull thereto and firmly yoked him.
Indra vouchsafed the lord of cows his favour: with mighty steps the buffalo ran onward.
- 8 Touched by the goad the shaggy beast went nobly, bound to the pole by the yoke's thong of leather.
Performing deeds of might for many people, he, looking on the cows, gained strength and vigour.
- 9 Here look upon this mace, this bull's companion, now lying midway on the field of battle.
Therewith hath Mudgala in ordered contest won for cattle for himself, a hundred thousand
- 10 Far is the evil: who hath here beheld it? Hither they bring the bull whom they are yoking.
To this they give not either food or water Reaching beyond the pole it gives directions.
- 11 Like one forsaken, she hath found a husband, and teemed as if her breast were full and flowing.
With swiftly-racing chariot may we conquer, and rich and blessed be our gains in battle.
- 12 Thou, Indra, art the mark whereon the eyes of all life rest, when thou,
A Bull who drivest with thy bull, wilt win the race together with thy weakling friend.

7 Mudgala's better fortune is now related *For him* for his own buffalo.
8 Mudgala. *Car-pole* I follow Ludwig's conjecture, but it is uncertain what part of the chariot the *pradhī* was, 'the periphery of the wheel,' according to the St. Petersburg Lexicon; 'the frame of the waggon'—Wilson. Yaska's explanation is not very clear, but he seems to think that the linchpin intended. None of these three explanations seems suitable here. *The lord of cows* the bull buffalo.

9 *Mace: drughanām* according to Sitya, the club which Mudgala had tried with him on his expedition, and which, together with the ox that drew the car had enabled him to recover his cattle. *Lying midway* after the victory, the King had thrown down his mace upon the field of battle.—Ludwig.

10 I find this stanza unintelligible. Perhaps the second line contains the sum of that part of the legend which mentions the club thrown in front of the chariot to point out the way that the robbers had taken.

11 *Like one forsaken: parivrikta*: 'Apparently Mudgalānt was a *parivrikta* [a wife lightly esteemed in comparison with the favourite wife] who made amends for her sterility by driving her husband's chariot to battle and bringing him back victorious, with the booty which she had helped him to win instead of the children that she had not borne him'—Ludwig.

12 *With thy bull*: thy fierce and strong thunderbolt *With thy weakling friend*: with the mortal man whom thou protectest, and who is weak and feeble.

HYMN CIII.

Indra

SWIFT, rapidly striking, like a bull who sharpens his horn
terrific, stirring up the people,
With eyes that close not, bellowing, Sole Hero, Indra subdued
at once a hundred armies.

2 With him loud-roaring, ever watchful, Victor, bold, hard to
overthrow, Rouser of battle,
Indra the Strong, whose hand bears arrows, conquer, ye
warriors, now, now vanquish in the combat.

3 He rules with those who carry shafts and quivers, Indra who
with his band brings hosts together,
Foe conquering, strong of arm, the Soma-drinker, with mighty
bow, shooting with well-laid arrows.

4 Brihaspati, fly with thy chariot hither, slayer of demon
driving off our foemen.
Be thou protector of our cars, destroyer, victor in battle,
breaker-up of armies.

5 Conspicuous by thy strength, firm, foremost fighter, mighty
and fierce, victorious, all-subduing,
The Son of Conquest, passing men and heroes, kine-winner
mount thy conquering car, O Indra.

6 Cleaver of stalls, kine winner, armed with thunder, who quells
an army and with might destroys it,—
Follow him, brothers! quit yourselves like heroes, and like
this Indra show your zeal and courage.

7 Piercing the cow-stalls with surpassing vigour, Indra, the
pitiless Hero, wild with anger,
Victor in fight, unshaken and resistless,—may he protect our
armies in our battles.

8 Indra guide these: Brihaspati precede them, the guard
and the sacrifice, and Soma;
And let the banded Maruts march in forefront of heaven
hosts that conquer and demolish.

satisfactorily. I have followed in some stanzas the interpretations of the
authors of *Vedische Studien*, I. pp. 124 and 138. But see the later translation
and exhaustive discussion by Prof. Geldner in Part II. pp. 1—22, and Prof.
Ludwig's remarks thereon in *Ueber die neuesten Arbeiten auf dem Gebiete
Rgveda-forschung*.

The hymn is a prayer for aid and victory in battle.

8 Guide these: be the leader of our troops. The guardon: *dakṣiṇā*:
reward of the priests who perform the sacrifice offered before battle.

- 9 Ours be the potent host of mighty Indra, King Varuna, and Maruts, and Âdityas.
Uplifted is the shout of Gods who conquer high-minded Gods who cause the worlds to tremble.
- 0 Bristle thou up, O Maghavan, our weapons : excite the spirits of my warring heroes.
Urge on the strong steeds' might, O Vritra-slayer, and let the din of conquering cars go upward.
- 1 May Indra aid us when our flags are gathered : victorious be the arrows of our army.
May our brave men of war prevail in battle. Ye Gods, protect us in the shout of onset.
- 2 Bewildering the senses of our foemen, seize thou their bodies and depart, O Apvâ.
Attack them, set their hearts on fire and burn them : so let our foes abide in utter darkness.
- 3 Advance, O heroes, win the day. May Indra be your sure defence.
Exceeding mighty be your arms, that none may wound or injure you.

HYMN CIV.

Indra.

- Soma hath flowed for thee, Invoked of many ! Speed to our sacrifice with both thy Coursers.
To thee have streamed the songs of mighty singers, imploring Indra, drink of our libation
- 2 Drink of the juice which men have washed in waters, and fill thee full, O Lord of Tawny Horses.
O Indra, hearer of the laud, with Soma which stones have mixed for thee enhance thy rapture.
- 3 To make thee start, a strong true draught I offer to thee, the Bull, O thou whom Bay Steeds carry.
Here take delight, O Indra, in our voices while thou art hymned with power and all our spirit.
- 4 O Mighty Indra, through thine aid, thy prowess, obtaining life, zealous, and skilled in Order,

11 *When our flags are gathered* : 'apparently comparable with the signis collatis of the Romans.'—Ludwig.

12 *Apvâ* : according to Sâyana, a female deity who presides over sin : according to Mahtidhara, sickness, or fear. Apparently Apvâ was a sort of solie, or dysentery, likely to attack soldiers in the field. *And depart* : or, pass us by ; do not attack us.

- Men in the house who share the sacred banquet stand singing
praise that brings them store of children.
- 5 Through thy directions, Lord of Tawny Coursers, thine wh
art firm, splendid, and blest, the people
Obtain most liberal aid for their salvation, and praise the
Indra, through thine excellencies.
- 6 Lord of the Bays, come with thy two Bay Horses, come
our prayers, to drink the juice of Soma.
To thee comes sacrifice which thou acceptest : thou, skill
in holy rites, art he who giveth.
- 7 Him of a thousand powers, subduing foemen, Maghavan pra
ed with hymns and pleased with Soma,—
Even him our songs approach, resistless Indra : the adoratio
of the singer laud him.
- 8 The way to bliss for Gods and man thou foundest, Indi
seven lovely floods, divine, untroubled,
Wherewith thou, rending forts, didst move the ocean, a
nine-and-ninety flowing streams of water.
- 9 Thou from the curse didst free the mighty Waters, and
their only God didst watch and guard them.
O Indra, cherish evermore thy body with those which th
hast won in quelling Vṛitra.
- 10 Heroic power and noble praise is Indra : yea, the song we
ships him invoked of many.
Vṛitra he quelled, and gave men room and freedom : Śak
victorious, hath conquered armies.
- 11 Call we on Maghavan, auspicious Indra, best Hero in th
fight where spoil is gathered,
The Strong, who listens, who gives aid in battles, who sla
the Vṛitras, wius and gathers riches.

HYMN CV.

Inc

WHEN, Vasu, wilt thou love the laud ? Now let the chan
bring the stream.
The juice is ready to ferment.

8 *Didst move the ocean* : didst bring the sea of rain from heaven.

9 *Those* : waters.

11 This is the concluding verse of several hymns of the Viśvāmitras
Book III.

1 *Vasu* : Indra. *Let the channel bring the stream* : to the Soma ji
which has stood long enough for fermentation—Ludwig. The phraseol
is very obscure, and Śāyana gives a totally different explanation.—‘W
will he, (like) a dam, obstruct and let loose the long-protracted libation
the sake of wind-driven (rain).!’—Wilson.

- 2 He whose two Bay Steeds harnessed well, swerving, pursue
the Bird's tail-plumes,
With flowing manes, like heaven and earth, he is the Lord
with power to give.
- 3 Bereft of skill is Indra, if, like some out-wearied man he fears
The sinner, when the Mighty hath prepared himself for victory.
- 4 Indra with these drives round, until he meets with one to wor-
ship him :
Indra is Master of the pair who snort and swerve upon their way.
- 5 Borne onward by the long-maned Steeds who stretch them-
selves as 'twere for food,
The God who wears the helm defends them with his jaws.
- 6 The Mighty sang with Lofty Ones : the Hero fashioned with
his strength,
Like skilful Mâtariśvan with his power and might,
- 7 The bolt, which pierced at once the vitals of the Dasyu easy
to be slain,
With jaw uninjured like the wondrous firmament.
- 8 Grind off our sins : with song will we conquer the men who
sing no hymns :
Not easily art thou pleased with prayerless sacrifice.
- 9 When threefold flame burns high for thee, to rest on poles of
sacrifice,
Thou with the living joyest in the self-bright Ship.

2 *The Bird* : the allusion seems to be to a race between the horses of Indra and those of Sârya or the Sun who is the Bird of the heavens.—Ludwig. *Like heaven and earth* : the meaning of *rajâ* is unknown. Sâyana explains the word by 'heaven and earth,' or 'sun and moon ;' but these are mere guesses. Prof. Ludwig thinks that two animals of some kind ('rajitiere,' 'raji-beasts') are meant. In VI. 26 6, Raji is said by Sâyana to be the name of a maiden.

3 *The sinners* : Vritra, the chief of sinners, according to Sâyana. Or *pâpaje* may be a verb, and the stanza may be rendered :—' Without them Indra holds men still, like a man weary and alarmed, When he hath made himself ready or noble deed.'—See Pischel, *Vedische Studien*, I. p. 198.

4 *Is Master* : literally 'hero.' The meaning apparently is that when Indra meets with a worshipper he stops his horses and attends the sacrifice.

5 *Who wears the helm* : *giprinvân* ; 'possessing mighty jaws.'—Wilson. *With his jaws* : with his roar, the thunder.

6 *Lofty Ones* : the Maruts.

7 The stanza is obscure. I follow Prof Ludwig's interpretation of *hirmâsâ hirmân*, which mean, according to Sâyana, 'gold-bearded' and 'lord of bay horses.'

8 *Grind off* : remove them by whetting. 'Comminute,'—Wilson.

9 *Threefold flame* : of the three sacred fires. *The living* : the sacrificer.

- 10 Thy glory was the speckled cup, thy glory was the flawless scoop
Wherewith thou pourest into thy receptacle.
- 11 As hundreds, O Immortal God, have sung to thee, so hath
Sumitra, yea, Durmitra praised thee here,
What time thou holpest Kutsa's son, when Dasyus fell, yea
holpest Kutsa's darling when the Dasyus died.

HYMN CVI.

Aśvin

- THIS very thing ye Twain hold as your object : ye weave you
songs as skilful men weave garments.
That ye may come united have I waked you : ye spread on
food like days of lovely weather.
- 2 Like two plough-bulls ye move along in traces, and seek like
eager guests your bidder's banquet.
Ye are like glorious envoys mid the people : like bulls, at
proach the place where ye are watered.
- 3 Like the two pinions of a bird, connected, like two choice an-
mals, ye have sought our worship.
Bright as the fire the votary hath kindled, ye sacrifice in
many a spot as roamers.
- 4 Ye are our kinsmen, like two sons, two fathers, strong,
your splendour and like kings for conquest ;
Like rays for our enjoyment, Lords to feed us, ye, like quick
hearers, have obeyed our calling.
- 9 Like giants, ye will find firm ground to stand on in depth
like feet for one who fords a shallow.
Like ears ye will attend to him who orders : ye Two en-
joy our wondrous work as sharers.
Like toiling bees ye bring to us your honey, as bees into the
hive that opens downward.

10 *Cup* : *upasechanti* : a ladle or cup used for sprinkling. *Thy receptacle*
drinking-vessel, or perhaps Agni, that is, the fire, may be intended.

11 *Sumitra* and *Durmitra* are alternative names of the Rishi of the hymn
Kutsa's son : Durmitra himself, according to Sayana.

The metres in some places are somewhat irregular, the meanings of so
words are uncertain, and the hymn generally is obscure. Prof. Grassman
has placed the hymn in his Appendix.

4 *Like rays for enjoyment* : 'like brooms to sweep with,' according
Prof. Ludwig.

I do not attempt the hopeless task of translating stanzas 5, 6, 7, 8
which nearly every word is a difficult riddle. See Appendix.

10 *The hide that opens downward* : the honey-comb is compared to a wasp
skin inverted. I cannot translate intelligibly the second line :—'like
labourers you are dripping with perspiration, like a tired cow eating
herbage, you attend (the sacrifice).'—Wilson

- 11 May we increase the laud and gain us vigour: come to our
 song, ye whom one chariot carries.
 Filled be our kine with ripened meath like 'glory: Bhûtânṣa
 hath fulfilled the Aṣvins' longing.

HYMN CVII.

Dakṣiṇā.

- THESE men's great bounty hath been manifested, and the
 whole world of life set free from darkness.
 Great light hath come, vouchsafed us by the Fathers: ap-
 parent is the spacious path of Guerdon.
 High up in heaven abide the Guerdon-givers: they who give
 steeds dwell with the Sun for ever.
 They who give gold are blest with life eternal: they who give
 robes prolong their lives, O Soma.
 Not from the niggards—for they give not freely—comes Meed
 at sacrifice, Gods' satisfaction:
 Yea, many men with hands stretched out with Guerdon
 present their gifts because they dread dishonour.
 † These who observe mankind regard oblation as streamy Vâyû
 and light-finding Arka.
 They satisfy and give their gifts in synod, and pour in streams
 the seven-mothered Guerdon.
 5 He who brings Guerdon comes as first invited: chief of the
 hamlet comes the Guerdon-bearer.
 Him I account the ruler of the people who was the first to
 introduce the Guerdon.
 6 They call him Rishi, Brahman, Sâma-chanter, reciter of the
 laud, leader of worship.
 The brightly-shining God's three forms he knoweth who first
 bestowed the sacrificial Guerdon.

The hymn eulogizes Dakṣiṇâ, the largess, guerdon, or honorarium present-
 ed by the institutors of the sacrifices to the priests who perform the cere-
 monies. The *yajamânas* who give this guerdon liberally are alternatively
 the deified subjects of the hymn.

1 *These men*: the wealthy institutors of the sacrifice. *Fathers*: who are
 embodiments and guardians of the light.

† *These who observe mankind*. the Maghavans or wealthy nobles, who do
 not consider the cost of sacrifice, but regard it as an occasion that enables
 them to show their liberality; and to gain the favour of Vâyû, the Wind-God
 who brings countless showers of rain. and Arka or the Sun who brings the
 light. *Seven-mothered*: originating in, and accompanying, seven forms of sacri-
 fice; or, symbolized by the seven forms of sacrifice.

- 7 Guerdon bestows the horse, bestows the bullock, Guerdon bestows, moreover, gold that glisters.
Guerdon gives food which is our life and spirit. He who wisely takes Guerdon for his armour.
- 8 The liberal die not, never are they ruined: the liberal suffer neither harm nor trouble.
The light of heaven, the universe about us,—all this do the sacrificial Guerdon give them.
- 9 First have the liberal gained a fragrant dwelling, and go themselves a bride in fair apparel.
The liberal have obtained their draught of liquor, and conquered those who, unprovoked, assailed them.
- 10 They deck the fleet steed for the bounteous giver: the maid adorns herself and waits to meet him.
His home is like a lake with lotus-blossoms, like the Gods, palaces adorned and splendid.
- 11 Steeds good at draught convey the liberal giver, and lightly rolling moves the car of Guerdon.
Assist, ye Gods, the liberal man in battles: the liberal give, conquers foes in combat.

HYMN CVIII.

Saramā. Pāṇi.

WHAT wish of Saramā hath brought her hither? The path leads far away to distant places.

What charge hast thou for us? Where turns thy journey? How hast thou made thy way o'er Rasā's waters.

- 2 I come appointed messenger of Indra, seeking your ample stores of wealth, O Pāṇi.

This hath preserved me from the fear of crossing: thus have I made my way o'er Rasā's waters.

9 *Draught of liquor*: *antahpēyam śāradh*: 'deep potations of wine.'—Wilson

10 *The maid adorns herself*; 'he obtains a brilliant damsel for his portion'—Muir.

11 *Car of Guerdon*: cf I. 123. 1.

The hymn is a colloquy between Saramā, the messenger of the Gods or of Indra (see I. 62. 3, note; 72. 8; III. 31. 6; V. 45. 8), and the Pāṇi or envious demons who have carried off the cows or rays of light which Indra wishes to recover. Saramā and the Pāṇi are alternately subject and Rishi.

1 The Pāṇi address Saramā who has found her way to the rocky strong hold in which the stolen cows are imprisoned. The Pāṇi speak the uneven stanzas, with the exception of stanza 11, and Saramā the even. *Rasā* is in this place a mythical stream that flows round the atmosphere and the earth (see V. 41. 15). In I. 112. 12, and V. 53. 9, *Rasā* appears to be a river of the Pāṇiāb, probably an affluent of the Indus. See Zimmer. *Altindisches Leben*

- 3 What is that Indra like, what is his aspect whose envoy, Saramâ,
from afar thou comest?
Let him approach, and we will show him friendship: he shall
be made the herdsman of our cattle.
- 4 I know him safe from harm: but he can punish who sent me
hither from afar as envoy.
Him rivers flowing with deep waters hide not. Low will ye lie,
O Panis, slain by Indra.
- 5 These are the kine which, Saramâ, thou seekest, flying, O Blest
One, to the ends of heaven.
Who will loose these for thee without a battle? Yea, and sharp-
pointed are our warlike weapons.
- 6 Even if your wicked bodies, O ye Panis, were arrow-proof, your
words are weak for wounding;
And were the path to you as yet unmastered, Brihaspati in
neither case will spare you.
- 7 Paved with the rock is this our treasure-chamber; filled full
of precious things, of kine, and horses.
These Panis who are watchful keepers guard it. In vain hast
thou approached this lonely station.
- 8 Rishis will come inspirited with Soma, Angirases unwearied,
and Navagvas.
This stall of cattle will they part among them: then will the
Panis wish these words unspoken.
- 9 Even thus, O Saramâ, hast thou come hither, forced by celest-
ial might to make the journey.
Turn thee not back, for thou shalt be our sister: O Blest One,
we will give thee of the cattle.
- 10 Brotherhood, sisterhood, I know not either: the dread Angi-
rases and Indra know them.
They seemed to long for kine when I departed. Hence, into
distance, be ye gone, O Panis.
- 11 Hence, far away, ye Panis! Let the cattle lowing come forth
as holy Law commandeth,
Kine which Brihaspati, and Soma, Rishis, sages, and pressing-
stones have found when hidden.

⁶ *Weak for wounding*: 'not in the place of armies.'—Wilson. *Brihaspati*:
²⁴ Indra's companion and ally in battle.

⁸ *Navagvas*: members of a mythological family, forming a division of the
Angirases or closely connected with them. *Wish these words unspoken*: more
literally, reject them from their mouths; retract their threats.

¹⁰ *Know them*: are allied by such ties of kinship.

¹¹ It is uncertain whether the 'pressing stones' is to be ascribed. Savana assigns it

HYMN CIX.

Viṣvede,

THESE first, the boundless Sea, and Mâtariṣvan, fierce-glowing
Fire, the Strong, the Bliss-bestower,
And heavenly Floods, first-born by holy Order, exclaim
against the outrage on a Brahman.

- 2 King Soma first of all, without reluctance, made restitution
the Brahman's consort.

Mitra and Varuna were the inviters : Agni as Hotar took his
hand and led her.

- 3 The man, her pledge, must by her hand be taken when they
have cried, She is a Brahman's consort

She stayed not for a herald to conduct her : thus is the kingdom
of a ruler guarded.

- 4 Thus spake of her those Gods of old, Seven Rishis who set
them down to their austere devotion :

Dire is a Brahman's wife led home by others : in the supreme
heaven she plants confusion.

- 5 The Brahmachârî goes engaged in duty : he is a member
the Gods' own body.

Through him Brihaspati obtained his consort, as the God
gained the ladle brought by Soma.

- 6 So then the Gods restored her, so men gave the woman back
again.

The Kings who kept their promises restored the Brahman
wedded wife.

- 7 Having restored the Brahman's wife, and freed them, with God's
aid, from sin,

They shared the fulness of the earth, and won themselves
extended sway.

The hymn has been translated by the authors of *Siebzig Lieder des Rgveda*. See also Mme. Zénaïde Ragozin, *Vedic India*, p. 256.

1 *Outrage on a Brahman* : 'Brahmā's sin,' according to Sāyana.

5 *Brahmachârî* : a religious student. For his glorification, see *Hymns to the Atharva-veda*. XI. 5. *The ladle* : *juhvān* : Prof. Ludwig takes it to be proper name :—'Juhû. O Gods, conducted home by Soma.'

The wife of a Brahman appears to have been taken to his home by a Kṣatriya, and then restored. A legend quoted by Sāyana says that Juhû or Vîśvadevâs, the wife of Brihaspati who is identified with Brahmā, had been deserted by her husband. The Gods then consulted together as to the means of expiating her sin, and restored her to him. See Wilson's Translation.

The hymn is an almost unintelligible fragment and of comparatively little

HYMN CX.

Âpris.

- THOU in the house of man this day enkindled worshippest
 Gods as God, O Jâtavedas.
 Observant, bright as Mitra, bring them hither: thou art a
 sapient and foreknowing envoy.
- 2 Tanûnapât, fair-tongued, with sweet meath balmng the paths
 and ways of Order, make them pleasant.
 Convey our sacrifice to heaven, exalting with holy thoughts
 our hymns of praise and worship.
- 3 Invoked, deserving prayer and adoration, O Agni, come ac-
 cordant with the Vasus.
 Thou art, O Youthful Lord, the Gods' Invoker, so, best of
 Sacrificers, bring them quickly.
- 4 By rule the Sacred Grass is scattered eastward, a robe to
 clothe this earth when dawns are breaking.
 Widely it spreads around and far-extended, fair for the Gods
 and bringing peace and freedom.
- 5 Let the expansive Doors be widely opened, like wives who
 deck their beauty for their husbands.
 Lofty, celestial, all-impelling Portals, admit the Gods and
 give them easy entrance.
- 6 Pouring sweet dew's let holy Night and Morning, each close
 to each, be seated at their station,—
 Lofty, celestial Dames with gold to deck them, assuming all
 their fair and radiant beauty.
- 7 Come the two first celestial sweet-voiced Hotars, arranging
 sacrifice for man to worship,
 As singers who inspire us in assemblies, showing the eastward
 light with their direction.
- 8 Let Bhârati come quickly to our worship, and Iîâ showing like
 a human being.
 So let Sarasvati and both her fellows, deft Goddesses, on this
 fair grass be seated.
- 9 Hotar more skilled in sacrifice, bring hither with speed to-day
 God Tvashtar, thou who knowest,
 Even him who formed these two, the Earth and Heaven, the
 Parents, with their forms, and every creature.

See preceding hymns addressed to the same deities and deified objects:
 I. 13; 142, 188; II. 3; III. 4; V. 5; VII. 2; and IX. 5.

¹ *Jâtavedas* and *Tanûnapât* are names of Agni. The *Doors* of the sacrificial

- 10 Send to our offerings which thyself thou balmeſt the Companies of Gods in ordered ſeaſon.
Agni, Vanaspati the Immolator ſweeten our offered gift with meath and butter.
- 11 Agni, as ſoon as he was born, made ready the ſacrifice, and was the Gods' preceſſor.
May the Gods eat our offering conſecrated according to the true Prieſt's voice and guidance.

HYMN CXI.

Indr

- BRING forth your ſacred ſong ye prudent ſingers, even as are the thoughts of human beings.
Let us draw Indra with true deeds anear us: he loves our ſongs, the Hero, and is potent.
- 2 The hymn ſhone brightly from the ſeat of worſhip: to the kine came the Bull, the Heifer's Offspring.
With mighty bellowing hath he ariſen, and hath pervaded even the ſpacious regions.
- 3 Indra knows, verily, how to hear our ſinging, for he, victorious, made a path for Sûrya.
He made the Cow, and he became the Sovran of Heaven primeval, matchleſs, and unſhaken.
- 4 Praiſed by Angiraſes, Indra demolished with might the work of the great watery monſter.
Full many regions, too, hath he pervaded, and by his truth ſupported earth's foundation.
- 5 The counterpart of heaven and earth is Indra: he knoweth all libations, ſlayeth Œuſhna.
The vaſt ſky with the Sun hath he extended, and, beſt of pillars, ſtayed it with a pillar.
- 6 The Vritra-ſlayer with his bolt felled Vritra: the magic of the godleſs, waxen mighty,
Here haſt thou, Bold Aſſailant, holdly conquered. Yea, theſe thine arms, O Maghvan, were potent.

2 *The kine*: who are milked for ſacrificial purpoſes. *The Bull*: Indra. *The Heifer's Offering*: cp. IV. 18. 10: 'The Heifer hath brought forth the ſtrong the mighty, the unconquerable Bull, the furious Indra.' The Heifer is Aditi.

3 *He made the Cow*: the words *mēdm* . . . *gôh*, the cow, 'the female of the bull.'—Muir; 'Des Stieres Weib,'—Grassmann,—are difficult. Prof. Ludwig ſuggests that the earth may be intended.

- 7 When the Dawns come attendant upon Sârya their rays discover wealth of divers colours.
The Star of heaven is seen as 'twere approaching: none knoweth aught of it as it departeth.
- 8 Far have they gone, the first of all these waters, the waters that flowed forth when Indra sent them.
Where is their spring, and where is their foundation? Where now, ye Waters, is your inmost centre?
- 9 Thou didst free rivers swallowed by the Dragon; and rapidly they set themselves in motion,
Those that were loosed and those that longed for freedom.
Excited now to speed they run unresting.
- 10 Yearning together they have sped to Sindhu: the Fort-destroyer, praised, of old, hath loved them.
Indra, may thy terrestrial treasures reach us, and our full songs of joy approach thy dwelling.

HYMN CXII

Indra.

- DRINK of the juice, O Indra, at thy pleasure, for thy first draught is early morn's libation.
Rejoice, that thou mayst slay our foes, O Hero, and we with lauds will tell thy mighty exploits.
- 2 Thou hast a car more swift than thought, O Indra; thereon come hither, come to drink the Soma.
Let thy Bay Steeds, thy Stallions, hasten hither, with whom thou comest nigh and art delighted.
- 3 Deck out thy body with the fairest colours, with golden splendour of the Sun adorn it.
O Indra, turn thee hitherward invited by us thy friends; be seated and be joyful.
- 4 O thou whose grandeur in thy festive transports not even these two great worlds have comprehended.
Come, Indra, with thy dear Bay Horses harnessed, come to our dwelling and the food thou lovest.
- 5 Pressed for thy joyous banquet is the Soma, Soma whereof thou, Indra, ever drinking,
Hast waged unequalled battles with thy foemen, which prompts the mighty flow of thine abundance.

* 7 The Star of heaven: the Sun. *Departeth*: on its nightly journey from west to east.

- 6 Found from of old is this thy cup, O Indra : O Śatakrat
 drink therefrom the Soma.
 Filled is the beaker with the meath that gladdens, the beak
 which all Deities delight in.
- 7 From many a side with proffered entertainment the folk a
 calling thee, O Mighty Indra.
 These our libations shall for thee be richest in sweet meat
 drink thereof and find them pleasant.
- 8 I will declare thy deeds of old, O Indra, the mighty acts whic
 thou hast first accomplished.
 In genuine wrath thou loosenedst the mountain so that th
 Brahman easily found the cattle.
- 9 Lord of the hosts, amid our hands be seated : they call th
 greatest Sage among the sages.
 Nothing is done, even far away, without thee : great, wondrou
 Maghavan, is the hymn I sing thee.
- 10 Aim of our eyes be thou, for we implore thee, O Maghava
 Friend of friends and Lord of treasures.
 Fight, Warrior strong in truth, fight thou the battle : give u
 our share of undivided riches.

HYMN CXIII.

Indr

- THE Heavens and the Earth accordant with all Gods encou
 aged graciously that vigorous might of his.
 When he came showing forth his majesty and power, he dran
 of Soma juice and waxed exceeding strong.
- 2 This majesty of his Vishnu extols and lauds, making the stal
 that gives the meath flow forth with might.
 When Indra Maghavan with those who followed him had smi
 ten Vṛitra he deserved the choice of Gods.
- 3 When, bearing warlike weapons, fain to win thee praise, tho
 mettest Vṛitra, yea, the Dragon, for the fight,
 Then all the Maruts who were gathered with thee there e
 tolled, O Mighty One, thy powerful majesty.
- 4 Soon as he sprang to life he forced asunder hosts : forward th
 Hero looked to manly deed and war.
 He cleft the rock, he let concurrent streams flow forth, an
 with his skilful art established the heavens' wide vault.
- 5 Indra hath evermore possessed surpassing power : he forced
 far from each other, heaven and earth apart.
 He hurled impetuous down his iron thunderbolt, a joy to Varu
 na's and Mitra's worshipper.

8 *The Brahman* : according to Śāyana. Brahmā who is identified with Bṛ

- 6 Then to the mighty powers of Indra, to his wrath, his the fierce
Stormer, loud of voice, they came with speed ;
What time the Potent One rent Vṛitra with his strength, who
held the waters back, whom darkness compassed round.
- 7 Even in the first of those heroic acts which they who strove
together came with might to execute,
Deep darkness fell upon the slain, and Indra won by victory
the right of being first invoked.
- 8 Then all the Gods extolled, with eloquence inspired by draughts
of Soma juice, thy deeds of manly might.
As Agni eats the dry food with his teeth, he ate Vṛitra, the
Dragon, maimed by Indra's deadly dart.
- 9 Proclaim his many friendships, met with friendship, made
with singers, with the skilful and the eloquent.
Indra, when he subdues Dhuni and Chumuri, lists to Dabhi'ti
for his faithful spirit's sake.
- 0 Give riches manifold with noble horses, to be remembered
while my songs address thee.
May we by easy paths pass all our troubles : find us this day
a ford wide and extensive.

HYMN CXIV.

Viṣvedevas.

Two perfect springs of heat pervade the Threefold, and come
for their delight is Mātariṣvan.

Craving the milk of heaven the Gods are present : well do
they know the praise-song and the Sāman.

- 2 The priests heard far away, as they are ordered, serve the
three Nirṛitis, for well they know them.

Sages have traced the cause that first produced them, dwelling
in distant and mysterious chambers.

6 *They came* : it is uncertain whether the Gods, or the Maruts, or the waters are the understood subject.

7 *Deep darkness fell upon the slain* : ' Vṛitra being slain, the thick darkness was destroyed.'—Wilson.

8 *He ate* : Indra utterly destroyed him. Śāyana explains in a more matter-of-fact way : people devoured Vṛitra, that is, the food produced by the waters which were no longer obstructed by him.

9 *Dhuni and Chumuri* were demons and enemies of Indra's friend Dabhi'ti. See Vol. I., Index.

1 *Springs of heat* : *gharmā* : Agni and Sūrya. *The Threefold* : the universe, sky, firmament, and earth. *Mātariṣvan* : Vāyu, according to Śāyana. ' Thus we have here the well-known triad, Agni, Vāyu, Sūrya.'—Ludwig.

2 *Three Nirṛitis* : according to Śāyana, heaven, mid-air, and earth, or the deities that control them. Prof. Ludwig thinks that the Dawns are meant,

- 3 The Youthful One, well-shaped, with four locks braided, brightened with oil, puts on the ordinances.
Two Birds of mighty power are seated near her, there where the Deities receive their portion.
- 4 One of these Birds hath passed into the sea of air : thence looks round and views this universal world.
With simple heart I have beheld him from afar : his Mother kisses him and he returns her kiss.
- 5 Him with fair wings though only One in nature, wise single shape, with songs, in many figures.
While they at sacrifices fix the metres, they measure twelve chalices of Soma.
- 6 While they arrange the four and six-and-thirty, and in order, up to twelve, the measures,
Having disposed the sacrifice thoughtful sages send the forward with the Rich and Sâman.
- 7 The Chariot's majesties are fourteen others : seven sages lead it onward with their voices.
Who will declare to us the ford Âpnâna, the path where they drink first draughts of Soma?
- 8 The fifteen lauds are in a thousand places : that is as vast as heaven and earth in measure.
A thousand spots contain the mighty thousand. Vâk spreads forth as far as Prayer extendeth.

3 *The Youthful One* : the altar, represented as a woman. *With four braided* quadrangular, according to Sâyana. *Puts on the ordinances* : dressed or arranged in the manner prescribed for sacrifice. *Two Birds* : probably Agni and Soma. According to Sâyana, the husband and his wife, the Yajamâna and the Brahman.

4 *One* : Agni as the Sun. *His mother* : perhaps, as Prof. Ludwig says, Dawn.

5 *Thirty-six grahas*, chalices, or saucers for Soma juice or other libations are to be used at the Agnishtoma, and four in addition at the Atysagnî sacrifice. *The measures* : the proper metres for particular rites or parts of the service. *The Car* : the sacrifice. *Rich* : the holy verse that is recited. *Sâman* : the psalm that is sung or chanted.

7 *Majesties* : the abstract used for the concrete, the mighty ones, protect the priests. *The ford Âpnâna* : the passage leading to the place of sacrifice. *They* : the Gods.

8 *That* : meaning the fifteen lauds regarded as a whole. *The thousand* : the meaning is uncertain : 'the thousand great (functions) in a thousand places.'—Wilson. This means, according to Sâyana, that the function of the body has its appropriate object. Dr. Muir translates : 'There are a thousand times fifteen *ukthas* A thousand times a

What sage hath learned the metres' application? Who hath
gained Vâk, the spirit's aim and object?
Which ministering priest is called eighth Hero? Who then
hath tracked the two Bay Steeds of Indra?
Yoked to his chariot-pole there stood the Coursers: they only
travel round earth's farthest limits.
These, when their driver in his home is settled, receive the
allotted meed of their exertion.

HYMN CXV.

Agni.

VERILY wondrous is the tender Youngling's growth who never
draweth nigh to drink his Mothers' milk.
As soon as she who hath no udder bore him, he, faring on his
great errand, suddenly grew strong.

Then Agni was his name, most active to bestow, gathering up
the trees with his consuming tooth;
Skilled in fair sacrifice, armed with destroying tongue, im-
petuous as a bull that snorteth in the mead.

Praise him, your God who, bird-like, rests upon a tree, scatter-
ing drops of juice and pouring forth his flood,
Speaking aloud with flame as with his lips a priest, and broad-
ening his paths like one of high command.

Thou Everlasting, whom, far-striding fain to burn, the winds,
uninterrupted, never overcome,

They have approached, as warriors eager for the fight, heroic
Trita, guiling him to gain his wish.

Thi Agni is the best of Kanvas, Kanvas' Friend, Conqueror
of the foe whether afar or near.

May Agni guard the singers, guard the princes well: may
Agni grant to us our princes' gracious help.

Do thou, Supitrya, swiftly following, make thyself the lord of
Jâtavedas, mightiest of all,

9 Eighth Hero: Agni is meant, as presiding over the seven *pitrivjas* or ministering priests.

1 His Mothers are the two fire-sticks, the lower of which, in which the spark produced, being *she who hath no udder*.

4 Trita: according to Sâyana, him who is stationed in the three fire-receptacles, that is, Agni.

5 Kanvas: a well-known family with which Upastuta was connected. According to Sâyana, worshippers in general are meant:—'the most earnest eulogists, the friend of those who praise him'—Wilson.

6 Supitrya ('who hath fair ancestors.'—Wilson) seems to be an epithet of Agni, as addressed by himself. Sâyana applies it to Agni. The conclusion of the stanza is difficult. The translation of the first half, which is addressed by Ludwig, is somewhat conjectural. *Thirsty land*: Agni by his

Who surely gives a boon even in thirsty land, most power
prepared to aid us in the wilds.

7 Thus noble Agni with princes and mortal men is lauded,
cellent for conquering strength with chiefs,
Men who are well-disposed as friends and true to Law, as
as the heavens in majesty surpass mankind.

8 O Son of Strength, Victorious, with this title Upastuta's m
potent voice reveres thee.

Blest with brave sons by thee we will extol thee, and lengt
out the days of our existence.

9 Thus, Agni, have the sons of Vṛishṭihavya, the Rishis,
Upastutas invoked thee.

Protect them, guard the singers and the princes. W
Vashat! have they come, with hands uplifted, with t
uplifted hands and cries of Glory!

HYMN CXVI.

11

DRINK Soma juice for mighty power and vigour, drink, Str
est One, that thou mayst smite down Vṛitra.

Drink thou, invoked, for strength, and riches: drink thou
fill of meath and pour it down, O Indra.

2 Drink of the foodful juice stirred into motion, drink what t
choosest of the flowing Soma.

Giver of weal, be joyful in thy spirit, and turn thee hit
ward to bless and prosper.

3 Let heavenly Soma gladden thee, O Indra, let that eff
among mankind delight thee.

Rejoice in that whereby thou gavest freedom, and that wher
thou conquerest thy foemen.

4 Let Indra come, impetuous, doubly mighty, to the po
juice, the Bull, with two Bay Coursers.

With juices pressed in milk, with meath presented, glut
more thy bolt, O Foe-destroyer.

5 Dash down, outflaming their sharp flaming weapons, the str
holds of the men urged on by demons.

I give thee, Mighty One, great strength and conquest
meet thy foes and rend them in the battle.

Prof. Grassmann observes: 'Das Lied enthält, namentlich in Vers
manches Dunkle, sodass hier die Auslegung zweifelhaft bleibt.'

1 *Pour it down*: 'shower down (blessings).'-Wilson.

3 *Givest freedom*: by slaying Vṛitra: or, riches, according to translate

4 *Foe-destroyer*: *aruṣakā*: according to the St. Petersburg, times a th

St. Petersburg, times a th

- 6 Extend afar the votary's fame and glory, as the firm archer's strength drives off the foeman.
Ranged on our side, grown strong in might that conquers, never defeated, still increase thy body.
- 7 To thee have we presented this oblation: accept it, Sovran Ruler, free from anger.
Juice, Maghavan, for thee is pressed and ripened: eat, Indra, drink of that which stirs to meet thee.
- 8 Eat, Indra, these oblations which approach thee: be pleased with food made ready and with Soma.
With entertainment we receive thee friendly: effectual be the sacrificer's wishes.
- 9 I send sweet speech to Indra and to Agni: with hymns I speed it like a boat through waters.
Even thus, the Gods seem moving round about me, the fountains and bestowers of our riches.

HYMN CXVII.

Liberality.

THE Gods have not ordained hunger to be our death: even to the well-fed man comes death in varied shape.

The riches of the liberal never waste away, while he who will not give finds none to comfort him.

- 1 The man with food in store who, when the needy comes in miserable case begging for bread to eat, hardens his heart against him—even when of old he did him service—finds not one to comfort him.

bounteous is he who gives unto the beggar who comes to him in want of food and feeble.

Success attends him in the shout of battle. He makes a friend of him in future troubles.

No friend is he who to his friend and comrade who comes imploring food, will offer nothing.

Let him depart—no home is that to rest in—, and rather seek a stranger to support him.

Let the rich satisfy the poor implorer, and bend his eye upon a longer pathway.

As the firm archer's strength: the construction is obscure:—'(stretch thy strength like strong bows against our enemies.'—Wilson.

hymn eulogizes Liberality, or Bounty in the shape of gifts of wealth

To be our death: men must not attempt to justify their refusal of food to the hungry by saying that the Gods send hunger as a punishment for sin.

Riches come now to one, now to another, and like the wheel
of cars are ever rolling.

- 6 The foolish man wins food with fruitless labour: that food-
I speak the truth—shall be his ruin.

He feeds no trusty friend, no man to love him. All guilt
he who eats with no partaker.

- 7 The ploughshare ploughing makes the food that feeds us, at
with its feet cuts through the path it follows.

Better the speaking than the silent Brahman: the liberal frier
outvalues him who gives not.

- 8 He with one foot hath far outrun the biped, and the two-foot
catches the three-footed.

Four-footed creatures come when bipeds call them, and stan
and look where five are met together.

- 9 The hands are both alike: their labour differs. The yield
sister milch-kine is unequal

Twins even differ in their strength and vigour: two, even kin
men, differ in their bounty.

HYMN CXVIII.

Ag

AGNI, refulgent among men thou slayest the devouring fiend
Bright Ruler in thine own abode.

- 2 Thou springest up when worshipped well: the drops of but
are thy joy

When ladles are brought near to thee.

- 3 Honoured with gifts he shines afar, Agni adorable with sor
The dripping ladle balms his face.

6 *Shall be his ruin:* with reference to stanza 1.

7 Active exertion is necessary for success. *The speaking Brahman*—
priest who duly discharges the task of recitation for which he is engaged
‘A Brahman expounding (the Veda).’—Wilson.

8 The victory is not always theirs who appear to be more richly endowed
than others. *He with one foot: ekapād*, the Sun appears to be met
elsewhere called *Aja-Ekapād*. See VI 50. 14. *The biped* is man. *The 11*
footed is the old man who walks with a staff and is overtaken by one
does not require such assistance. *Four-footed creatures*: dogs. *Five*: set
men together; the dogs being at first uncertain whether their masters
among them or not. *Panktṛ*, sets of five, is apparently used with refer
to the one, two, three, and four in the preceding compound words. Or
explain *panktṛ* by ‘steps’ or ‘traces.’

I have adopted the explanation given by the authors of the *Sieb*
Lieder

9 All men should be liberal; but we must not expect all to be eq
generous

The hymn has been translated by Dr. Muir, *O. S. Texts*. V. pp. 431—44

- 4 Agni with honey in his mouth, honoured with gifts, is balmed
with oil,
Refulgent in his wealth of light.
- 5 Praised by our hymns thou kindest thee, Oblation-bearer, for
the Gods :
As such do mortals call on thee.
- 6 To that Immortal Agni pay worship with oil, ye mortal men,—
Lord of the house, whom none deceive.
- 7 O Agni, burn the Rākshasas with thine unconquerable flame :
Shine guardian of Eternal Law.
- 8 So, Agni, with thy glowing face burn fierce against the female
fiends,
Shining among Urukshayas.
- 9 Urukshayas have kindled thee, Oblation-bearer, thee, with
hymns.
Best Worshipper among mankind.

HYMN CXIX.

Indra.

- THIS, even this was my resolve, to win a cow, to win a steed :
Have I not drunk of Soma juice ?
- 2 Like violent gusts of wind the draughts that I have drunk
have lifted me :
Have I not drunk of Soma juice ?
- 3 The draughts I drank have borne me up, as fleet-foot horses
draw a car :
Have I not drunk of Soma juice ?
- 4 The hymn hath reached me, like a cow who lows to meet her
darling calf :
Have I not drunk of Soma juice ?
- 5 As a wright bends a chariot-seat so round my heart I bend the
hymn :
Have I not drunk of Soma juice ?
- 6 Not as a mote within the eye count the Five Tribes of men
with me :
Have I not drunk of Soma juice ?

8 *Urukshayas* : members of the Rishi's family.

The Rishi is Indra himself in the form of Lava. He describes his sensations after drinking Soma juice. But see Bergaigne, I. 151, who considers it to be the utterance of an exhilarated mortal.

1 To win a cow : to strengthen and inspirit himself for battle, and so to win kine and horses for his worshippers.

6 Śaṅkara explains differently.—The five castes have not eluded the glance

- 7 The heavens and earth themselves have not grown equal to one half of me :
Have I not drunk of Soma juice ?
- 8 I in my grandeur have surpassed the heavens and all this spacious earth :
Have I not drunk of Soma juice ?
- 9 Aha ! this spacious earth will I deposit either here or there
Have I not drunk of Soma juice ?
- 10 In one short moment will I smite the earth in fury here or there :
Have I not drunk of Soma juice ?
- 11 One of my flanks is in the sky ; I let the other trail below :
Have I not drunk of Soma juice ?
- 12 I, greatest of the Mighty Ones, am lifted to the firmament :
Have I not drunk of Soma juice ?
- 13 I seek the worshipper's abode ; oblation-bearer to the Gods
Have I not drunk of Soma juice ?

HYMN CXX.

Indra

- 1 In all the worlds That was the Best and Highest whence sprang
the Mighty Gods, of splendid valour.
As soon as born he overcomes his foemen, he in whom all who
lend him aid are joyful.
- 2 Grown mighty in his strength, with ample vigour, he as a fo-
strikes fear into the Dâsa,
Eager to win the breathing and the breathless. All sang thy
praise at banquet and oblation.
- 3 All concentrate on thee their mental vigour, what time these
twice or thrice, are thine assistants.

11 Cp. III. 32. 11.

13 This stanza is difficult. The word *grihó* is unintelligible, and *grihan* as Prof. Ludwig suggests, should, perhaps, be read instead. *Oblation-bearer* Indra, in his excitement, fancies that he is Agni. Prof. Grassmann, who with Dr. Muir, considers *grihó* to mean servant or minister, places the stanza in his Appendix as a fragment from a hymn to Agni.

The hymn has been translated by Dr. Muir. *O S Texts*. V. p. 91. by the authors of the *Siebenzig Lieder*, and by Prof. Peterson, *Hymns from the Rigveda* (Bombay Sanskrit Series).

1 *That* : meaning, according to Sāyana, Brahma the original cause of the universe.

2 *Eager to win* : Prof. Ludwig makes *sāni* an infinitive. *Sāniḥ* may be the correct reading. See Grassmann, *Wörterbuch zum Rigveda*. *The breathing and the breathless* : the animate and the inanimate world.

3 *Mental vigour* : *krātum* : 'adoration.'—Wilson. *These* : Soma juice *Twice or thrice* : with reference, perhaps, to the three daily libations. *Wh*

Blend what is sweeter than the sweet with sweetness: win quickly with our meath that meath in battle.

Therefore in thee too, thou who winnest riches, at every banquet are the sages joyful.

With mightier power, Bold God, extend thy firmness: let not malignant Yâudhânas harm thee.

Proudly we put our trust in thee in battles, when we behold great wealth the prize of combat.

I with my words impel thy weapons onward, and sharpen with my prayer thy vital vigour.

Worthy of praises, many-shaped, most skilful, most energetic, Aptya of the Âptyas:

He with his might destroys the seven Dânus, subduing many who were deemed his equals.

Thou in that house which thy protection guardeth bestowest wealth, the higher and the lower.

Thou stablishest the two much-wandering Mothers, and bringest many deeds to their completion.

Bṛihaddiva, the foremost of light-winners, repeats these holy prayers, this strength to Indra.

He rules the great self-luminous fold of cattle, and all the doors of light hath he thrown open.

Thus hath Bṛihaddiva, the great Atharvan, spoken to Indra as himself in person.

The spotless Sisters, they who are his Mothers, with power exalt him and impel him onward.

sweeter than the sweet: thine own celestial Soma. Sâyana explains the stanza differently:—'To thee all (worshippers) offer adoration, whether those sacrificers be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey with honey.'—Wilson. The 'two or three,' according to Sâyana, are the sacrificer and his wife and child, and the second line of the stanza contains a reference to the propagation of children.

1 *Aptya*: the name of a class of deities, of which Trita Aptya is the chief. 'lost accessible of the accessible.'—Wilson. The first line is without a verb: praise him, may be understood. *Dânus*: a class of demons.

2 *The higher and the lower*: heavenly and earthly. *Mothers*: Heaven and Earth.

3 *Foremost of light-winners*: according to Sâyana, 'chief of Rishis, and joyer of heaven, or servant of Âditya, the Sun, Indra.' *Fold of cattle*: a region of light.

4 *The great Atharvan*: 'the great priest.'—Grassmann. *As himself*: he identifies himself with the God whom he worships. *The spotless Sisters, they who are his Mothers*: according to Sâyana, the sister rivers which abide in the upper earth. Von Roth adopts the reading of Atharva-veda V. 2. 9, *matas-* *matas-* earth, instead of the *matas-*earth of the text. Heaven and Earth appear to be intended.

HYMN CXXI.

Ka

IN the beginning rose Hiranyagarbha, born Only Lord of all created beings.

He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation ?

2 Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge :

The Lord of death, whose shade is life immortal. What God shall we adore with our oblation ?

3 Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers ;

He who is Lord of men and Lord of cattle. What God shall we adore with our oblation ?

4 His, through his might, are these snow-covered mountains and men call sea and Rasā his possession :

His arms are these, his are these heavenly regions. What God shall we adore with our oblation ?

5 By him the heavens are strong and earth is steadfast, by him light's realm and sky-vault are supported :

By him the regions in mid-air were measured. What God shall we adore with our oblation ?

6 To him, supported by his help, two armies embattled look while trembling in their spirit,

When over them the risen Sun is shining. What God shall we adore with our oblation ?

7 What time the mighty waters came, containing the universe germ, producing Agni,

Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation ?

Ka, kah, (quis) meaning Who ? that is, the Unknown God, has been applied as a name to Prajāpati, and to other Gods, from a forced interpretation of the interrogative pronoun which occurs in the refrain of each verse of the hymn.

1 *Hiranyagarbha* : literally 'the gold-germ ;' 'source of golden-light the Sun-god 'as the great power of the universe, from which all other powers and existences, divine and earthly, are derived, a conception which is the nearest approach to the later mystical conception of Brahmā, the creator of the world.'—Wallis. *What God : kāmāi devāya* : cui deo ? According to other 'Worship we Ka the God with our oblation.' According to Ludwig, the meaning is 'What other God than Prajāpati shall we worship ?'

2 *Breathes and slumbers* : that is of Gods and men. *Of men and . . . cattle* literally, 'of quadruped and biped.'

4 *Sea* : air. *Rasā* : the mythical river of the firmament. Cf. X. 108. 1.

7 *Thence* : from the coming of the waters. *One spirit* : *ekah*, one, in the sense of a single, undivided, and is omniscient.

- 8 He in his might surveyed the floods containing productive force and generating Worship.
He is the God of gods, and none beside him. What God shall we adore with our oblation?
- 9 Ne'er may he harm us who is earth's Begetter, nor he whose laws are sure, the heavens' Creator,
He who brought forth the great and lucid waters. What God shall we adore with our oblation?
- 10 Prajapati! thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee: may we have store of riches in possession.

HYMN CXXII.

Agni.

- 1 PRAISE the God of wondrous might like Indra, the lovely pleasant Guest whom all must welcome.
May Agni, Priest and Master of the household, give hero strength and all-sustaining riches.
- 2 O Agni, graciously accept this song of mine, thou passing wise who knowest every ordinance.
Enwrapped in holy oil further the course of prayer: the Gods bestow according to thy holy law.
- 3 Immortal, wandering round the seven stations, give, a liberal Giver, to the pious worshipper,
Wealth, Agni, with brave sons and ready for his use: welcome the man who comes with fuel unto thee.
- 4 The seven who bring oblations worship thee, the Strong, the first, the Great Chief Priest, Ensign of sacrifice,
The oil-anointed Bull, Agni who hears, who sends as God full hero strength to him who freely gives.

8 *Generating Worship*: 'giving birth to sacrifice.'—Wilson.

10 *Prajapati*: Lord of life, creatures or creation. Savitar the Sun God is so called in IV. 53. 2. and Soma Pavamāna in IX. 5. 9. Prajapati was afterwards the name of a separate God, the bestower of progeny and cattle, and sometimes invoked as the Creator.

The hymn has been translated by Dr. Muir, *O. S. Texts*, IV., pp. 16, 17; by Prof. Max Müller, *A. S. Lit.*, p. 569, and *Vedic Hymns, Part I.* (Sacred Books of the East, XXXII) p. 1. by Mr. Wallis, *Cosmology of the Rigveda*, p. 50f; by Prof. Peterson, *Hymns from the Rigveda*; and by Dr. L. Scherman, *Philosophische Hymnen Aus der Rig- und Atharva-veda-Samhitā*, p. 24.

1 Like Indra: *vasum ná*: like the Vasu, or chief Vasu. 'Like the sun'—Wilson. *Riches*: or *viands*.

3 *Seven stations*: regions of the universe, according to Sāyana.

4 The seven: the anointed.

- 5 First messenger art thou, meet for election : drink thou thy
 ill invited to the Amrit.
 The Maruts in the votary's house adorned thee ; with lauds
 the Bhṛigus gave thee light and glory.
- 6 Making the teeming Cow for all-sustaining food, O Wise One,
 for the worship-loving worshipper,
 Thou, Agni, dropping oil, thrice lighting works of Law, show-
 est thy wisdom circling home and sacrifice.
- 7 They who at flushing of this dawn appointed thee their mes-
 senger, these men have paid thee reverence.
 Gods strengthened thee for work that must be glorified, Agni,
 while they made butter pure for sacrifice.
- 8 Arrangers in our synods, Agni, while they sang, Vasishṭha's
 sons have called thee down, the Potent One.
 Maintain the growth of wealth with men who sacrifice. Ye
 Gods, preserve us with your blessings evermore.

HYMN CXXIII.

Vena.

- SÆ, Vena, born in light, hath driven hither, on chariot of the
 air, the Calves of Pṛi ni.
 Singers with hymns caress him as an infant there where the
 waters and the sunlight mingle.
- 2 Vena draws up his wave from out the ocean : mist-born, the
 fair one's back is made apparent.
 Brightly he shone aloft on Order's summit : the hosts sang
 glory to their common birthplace.
- 3 Full many, lowing to their joint-possession, dwelling together
 stood the Darling's Mothers.
 Ascending to the lofty height of Order, the bands of singers
 sip the sweets of Amrit.

7 *Gods* : here meaning priests 'Verily there are two kinds of gods ; for, indeed, the gods are the gods, and the Brāhmanas who have studied and teach holy lore are the human gods' (*Śatapatha-Brāhmaṇa*, II. 2. 2. 6 ; S. B. E. XII. 309).

Vena, 'the loving Sun' of I. 83. 5, *Kānta* or 'the beloved,' is said by the Scholiast in this place to be *madhyasthāno devaḥ* 'the God of the middle region.' He is, apparently, the Sun as he rises in the mist and dew of the morning.

1 *Pṛiṇi*, the Speckled Cow, is the variegated cloud, and her *Calves* are the masses of mist which the Sun dispels.

2 *Ocean* : the sea of air. *On Order's summit* : 'on the summit of nature's course.'—Wallis. *Order*, here and in the following stanza, is Kosmos, the ordered or law-regulated universe. *Common birthplace* : the sky.

3 *Joint-possession* : the child which they have produced in common. *The Darling's Mothers* : the Dawns, or the Waters, or the songs.

- 4 Knowing his form, the sages yearned to meet him : they have come nigh to hear the wild Bull's bellow.
Performing sacrifice they reached the river : for the Gandharva found the immortal waters.
- 5 The Apsaras, the Lady, sweetly smiling, supports her Lover in sublimest heaven.
In his Friend's dwelling as a Friend he wanders : he, Vena, rests him on his golden pinion.
- 6 They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward ;
On thee with wings of gold, Varuṇa's envoy, the Bird that hasteneth to the home of Yama.
- 7 Erect, to heaven hath the Gandharva mounted, pointing at us his many-coloured weapons ;
Clad in sweet raiment beautiful to look on, for he, as light, produceth forms that please us.
- 8 When as a spark he cometh near the ocean, still looking with a vulture's eye to heaven,
His lustre, joying in its own bright splendour, maketh dear glories in the lowest region.

4 *The wild Bull's bellow* : the sound made by the dropping Soma juice. *The Gandharva* : Vena, the rising Sun.

5 *The Apsaras* : the celestial nymph who symbolizes the waters of heaven. *Her Lover* : Vena, the Gandharva, Surya. 'Our hymn illustrates the two senses in which the sun is brought into connection with the waters ; first, as penetrating with his beams the watery masses of the sky, and secondly in the assimilation of his light to the waters, as soma or ambrosia, whence the depths of light become the aerial ocean. This association is stereotyped in the union of the Gandharvas and the Apsaras.'—Wallis. *His Friend's dwelling*. the mansion of his father the Heaven.

6 *Varuṇa's envoy* : the setting sun Cf VII 87 6 *Yama* : Cf. X. 14. 7.

7 *Clad in sweet raiment* : *surabhi*, sweet, may, as Mr. Wallis conjectures, be play on the word *gandhā*, occurring in the name Gandharva. Stanzas 7 and 8 merely recapitulate, as Ludwig observes, the deeds of Surya, first as the light of living men and then as the illuminator of the regions below the earth.

The hymn is one of the obscurest in the whole Rigveda. Mahidhara interprets Vena by *chandra*, the Moon. Wilson says : 'The general purport of the Hita makes it [Vena] equivalent to the thunder-cloud.' Von Roth, whom Brunsmann follows, identifies Vena Gandharva with the Rainbow. According to Ludwig Vena is the Moon and the Gandharva is the Sun. Mr. Wallis has translated and explained the hymn in his *Cosmology of the Rigveda*, pp. 34 ff. for a different interpretation see Hillebrandt, *V. M.*, I 430ff. and Ludwig's criticisms thereon (*Ueber die neuesten Arbeiten*, u. s. w., p. 109f). See also Bertrams, II. 38—40.

HYMN CXXIV.

Agni, Etc

- COME to this sacrifice of ours, O Agni, threefold, with seven threads and five divisions.
 Be our oblation-bearer and preceder: thou hast lain long enough in during darkness.
- 2 I come a God foreseeing from the godless to immortality by secret pathways,
 While I, ungracious one, desert the gracious, leave mine own friends and seek the kin of strangers.
- 3 I, looking to the guest of other lineage, have founded many a rule of Law and Order.
 I bid farewell to the Great God, the Father, and, for neglect, obtain my share of worship.
- 4 I tarried many a year within this altar: I leave the Father, for my choice is Indra.
 Away pass Agni, Varuṇa, and Soma. Rule ever changes: thus I come to favour.
- 5 These Asuras have lost their powers of magic. But thou, O Varuṇa, if thou dost love me,
 O King, discerning truth and right from falsehood, come and be Lord and Ruler of my kingdom.
- 6 Here is the light of heaven, here all is lovely; here there is radiance, here is air's wide region.
 Let us two slaughter Vṛitra. Forth, O Soma! Thou art oblation: we therewith will serve thee.

1 Indra speaks. *Threefold*: performed with three daily libations; or comprising the *pākayajña*, the *haviryajña*, and the *somayajña*, the simple domestic oblation, the oblation of clarified butter, etc., and the offering of Soma juice. *With seven threads*: conducted by the seven chief priests. *With five divisions*: with five oblations, or regulated by the Yajamāna and four of the chief priests, according to Śāyana. The exact meaning is uncertain.

2 Agni speaks. He has left Varuṇa, originally the Supreme Deity, whose power was waning, and associated himself with Indra who has superseded that God. *From the godless*: from Varuṇa who in the decline of his supremacy has neglected Agni and sacrifice. Śāyana interprets the first line differently:—'From being no divinity I issue a divinity from the cave at the solicitation (of the gods), and being manifest I attain immortality.'—Wilson. *Seek the kin of strangers*: come to be born and domesticated in a new place with Indra.

3 *Of other lineage*: of the other branch; terrestrial fire. *Father*: Varuṇa.

4 *Within this altar*: or, close to this Varuṇa. *This*: the supremacy of Indra.

5 Indra speaks. *These Asuras*: Agni, Varuṇa, and Soma. *Come and be Lord*: Indra offers Varuṇa spiritual and moral sovereignty as compensation for his loss of general supremacy.

6 *Let us two*: the exhortation is addressed by Indra to Soma. *Vṛitra*: the god's enemy in the shape of Varuṇa.

- 7 The Sage hath fixed his form by wisdom in the heavens: Varuna with no violence let the waters flow.
Like women-folk, the floods that bring prosperity have caught his hue and colour as they gleamed and shone.
- 8 These wait upon his loftiest power and vigour: he dwells in these who triumph in their Godhead
And they, like people who elect their ruler, have in abhorrence turned away from Vritra.
- 9 They call him Swan, the abhorrent flood's Companion, moving in friendship with celestial Waters.
The poets in their thought have looked on Indra swiftly approaching when Anushtup calls him.

HYMN CXXV.

Vak.

- I TRAVEL with the Rudras and the Vasus with the Âdityas and All-Gods I wander.
I hold aloft both Varuna and Mitra, Indra and Agni, and the Pair of Aśvins.
- 2 I cherish and sustain high-swelling Soma, and Tvashtar I support, Pūshan, and Bhaga.
I load with wealth the zealous sacrificer who pours the juice and offers his oblation.
- 3 I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.
Thus Gods have established me in many places with many homes to enter and abide in.
- 4 Through me alone all eat the food that feeds them,—each man who sees, breathes, hears the word outspoken.
They know it not, but yet they dwell beside me. Hear, one and all, the truth as I declare it.

7 The Sage: perhaps Soma, in answer to Indra's appeal; Mitra, according to Sâyana.

8 His loftiest power: the supreme might of Indra.

9 This stanza appears to have been added on account of the occurrence of the word *bibhatsindm* (abhorrentum) which seems to connect it with the preceding stanza where *bibhatsivah* (abhorrentes) occurs. *Swan*: *hansa*. *Sirya* the Sun-God is sometimes so called. Cf. IV. 40. 5 *Swiftly approaching when Anushtup calls him*: 'or the ceaselessly moving Indra, who is worthy to be praised with an *Anushtubh*.'—Wilson. Or, 'dancing the Anushtup,' according to Prof. Max Müller's interpretation.

M. Bergaigne has translated and explained this hymn. See *La Religion Védique*, III. pp. 145—149. See also Book IV. 42, for hints of the rivalry between Varuna and Indra.

Vak is Speech personified, the Word, the first creation and representative of Spirit, and the means of communication between men and Gods. Here

- 5 I, verily, myself announce and utter the word that Gods and men alike shall welcome.
I make the man I love exceeding mighty, make him a sage, a Rishi, and a Brahman.
- 6 I bend the bow for Rudra that his arrow may strike and slay the hater of devotion.
I rouse and order battle for the people, and I have penetrated Earth and Heaven.
- 7 On the world's summit I bring forth the Father: my home is in the waters, in the ocean.
Thence I extend o'er all existing creatures, and touch even yonder heaven with my forehead.
- 8 I breathe a strong breath like the wind and tempest, the while I hold together all existence.
Beyond this wide earth and beyond the heavens I have become so mighty in my grandeur.

HYMN CXXVI.

Viṣvedevas.

No peril, no severe distress, ye Gods, affects the mortal man
Whom Aryaman and Mitra lead, and Varuna, of one accord,
beyond his foes.

- 2 This very thing do we desire, Varuna, Mitra, Aryaman,
Whereby ye guard the mortal man from ~~some~~ distress, and lead him safe beyond his foes.
- 3 These are, each one, our present helps, Varuna, Mitra, Aryaman,
Best leaders, best deliverers to lead us on and bear us safe beyond our foes.

7 *The Father* · Heaven or Sky, produced from Vāk identified with Parā-mātmā, the supreme and universal Soul.

The hymn has been translated by Colebrooke, *Miscellaneous Essays*, I. 32; by the authors of the *Siebenzig Lieder*; by Prof. Peterson, *Hymns from the R̥gveda* (Bombay Sanskrit Series); and by Prof. Whitney, Notes to Colebrooke's *Essay on the Vedas*, p. 113.

Mr. Wallis observes: 'Vāc, "Speech" is celebrated alone in two whole hymns, X. 71. and X. 125., of which the former shows that the primary application of the name was to the voice of the hymn, the means of communication between heaven and earth at the sacrifice. The other hymn illustrates the constant assimilation of the varied phenomena of nature to the sacrifice; all that has a voice in nature, the thunder of the storm, the reawaking of life at dawn, with songs of rejoicing over the new birth of the world, are embodied in this Vāc in the same way as it is said of Brihaspati, that he embraces all things that are. It is thus another expression for that idea of the unity of the world, which we have seen crowning the mystical speculations of all the more abstract hymns of the collection.'—*Cosmology of the R̥gveda*, p. 85. See also Weber, *Vāc und λόγος*, *Indische Studien*, IX. 473—480. and Müller, *The Vedantic Philosophy*, 144—147.

- 4 Ye compass round and guard each man, Varuṇa, Mitra, Aryaman :
In your dear keeping may we be, ye who are excellent as guides beyond our foes.
- 5 Ādityas are beyond all foes,—Varuṇa, Mitra, Aryaman :
Strong Rudra with the Marut host, Indra, Agni let us call for weal beyond our foes.
- 6 These lead us safely over all, Varuṇa, Mitra, Aryaman,
These who are Kings of living men, o'er all troubles far away beyond our foes.
- 7 May they give bliss to aid us well, Varuṇa, Mitra, Aryaman :
May the Ādityas, when we pray, grant us wide shelter and defence beyond our foes.
- 8 As in this place, O Holy Ones, ye Vass freed even the Gauri when her feet were fettered,
So free us now from trouble and affliction : and let our life be lengthened still, O Agni.

HYMN CXXVII.

Night.

With all her eyes the Goddess Night looks forth approaching
many a spot :

She hath put all her glories on.

- 2 Immortal she hath filled the waste the Goddess hath filled
height and depth :

She conquers darkness with her light.

- 3 The Goddess as she comes hath set the Dawn her Sister in her
place :

And then the darkness vanishes.

- 4 So favour us this night, O thou whose pathways we have visited
As birds their nest upon the tree

- 5 The villagers have sought their homes, and all that walks
and all that flies,

Even the falcons fain for prey.

- 6 Keep off the she-wolf and the wolf ; O Ūrmyâ, keep the thief
away :

Easy be thou for us to pass.

¹ Gauri: the wild-cow, the female of the Gaur or Bos Gaurus. The
us are said to have delivered her from Vîśvânu the Gandharva.

² The waste: the expanded (firmament).—Wilson.

³ Ūrmyâ: . . .

- 7 Clearly, bath she come nigh to me who decks the dark with
richest hues :
O Morning, cancel it like debts.
- 8 These have I brought to thee like kine. O Night, thou Child
of Heaven, accept
This laud as for a conqueror.

HYMN CXXVIII.

Viṣvedevas

- LET me win glory, Agni, in our battles : enkindling thee, may
we support our bodies.
- May the four regions bend and bow before me : with thee for
guardian may we win in combat.
- 2 May all the Gods be on my side in battle, the Maruts led by
Indra, Vishnu, Agni.
- Mine be the middle air's extended region, and may the wind
blow favouring these my wishes.
- 3 May the Gods grant me riches ; may the blessing and invoca-
tion of the Gods assist me.
- Foremost in fight be the divine Invokers : may we, unwounded
have brave heroes round us.
- 4 For me let them present all mine oblations, and let my mind's
intention be accomplished.
- May I be guiltless of the least transgression : and, all ye Gods
do ye combine to bless us.
- 5 Ye six divine Expanses, grant us freedom : here, all ye Gods
acquit yourselves like heroes.
- Let us not lose our children or our bodies : let us not benefit
the foe, King Soma !
- 6 Baffling the wrath of our opponents, Agni, guard us as our
infallible Protector.
- Let these thy foes turn back and seek their houses, and let
their thought who watch at home be ruined.

8 *These : verses.*

1 *The four regions :* the King who is praying for assistance is about to undertake a *Digvijaya*, the subjugation of all neighbouring countries in all directions.

3 *Divine Invokers :* the Hotar-priests of the Gods. Sāyana explains differently :—'may my invokers of the gods be the first to propitiate them.'—Wilson.

5 *Six divine Expanses :* the four cardinal points and upper and lower spaces or, according to Sāyana, Heaven. Earth Day Night Water and Plants.

- 7 Lord of the world, Creator of creators : the saviour God who overcomes the foeman.
May Gods, Brihaspati, both Aṣvins shelter from ill this sacrifice and sacrificer.
- 8 Foodful, and much-invoked, at this our calling may the great Bull vouchsafe us wide protection.
Lord of Bay Coursers, Indra, bless our children : harm us not, give us not as prey to others.
- 9 Let those who are our foemen stay afar from us : with Indra and with Agni we will drive them off.
Vasus, Ādityas, Rudras have exalted me, made me far-reaching, mighty, thinker, sovran lord.

HYMN CXXIX.

Creation.

- THEN was not non-existent nor existent : there was no realm of air, no sky beyond it.
What covered in, and where ? and what gave shelter ? Was water there, unfathomed depth of water ?
- 2 Death was not then, nor was there aught immortal : no sign was there, the day's and night's divider.
That One Thing, breathless, breathed by its own nature : apart from it was nothing whatsoever.
- 3 Darkness there was : at first concealed in darkness this All was indiscriminated chaos.
All that existed then was void and formless : by the great power of Warmth was born that Unit.
- 4 Thereafter rose Desire in the beginning, Desire, the primal seed and germ of Spirit.
Sages who searched with their heart's thought discovered the existent's kinship in the non-existent.

7 After *Creator of creators* Śaṅkara supplies *tam devam staumi*, 'that God I praise' — Indra or Savitar is intended.

8 *The great Bull* : Indra.

1 *Then* : in the beginning. *Non-existent* : *śat* : that does not yet actually exist, but which has in itself the latent potentiality of existence. 'There was a certain unapparent condition,' says an Indian Commentator, 'which, from the absence of distinctness, was not an 'entity,' while from its being the instrument of the world's production, it was not a 'non-entity.'

2 *That One Thing* : the single primordial substance, the unit out of which the universe was developed. Cp. I. 164. 6 and 46.

3 *Warmth* : Prof. Wilson, following Śaṅkara, translates *tāpasaḥ* by 'austerity' meaning the contemplation of the things that were to be created. M. Barthelemy, in *La Science des Religions*, pp. 207ff, has shown how *warmth* was regarded by the Āryas as the principle explaining movement, life, and thought.

4 *Desire* :

- 5 Transversely was their severing line extended: what was above it then, and what below it?
There were begetters, there were mighty forces, free action here and energy up yonder.
- 6 Who verily knows and who can here declare it, whence it was born and whence comes this creation?
The Gods are later than this world's production. Who knows then whence it first came into being?
- 7 He, the first origin of this creation, whether he formed it all or did not form it,
Whose eye controls this world in highest heaven, he verily knows it, or perhaps he knows not.

HYMN CXXX.

Creation

- THE sacrifice drawn out with threads on every side, stretched by a hundred sacred ministers and one,—
This do these Fathers weave who hitherward are come: they sit beside the warp and cry, Weave forth, weave back.
- 2 The Man extends it and the Man unbinds it: even to this vault of heaven hath he outspun it.
These pegs are fastened to the seat of worship: they made the Sâma-hymns their weaving shuttles.
- 3 What were the rule, the order and the model? What were the wooden fender and the butter?
What were the hymn, the chant, the recitation, when to the God all Deities paid worship?

5 Line: a line drawn by the ancient Rishis to make a division between the upper world and the lower, and to bring duality out of unity. *Begetters* the Fathers may be meant. *Free action*: the happiness of the Fathers. The stanza is obscure, and its connexion with stanza 4 is not obvious. An intervening stanza may, perhaps, have been lost.

The hymn has been translated by Colebrooke, *Miscellaneous Essays*, I. p. 33, 34; by Dr. Muir, *O. S. Texts*, V. 356, 357; by the authors of the *Siebenzig Lieder*, and by Mr. Wallis, *Cosmology of the Rigveda*, pp. 59 ff. 'The latest of the many Commentators on this hymn are Professor Whitney in the *Journal of the American Oriental Society*, vol. xi. p. cix, and Dr. Scherman, *Philosophische Hymnen aus der Rig- und Atharva-veda Sâmhita*, 1887. — Wallis.

See Prof. Max Müller, *History of Ancient Sanskrit Literature*, pp. 559—568.

As the subject of the hymn is creation typified and originated by the mysterious primeval sacrifice (cp. X. 90), Prajâpati the Creator is said by Sâyana to be the deity. The Rshi is Yajña (Sacrifice) Prajâpati's son.

1 The sacrifice: *narigâtmaiko yajñah*; the sacrifice which constitutes creation. — Sâyana. *A hundred and one*: meaning an indefinitely large number. *Fathers*: Sâyana explains *pitṛaṇāḥ* here by *pitṛakāṇāḥ*, protectors, the Gods.

2 The Man: the first Man or Male; Purusha, Âdipurusha, Prajâpati, according to Sâyana.

the enclosing sticks placed round the sacrificial fire.

- 4 Closely was Gâyatri conjoined with Agni, and closely Savitar combined with Ushnih.
Brilliant with Ukthas, Soma joined Anushṭup: Bṛhaspati's voice by Bṛhati was aided.
- 5 Virāj adhered to Varuṇa and Mitra: here Trishṭup day by day was Indra's portion.
Jagati entered all the Gods together: so by this knowledge men were raised to Rishis.
- 6 So by this knowledge men were raised to Rishis, when ancient sacrifice sprang up, our Fathers.
With the mind's eye I think that I beheld them who first performed this sacrificial worship.
- 7 They who were versed in ritual and metre, in hymns and rules, were the Seven Godlike Rishis
Viewing the path of those of old, the sages have taken up the reins like chariot-drivers.

HYMN CXXXI.

Indra.

- Drive all our enemies away, O Indra, the western, mighty Conqueror, and the eastern.
Here, drive off our northern foes and southern, that we in thy wide shelter may be joyful.
- 2 What then? As men whose fields are full of barley reap the ripe corn removing it in order,
So bring the food of those men, bring it hither, who went not to prepare the grass for worship.
- 3 Men come not with one horse at sacred seasons; thus they obtain no honour in assemblies.
Sages desiring herds of kine and horses strengthen the mighty Indra for his friendship.

4 *Brilliant with Ukthas*: 'gladdening (us) through hymns (*ukthas*).'
Muir. *Bṛhaspati's voice*: because his duty was to speak as Priest. According to the *Āitareya-Bṛāhmaṇa*, III. 13, Prajāpati 'allotted to the deities their (different) parts in the sacrifice and metres'.

5 *Day by day*: was Indra's portion of the mid-day (oblation).—Wilson.

6 *I beheld them*: or, according to Prof. Ludwig's interpretation:—'These with the eyes of mind, I think, beheld them'.

7 'The seven Rishis here are not the Angirases, but Bharadvāja, Kasyapa, Botama, Atri, Vasishṭha, Viśvāmitra, and Jamadagni. The knowledge of the ritual is derived from the divine priests; the sages or Rishis have followed them in sacrificing, and modern priests are only imitators of those who preceded them.'—Ludwig.

The hymn has been translated by Dr. Muir, *O S. Texts*, III. pp. 278, 279, and by Prof. Whitney, *Notes to Colebrooke's Essay on the Vedas*, p. 114.

3 *With one horse*: it seems to have been considered undignified and disreputable for a wealthy man to come to the sacrifice in a one-horse car; but the precise meaning of the text here is somewhat uncertain.

- 4 Ye, Asvins, Lords of Splendour, drank full draughts of grateful Soma juice,
And aided Indra in his work with Namuchi of Asura birth.
- 5 As parents aid a son, both Asvins, Indra, aided thee with the wondrous powers and wisdom.
When thou, with might, hadst drunk the draught that gladdens, Sarasvati, O Maghavan, refreshed thee.
- 6 Indra is strong to save, rich in assistance : may he, possessing all, be kind and gracious.
May he disperse our foes and give us safety, and may we be the lords of hero vigour.
- 7 May we enjoy his favour, his the Holy : may we enjoy his blessed loving-kindness.
May this rich Indra, as our good Protector, drive off and keep afar all those who hate us.

HYMN CXXXII.

Mitra. Varuna

- MAY Dyaus the Lord of lauded wealth, and Earth stand by the man who offers sacrifice,
And may the Asvins, both the Gods, strengthen the worshipper with bliss.
- 2 As such we honour you, Mitra and Varuna, with hasty zeal most blest, you who sustain the folk.
So may we, through your friendship for the worshipper, subdue the fiends.
- 3 And when we seek to win your love and friendship, we wish have precious wealth in our possession,
Or when the worshipper augments his riches, let not his treasures be shut up.
- 4 That other, Asura ! too was born of Heaven : thou art, O Varuna, the King of all men.
The chariot's Lord was well content, forbearing to anger Devala by sin so great.

4 Hillebrandt, *V. M.*, I. 146, and Eggeling, *Sacred Books of the East*, XI 135, interpret differently. The myth referred to in the following stanza has not been preserved. See Weber, *Ueber den Rājastya*, pp. 95, 101.

4 That other : Mitra. The chariot's Lord : literally, 'head of the chariot'. The meaning is uncertain. I find the rest of the hymn unintelligible. Prof. Ludwig conjectures that two brothers, Nṛmedhas and Sumedhas, had contended for sovereignty, and that the adherents of one had wished to put the other brother to death, but had not carried out their purpose. Śakapīthi identifies the former and the brothers are reconciled.

- 5 This sin hath Sakapûta here committed. Heroes who fled to their dear friend he slayeth,
When the Steed bringeth down your grace and favour in bodies dear and worshipful.
- 6 Your Mother Aditi, ye wise, was purified with water even as earth is purified from heaven.
Show love and kindness here below: wash her in rays of heavenly light.
- 7 Ye Twain have seated you as Lords of Wealth, as one who mounts a car to him who sits upon the pole, upon the wood.
These our disheartened tribes Nrimedhas saved from woe, Sumedhas saved from woe.

HYMN CXXXIII.

Indra.

- Sing strength to Indra that shall set his chariot in the foremost place.
Giver of room in closest fight, slayer of foes in shock of war, be thou our great encourager. Let the weak bowstrings break upon the bows of feeble enemies.
- 2 Thou didst destroy the Dragon: thou sentest the rivers down to earth.
Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings, etc.
- 3 Destroyed be all malignities and all our enemy's designs.
Thy bolt thou castest at the foe, O Indra, who would smite us dead: thy liberal bounty gives us wealth.
- 4 The robber people round about, Indra, who watch and aim at us,—
Trample them down beneath thy foot; a conquering scatterer art thou.
- 5 Whoso assails us, Indra, be the man a stranger or akin,
Bring down, thyself, his strength although it be as vast as are the heavens.
- 6 Close to thy friendship do we cling, O Indra, and depend on thee.
Lead us beyond all pain and grief along the path of holy Law.

5 The Steed: the Sun.—Ludwig. Your grace: Mitra's and Varuna's.
6 Your Mother Aditi: perhaps the mother of the two brothers is intended.—Ludwig.
7 Let the weak bowstrings etc. the refrain is repeated in all the stanzas

- 7 Do thou bestow upon us her, O Indra, who yields according to the singer's longing,
That the great Cow may, with exhaustless udder, pouring
thousand streams, give milk to feed us.

HYMN CXXXIV.

Indra

- As, like the Morning, thou hast filled, O Indra, both the earth
and heaven,
So as the Mighty One, great King of all the mighty world of
men, the Goddess Mother brought thee forth, the Blessed
Mother gave thee life.
- 2 Relax that mortal's stubborn strength whose heart is bent
wickedness.
Trample him down beneath thy feet who watches for and aims
at us. The Goddess Mother brought thee forth, etc.
- 3 Shake down, O Slayer of the foe, those great all-splendid energies
With all thy powers, O Śakra, all thine helps, O Indra, shake
them down ;
- 4 As thou, O Śatakratu, thou, O Indra, shakest all things down
As wealth for him who sheds the juice, with thine assistant
thousandfold.
- 5 Around, on every side like drops of sweat let lightning-flashes
fall.
Let all malevolence pass away from us like threads of Dūra
grass.
- 6 Thou bearest in thine hand a lance like a long hook, great
Counsellor !
As with his foremost foot a goat, draw down the branch,
Maghavan.
- 7 Never, O Gods, do we offend, nor are we ever obstinate :
walk as holy texts command.
Closely we clasp and cling to you, cling to your sides, beneath
your arms.

7 *The great Cow* : probably the Earth.

1 *The Goddess Mother* : Aditi. The refrain is repeated in all the stanzas except the last.

3 *Energies* : influences in the shape of rain and sunlight.

4 *Śatakratu* : or, Lord of Hundred Powers.

5 *Dūra grass* : *Panicum Dactylon* ; a species of bent grass whose blades stretch horizontally away from the stem.

HYMN CXXXV.

Yama.

In the Tree clothed with goodly leaves where Yama drinketh
with the Gods,
The Father, Master of the house, tendeth with love our an-
cient Sires.

I looked reluctantly on him who cherishes those men of old,
On him who treads that evil path, and then I yearned for
this again.

Thou mountest, though thou dost not see, O Child, the new
and wheel-less car
Which thou hast fashioned mentally, one-poled but turning
every way.

The car which thou hast made to roll hitherward from the
Sages, Child !

This hath the Sâman followed close, hence, laid together on a ship.

Who was the father of the child ? Who made the chariot roll
away ?

Who will this day declare to us how the funereal gift was made ?

When the funereal gift was placed, straightway the point of
flame appeared.

A depth extended in the front : a passage out was made behind.

Here is the seat where Yama dwells, that which is called the
Home of Gods :

Here minstrels blow the flute for him : here he is glorified
with songs.

The Tree : where the spirits of the pious dead rest after their labours.
Father : Yama.

The spirit of the dead child speaks. I yearned for this : to return to
world of life.

Yama speaks. Fashioned mentally : figuratively prepared by being burnt
the funeral pile.

Ship : meaning, apparently, the funeral pile. *The funereal gift* : the
saying of *anudâty* is uncertain 'Restitution.'—Wilson. 'Surrender' or
solvency,' according to Prof. Zimmer. Stanzas 5—7 are spoken by the poet.

A depth : the meaning is obscure. *Passage out* : probably for the removal
the ashes.

The subject of the hymn appears to be the funeral ceremony of a boy
undru, said by some to be the name of a man). According to the legend
ed by Sâyana a youth named Nachiketas was sent by his father to the
ugdom of Yama who treated him kindly and allowed him to return to this
orld. 'The hymn is made throughout applicable to Aditya as well as to
Yama, with, if possible, a still greater degree of obscurity. It seems to have
been the basis of the discussion in the Taîtiriya Brâhmana (III. 11. 8) and
in the Kathâ Upanishad, respecting what becomes of the soul after death, in
dialogues between Nachiketas and Yama.'—Wilson.

HYMN CXXXVI.

Kṛṣṇa

HE with the long loose locks supports Agni, and moisture,
heaven, and earth :

He is all sky to look upon : he with long hair is called this
light.

- 2 The Munis, girdled with the wind, wear garments soiled or
yellow hue.

They, following the wind's swift course go where the Gods
have gone before.

- 3 Transported with our Munihood we have pressed on into the
winds :

You therefore, mortal men, behold our natural bodies and
no more.

- 4 The Muni, made associate in the holy work of every God,
Looking upon all varied forms flies through the region of the air

- 5 The Steed of Vāta, Vāyu's friend, the Muni, by the Gods
impelled,

In both the oceans hath his home, in eastern and in western sea

- 6 Treading the path of sylvan beasts, Gandharvas, and Ap-
sarases,

He with long locks, who knows the wish, is a sweet most
delightful friend.

- 7 Vāyu hath churned for him : for him he poundeth thing
most hard to bend,

When he with long loose locks hath drunk, with Rudra, water
from the cup.

The Kṛṣṇas, *kṛṣṇaḥ*, wearers of long loose hair, are Agni, Vāyu, and Sūrya. Each stanza has for its Rishi one of the seven sons of Vātaraṣana. See Index of Hymns.

1 *He with the long loose locks* : probably the ascetic, the Muni or Yogī. According to Sāyaṇa, the radiant Sun. *Moisture* : *visham*, usually meaning 'poison' is so explained in this place.

2 *Munis* : ascetics inspired or in a state of ecstasy. *Girdled with the wind* exposed without girdles to the wind. According to Sāyaṇa, sons of Vātaraṣana, or Wind-Girdled.

5 *In both the oceans* : everywhere in the firmament from its eastern to its western extremity.

'The hymn shows the conception that by a life of sanctity the Muni can attain to the fellowship of the deities of the air, the Vāyus, the Rudras, the Ap-sarases, and the Gandharvas ; and, furnished like them with wonderful powers, can travel along with them on their course The beautiful-haired the long-haired, that is to say, the Muni, who during the time of his austerities does not shave his hair, upholds fire, moisture, heaven, and earth, and resembles the world of light, ideas which the later literature so largely contains.'—Von Roth, quoted by Dr. Muir, *O. S. Texts*, IV. 319, the hymn being

HYMN CXXXVII.

Viśvedevas.

Ye Gods, raise up once more the man whom ye have humbled
and brought low.

O Gods, restore to life again the man who hath committed sin.

Two several winds are blowing here, from Sindhu,² from a
distant land.

May one breathe energy to thee, the other blow disease away.

Hither, O Wind, blow healing balm, blow all disease away.
thou Wind;

For thou who hast all medicine comest as envoy of the Gods.

I am come nigh to thee with balms to give thee rest and keep
thee safe.

I bring thee blessed strength, I drive thy weakening malady away.

Here let the Gods deliver him, the Maruts' band deliver him.

All things that be deliver him that he be freed from his disease.

The Waters have their healing power, the Waters drive disease
away.

The Waters have a balm for all: let them make medicine for thee.

The tongue that leads the voice precedes. Then with our ten-
fold branching hands,

With these two chasers of disease we stroke thee with a gentle
touch.

HYMN CXXXVIII.

Indra.

ALLIED with thee in friendship, Indra, these thy priests, re-
membering Holy Law, rent Vritra limb from limb,

When they bestowed the Dawns and let the waters flow, and
when thou didst chastise dragons at Kutsa's call.

Thou sentest forth productive powers, clavest the hills, thou
dravest forth the kine, thou drankest pleasant meath.

Thou gavest increase through this Tree's surpassing might.

The Sun shone by the hymn that sprang from Holy Law.

Each stanza is ascribed to one of the seven great Rishis. See Index of
mns. The hymn is a charm to restore a sick man to health. Cf. *Hymns of*
Atharva-veda, IV. 13.

Who hath committed sin: sickness and death being regarded as the conse-
quence of sin.

² Sindhu: or, ocean.

¹ The Wind speaks. *Weakening malady*: yākṣma may be sickness in gene-
ral, or the name of a large class of diseases, probably of a consumptive nature.

² The stanza is important as showing that the Indians employed touches
laying-on of hands to relieve suffering or to restore health. Cp. X. 60. 12.

¹ Thy priests: the Angirasas. But see *Vedic Hymns*, I. p. 44. *Didst*
utite: this clause is very difficult. I adopt Prof. Grassmann's interpretation.

² This Tree's surpassing might: the power of the juice of the Soma plant.

- 3 In the mid-way of heaven the Sun unyoked his car : the Āry found a match to meet his Dāsa foe.
Associate with Rjigvan Indra overthrew the solid forts of Pipru, conjuring Asura. •
- 4 He boldly cast down forts which none had e'er assailed : unwearyed he destroyed the godless treasure-stores.
Like Sun and Moon he took the stronghold's wealth away, and praised in song, demolished foes with flashing dart.
- 5 Armed with resistless weapons, with vast power to cleave, th Vritra-slayer whets his darts and deals forth wounds.
Bright Ushas was afraid of Indra's slaughtering bolt : she went upon her way and left her chariot there.
- 6 These are thy famous exploits, only thine, when thou alone hast left the other rest of sacrifice.
Thou in the heavens hast set the ordering of the Moons : th Father bears the felly portioned out by thee.

HYMN CXXXIX.

Savita

- SAVITAR, golden-haired, hath lifted eastward, bright with th sunbeams, his eternal lustre ;
He in whose energy wise Pūshan marches, surveying all existence like a herdsman.
- 2 Beholding men he sits amid the heavens, filling the two world halves and air's wide region.
He looks upon the rich far-spreading pastures between th eastern and the western limit.
- 3 He, root of wealth, the gatherer-up of treasures, looks with his might on every form and figure.
Savitar, like a God whose Law is constant, stands in the battle for the spoil like Indra.
- 4 Waters from sacrifice came to the Gandharva Viśvāvasu, Soma, when they saw him.
Indra, approaching quickly, marked their going, and looked around upon the Sun's enclosures.

3 *Unyoked his car*: the allusion is perhaps, to an eclipse, or a detour of the Sun to enable the Āryan to complete the overthrow of their enemy Rjigvan : a pious worshipper befriended by Indra. *Pipru* : a demon drought. See Vol. I., Index.

5 *Bright Ushas was afraid*: see II. 15. 6, IV. 30. 8—11, and X. 73. 6.

6 *The other*: thy foe, the demon or Rākshasa. *The Father*: Dyau Heaven. *The felly portioned out by thee*: the course of the Moon through the asterisms, which thou hast arranged.

2 *Pastures*: there is no substantive in the text. Sāyana supplies 'quarters of space'; Ludwig 'ladies'; and Grassmann 'pastures.'

4 *Waters*: used in the preparation of the Soma juice. *The Gandharva* regarded as the custodian of the celestial Soma. *The Sun's enclosures*: 'the sun's house' Wilson.

- 5 This song Viṣvāvasu shall sing us, meter of air's mid-realm,
 celestial Gandharva,
 That we may know aright both truth and falsehood : may he
 inspire our thoughts and help our praises.
- 6 In the floods' track he found the booty-seeker : the rocky
 cow-pen's doors he threw wide open.
 These, the Gandharva told him, flowed with Amrit. Indra
 knew well the puissance of the dragons.

HYMN CXL.

Agni.

- AGNI, life-power and fame are thine : thy fires blaze mightily,
 thou rich in wealth of beams !
 Sage, passing bright, thou givest to the worshipper, with
 strength, the food that merits laud.
- 2 With brilliant, purifying sheen, with perfect sheen thou liftest
 up thyself in light.
 Thou, visiting both thy Mothers, aidest them as Son : thou
 joinest close the earth and heaven.
- 3 O Jātavedas, Son of Strength, rejoice thyself, gracious, in our
 fair hymns and songs.
 In thee are treasured various forms of strengthening food,
 born nobly and of wondrous help.
- 4 Agni, spread forth, as Ruler, over living things : give wealth
 to us, Immortal God.
 Thou shinest out from beauty fair to look upon : thou leadest
 us to conquering power.
- 5 To him, the wise, who orders sacrifice, who hath great riches
 under his control,
 Thou givest blest award of good, and plenteous food, givest
 him wealth that conquers all.
- 6 The men have set before them for their welfare Agni, strong,
 visible to all, the Holy.
 Thee, Godlike One, with ears to hear, most famous, men's
 generations magnify with praise-songs.

5 *Viṣvāvasu* : the celestial Gandharva, here the Sun-God. *He* : Viṣvāvasu.
The booty-seeker : Indra who sought to win the waters. *Of the dragons* : the
 serpent-demons who obstructed the floods of heaven. The last three stanzas
 are very difficult and obscure. See Hillebrandt, *V. M.*, I. pp. 436, 437, and
 Ludwig, *Ueber die neuesten A. u. s. w.*, p. 101.

2 *Thy Mothers* : Heaven and Earth. *Joinest close* : or, fillest full.

5 *To him* : to the institutor of the sacrifice.

See the exposition of the hymn in *Satapatha Brāhmaṇa*, VII. 3. 1. 29—34
 [Sacred Books of the East, Vol. 40, pp. 221—224.]

HYMN CXLI.

Viśvedeva

TURN hither, Agni, speak to us : come to us with a gracious mind.

Enrich us, Master of the house : thou art the Giver of our wealth.

- 2 Let Aryaman vouchsafe us wealth, and Bhaga, and Brihaspat
Let the Gods give their gifts, and let Sûnritâ, Goddess, grant us wealth.

- 3 We call King Soma to our aid, and Agni with our songs and hymns,
Âdityas, Vishnu, Sûrya, and the Brahman Priest Brihaspati.

- 4 Indra, Vayu, Brihaspati, Gods swift to listen, we invoke,
That in the synod all the folk may be benevolent to us.

- 5 Urge Aryaman to send us gifts, and Indra, and Brihaspati,
Vâta, Vishnu, Sarasvati and the Strong Courser Savitar.

- 6 Do thou, O Agni, with thy fires strengthen our prayer and sacrifice :

Urge givers to bestow their wealth to aid our service of the Gods.

HYMN CXLII.

Agni

With thee, O Agni, was this singer of the laud : he hath no other kinship, O thou Son of Strength.

Thou givest blessed shelter with a triple guard. Keep the destructive lightning far away from us.

- 2 Thy birth who seekest food is in the falling flood, Agni : as Comrade thou winnest all living things.

Our coursers and our songs shall be victorious : they of themselves advance like one who guards the herd.

- 3 And thou, O Agni, thou of Godlike nature, sparest the stones, while eating up the brushwood.

Then are thy tracks like deserts in the corn-lands. Let us not stir to wrath thy mighty arrow.

- 4 O'er hills, through vales devouring as thou goest, thou partest like an army fain for booty.

As when a barber shaves a beard, thou shavest earth when the wind blows on thy flame and fans it.

- 5 Apparent are his lines as he approaches : the course is single, but the cars are many,

2 *Sûnritâ* : Pleasantness ; Gladness, personified. Cf. I. 40. 3.

3 *Sparest the stones* : see Fischel, *Vedische Studien*, I. p. 180. Cp. III. 29. 6

When, Agni, thou, making thine arms resplendent, advancest
o'er the land spread out beneath thee.

- 6 Now let thy strength, thy burning flames fly upward, thine
energies, O Agni, as thou toilest.

Gane widely, bend thee, waxing in thy vigour: let all the
Vasus sit this day beside thee.

- 7 This is the waters' reservoir, the great abode of gathered streams.
Take thou another path than this, and as thou listest walk
thereon.

- 8 On thy way hitherward and hence let flowery Dûrvâ grass
spring up.

Let there be lakes with lotus blooms. These are the mansions
of the flood.

HYMN CXLIII.

Aṣvins.

Ye made that Atri, worn with eld, free as a horse to win the goal.
When ye restored to youth and strength Kakshivân like a car
renewed,

- 2 Ye freed that Atri like a horse, and brought him newly-born
to earth.

Ye loosed him like a firm-tied knot which Gods unsoiled by
dust had bound.

- 3 Heroes who showed most wondrous power to Atri, strive to
win fair songs;

For then, O Heroes of the sky, your hymn of praise shall
cease no more.

- 4 This claims your notice, Bounteous Gods!—oblation, Aṣvins!
and our love,

That ye, O Heroes, in the fight may bring us safe to ample room.

- 5 Ye Twain to Bhujyu tossed about in ocean at the region's end,
Nāsatyas, with your wing'd steeds came nigh, and gave him
strength to win.

- 6 Come with your joys, most liberal Gods, Lords of all treasures,
bringing weal.

Like fresh full waters to a well, so, Heroes, come and be with us.

6 Stanzas 7 and 8 seem to belong to some other hymn, being a prayer to Agni
at he may spare the speaker's house where, he says, there is nothing to invite
the devouring God. See *Hymns of the Atharva-veda*, VI. 106.

1 Atri: see I. 112. 7. *Kakshivân*: the Scholiast says that this Rishi was
originally dull of understanding and that the Aṣvins endowed him with know-
ledge. Prof. Ludwig takes *kakshivântam* to be an adjective agreeing with
him: 'Again ye made him youthful like a chariot that is braced with bands.'
5 Bhujyu: see Vol. I., Index.

HYMN CXLIV.

Indra.

THIS deathless Indu, like a steed, strong and of full vitality,
Belongs to thee, the Orderer.

- 2 Here, by us, for the worshipper, is the wise bolt that works
with skill.

It brings the bubbling beverage as a dexterous man brings the
effectual strong drink.

- 3 Impetuous Abisuva, a bull among these cows of his,
Looked down upon the restless Hawk.

- 4 That the strong-pinioned Bird hath brought, Child of the
Falcon, from afar,
What moves upon a hundred wheels along the female Dragon
path.

- 5 Which, fair, unrobbed, the Falcon brought thee in his foot
the red-hued dwelling of the juice;
Through this came vital power which lengthens out our days
and kinship through its help awoke.

- 6 So Indra is by Indu's power: e'en among Gods will it repeat
great treachery.

Wisdom, Most Sapient One, brings force that lengthens life.
May wisdom bring the juice to us.

HYMN CXLV. Sapatnibadhanu

FROM out the earth I dig this plant, an herb of most effectual
power,

Wherewith one quells the rival wife and gains the husband
for oneself.

1 *Indu*: Soma. *The Orderer*: disposer and arranger of the universe.

2 *Bolt*: the Vashatkāra, or sacrificial exclamation, is to the priests who
the thunderbolt is to Indra.

3 I find this and the following stanza unintelligible. *Ahīṣuva* in other
places is the name of a demon; but the meaning here is uncertain. *Cows*
there is no substantive to *asū arṣu*, 'these his own,' in the feminine gender.

4 *What moves upon a hundred wheels*: *gatahākram*: 'the beater of
many boons.'—Wilson.

5 *Dwelling of the juice*: the Soma-plant, which the Falcon brought from
heaven. See IV. 26 and 27.

6 *It*: or he; Indu or the Soma juice.

Prof. Grassmann places this hymn in his Appendix as being in his opinion
made up of fragments. He considers *Ahīṣuva* (stanza 3) to be 'the archer
Kṛiṣṇu, of IV 27. 3 and other places, who guards the celestial Soma, and in
stead of 'cows' he understands 'wives.'

The hymn is a spell to rid a jealous wife of a more favoured rival. The
Rishi is Indrānt, the Consort of Indra.

1 *This plant*: said to be the *Pātā*, probably identical with *Pātā* (*Clypea*
Hernandifolia), a climbing plant possessing various medicinal properties.

- 2 Auspicious, with expanded leaves, sent by the Gods, victorious plant,
Blow thou the rival wife away, and make my husband only mine.
- 3 Stronger am I, O Stronger One, yea, mightier than the mightier;
And she who is my rival wife is lower than the lowest dames.
- 4 Her very name I utter not: she takes no pleasure in this man.
Far into distance most remote drive we the rival wife away.
- 5 I am the conqueror, and thou, thou also art victorious:
As victory attends us both we will subdue my fellow-wife.
- 6 I have gained thee for vanquisher, have grasped thee with a stronger spell.
As a cow hastens to her calf, so let thy spirit speed to me,
hasten like water on its way.

HYMN CXLVI.

Aranyānt.

GODDESS of wild and forest who seemest to vanish from the sight,
How is it that thou seekest not the village? Art thou not afraid?

- 2 What time the grasshopper replies and swells the shrill cicala's voice,
Seeming to sound with tinkling bells, the Lady of the Wood exults.
- 3 And, yonder, cattle seem to graze, what seems a dwelling-place appears:
Or else at eve the Lady of the Forest seems to free the wains.
- 4 Here one is calling to his cow, another there hath felled a tree:
At eve the dweller in the wood fancies that somebody hath screamed.
- 5 The Goddess never slays, unless some murderous enemy approach.
Man eat of savoury fruit and then takes, even as he wills, his rest.

6 *Thy spirit: the husband's.*

The deity, Aranyānt, is the tutelary Goddess of the forest and wilderness.

2 *Grasshopper*.....*cicala*: the *chichchikā* is said to be a little creature that cries *chicht*: and the *vrishḍravat* is said to be a sort of cricket. Others take them to be birds of some unascertained kind.

3 *Cattle seem to graze*: deer feeding in the glades. *What seems a dwelling-place*: a natural bower of branches and creepers.

4 Sounds are heard as of a cowman calling his cattle, or of a woodman at work. 'We must imagine the thousand strange sounds and delusions which seem to encompass the solitary listener of an evening in the darkening forest.'—Mme. Zénaïde Ragozin, *Vedic India* (Story of the Nations), p. 272.

5 *Murderous enemy*: the text has only *anyāh*, 'another,' by which, according to Sayana, a tiger or robber is meant. Prof. Ludwig suggests that the reading should be *kanyuh*, 'one who is destined to be killed.' The hymn has been translated by Dr. Muir, *O. S. Texts*, V. p. 423; and by the authors of the *Rigveda*.

- 6 Now have I praised the Forest Queen, sweet-scented, redolent of balm,
The Mother of all sylvan things, who tills not but hath stores of food.

HYMN CXLVII.

Indra.

- I TRUST in thy first wrathful deed, O Indra, when thou slewest Vṛitra and didst work to profit man ;
What time the two world-halves fell short of thee in might, and the earth trembled at thy force, O Thunder-armed.
- 2 Thou with thy magic powers didst rend the conjurer Vṛitra, O Blameless One, with heart that longed for fame.
Heroes elect thee when they battle for the prey, thee in all sacrifices worthy of renown.
- 3 God Much-invoked, take pleasure in these princes here, who, thine exalters, Maghavan, have come to wealth.
In synods, when the rite succeeds, they hymn the Strong for sons and progeny and riches undisturbed.
- 4 That man shall find delight in well-protected wealth whose care provides for him the quick-sought joyous draught.
Bringing oblations, strengthened, Maghavan, by thee, he swiftly wins the spoil with heroes in the fight.
- 5 Now for our band, O Maghavan, when lauded, make ample room with might, and grant us riches.
Magician thou, our Varuṇa and Mitra, deal food to us, (Wondrous, as Dispenser.

HYMN CXLVIII.

Indra

- WHEN we have pressed the juice we laud thee, Indra, and when, Most Valorous ! we have won the booty.
Bring us prosperity, as each desires it : under thine own protection may we conquer.
- 2 Sublime from birth, mayst thou O Indra, Hero, with Sûry overcome the Dâsa races.
As by a fountain's side, we bring the Soma that lay concealed close-hidden in the waters.
- 3 Answer the votary's hymns, for these thou knowest, craving the Rishis' prayer, thyself a Singer.
May we be they who take delight in Somas : these with sweet food for thee, O Chariot-rider.

3 *Princes* : the Sûris, the wealthy institutors of the sacrifice. *The Strong* thee, the mighty Indra.

3 *These with sweet food* : 'these (praises are offered) with sacrificial viand'—Willson.

- 4 These holy prayers, O Indra, have I sung thee : grant to the men the strength of men, thou Hero.
Be of one mind with those in whom thou joyest : keep thou the singers safe and their companions.
- 5 Listen to Prithi's call, heroic Indra, and be thou lauded by the hymns of Venya,
Him who hath sung thee to thine oil-rich dwelling, whose rolling songs have sped thee like a torrent.

HYMN CXLIX.

Savitar.

- SAVITAR fixed the earth with bands to bind it, and made heaven steadfast where no prop supported.
- Savitar milked, as 'twere a restless courser, air, sea bound fast to what no foot had trodden.
- 2 Well knoweth Savitar, O Child of Waters, where ocean, firmly fixt, o'erflowed its limit.
Thence sprang the world, from that uprose the region : thence heaven spread out and the wide earth expanded.
- 3 Then, with a full crowd of Immortal Beings, this other realm came later, high and holy.
First, verily, Savitar's strong-pinioned Eagle was born : and he obeys his law for ever.
- 4 As warriors to their steeds, kine to their village, as fond milk-giving cows approach their youngling,
As man to wife, let Savitar come downward to us, heaven's bearer, Lord of every blessing.
- 5 Like the Ângirasa Hiranyastûpa, I call thee, Savitar, to this achievement :
So worshipping and lauding thee for favour I watch for thee as for the stalk of Soma.

4 *Companions* : or, dependents.

5 *Prithi's call* : the invocation of Prithu, the Rishi of the hymn, according to Sâyana. Prof. Ludwig suggests that Prithu's wife is intended. *Venya* : Prithi, son of Vena.

1 *To what no foot had trodden. atîrte* : 'to the indestructible (ether).'-Wilson.

3 *Eagle* : identified by Sâyana with Târakshya, brother of Garuda, who brought the Soma from the Moon at Savitar's command.

5 *Ângirasa* : a descendant of the Angirases. *Achievement* : *vîje* : food, according to Sâyana, i. e. oblation. *Lauding* : *archan* : or, I, Archan, honouring thee to win thy favour.

HYMN CL.

Agni.

THOU, bearer of oblations, though kindled, art kindled for the Gods.

With the Âdityas, Rudras, Vasus, come to us : to show us favour come to us.

2 Come hither and accept with joy this sacrifice and hymn of ours, O kindled God, we mortals are invoking thee, calling on thee to show us grace.

3 I laud thee Jâtave-das, thee Lord of all blessings, with my song. Agni, bring hitherward the Gods whose Laws we love, whose Laws we love, to show us grace.

4 Agni the God was made the great High-Priest of Gods, Rish have kindled Agni, men of mortal mould.

Agni I invoke for winning ample wealth, kindly disposed for winning wealth.

5 Atri and Bharadvâja and Gavishthira, Kanva and Trasadasy in our fight he helped.

On Agni calls Vasishthâ, even the household priest, the household priest to win his grace.

HYMN CLI.

Faith

By Faith is Agni kindled, through Faith is oblation offered : We celebrate with praises Faith upon the height of happiness.

2 Bless thou the man who gives, O Faith ; Faith, bless the man who fain would give.

Bless thou the liberal worshippers : bless thou the word that I have said.

3 Even as the Deities maintained Faith in the mighty Asuras So make this uttered wish of mine true for the liberal worshippers.

4 Guarded by Vâyu, Gods and men who sacrifice draw near Faith.

Man winneth Faith by yearnings of the heart, and opulence by Faith.

1 *Though kindled* : although thou art already burning fresh fire is added thee. *To show us favour* : *mrîkîdya* : this play upon the Rishi's name *Mri* is repeated in each stanza.

The Rishi is Śraddhâ (Faith) of the family of Kâma (Love).

1 Upon the height of happiness : '(who is seated) on Bhaga's head Wilson.

3 *Asuras* : the primeval Âryan Gods, Dyaus, Varuna, and some others, were venerated by Indra and other Indo-Âryan deities of a later creation.

4 *Guarded by Vâyu* : the meaning is not clear.

- 5 Faith in the early morning. Faith at noonday will we invoke,
Faith at the setting of the Sun. O Faith, endow us with belief.

HYMN CLII.

Indra.

- A MIGHTY Governor art thou, Wondrous, Destroyer of the foe,
Whose friend is never done to death, and never, never overcome.
- 2 Lord of the clan, who brings us bliss, Strong, Warrior, Slayer
of the fiend,
May Indra, Soma-drinker, go before us, Bull who gives us peace.
- 3 Drive Rākshasas and foes away, break thou in pieces Vṛitra's jaws:
O Vṛitra-slaying Indra, quell the foeman's wrath who threat-
ens us.
- 4 O Indra, beat our foes away, humble the men who challenge us :
Send down to nether darkness him who seeks to do us injury.
- 5 Baffle the foeman's plan, ward off his weapon who would con-
quer us.
Give shelter from his furious wrath, and keep his murdering
dart afar.

HYMN CLIII.

Indra.

- SWAYING about, the Active Ones came nigh to Indra at his birth,
And shared his great heroic might.
- 2 Based upon strength and victory and power, O Indra is thy birth :
Thou, Mighty One, art strong indeed.
- 3 Thou art the Vṛitra-slayer, thou, Indra, hast spread the firma-
ment :
Thou hast with might upheld the heavens.
- 4 Thou, Indra, bearest in thine arms the lightning that accords
with thee,
Whetting thy thunderbolt with might.
- 5 Thou, Indra, art preëminent over all creatures in thy might :
Thou hast pervaded every place.

HYMN CLIV.

New Life.

- For some is Soma purified, some sit by sacrificial oil :
To those for whom the meath flows forth, even to those let
him depart.

1 *The Active Ones*: the Water-Goddesses may be meant. The Consorts of
the Gods, according to Sāyana.

2 *Thou, Mighty One*: or, 'O Bull, thou art a Bull indeed.' 'Thou, O hero,
indeed a hero'.—Max Müller.*

4 *Lightning*: or, praise-song, hymn. Sāyana explains *arkām* here by *stu-
am*: thy laudable or adorable thunderbolt.

The Rishi of this funeral hymn is Yamī, sister of Yama.

1 *To those let him depart*: let the spirit of the dead go to the realm of the

- 2 Invincible through Fervour, those whom Fervour hath advanced to heaven,
Who showed great Fervour in their lives,—even to those let him depart.
- 3 The heroes who contend in war and boldly cast their lives away
Or who give guerdon thousandfold,—even to those let him depart.
- 4 Yea, the first followers of Law, Law's pure and holy strengtheners
The Fathers, Yama ! Fervour-moved,—even to those let him depart.
- 5 Skilled in a thousand ways and means, the sages who protect
the Sun,
The Rishis, Yama ! Fervour-moved,—even to those let him depart.

HYMN CLV.

Various

- ARĀYĪ, one-eyed limping hag, fly, ever-screeching, to the hill
We frighten thee away with these, the heroes of Śirimbīṭha.
- 2 Scared from this place and that is she, destroyer of each germ unborn.
Go, sharp-horned Brahmanaspati and drive Arāyī far away.
 - 3 You log that floats without a man to guide it on the river edge,—
Seize it, thou thing with hideous jaws, and go thou far away thereon.
 - 4 When, foul with secret stain and spot, ye hastened onward the breast,
All Indra's enemies were slain and passed away like froth and foam.

blessed, to the Fathers who receive offerings of Soma juice and clarified butter. *Maith*: according to Śāyana, honey, which is offered to the spirits of the ancestors by students of the Atharva-veda, Soma juice and *ghṛtāṃ* or clarified butter (sacrificial oil) being offered, respectively, by students of the Sāmaveda and Yajurveda.

2 *Fervour*: *āpas*: literally, warmth, heat; religious fervour, asceticism, austerity, self-denial and abstracted meditation.

4 *Fervour-moved*: or, Penance-rich; filled full of religious austerity.

5 *Who protect the Sun*: see Muir *O. S. T.*, V. 319.

The hymn has been translated by Dr. J. Muir, *O. S. Texts*, V. p. 310, by Prof. Zimmer, *Altindisches Leben*, p. 416.

The subject or object of the hymn is the averting or removal of misfortune. 1 *Arāyī*: 'the stingy'; one of a class of malevolent she-fiends. *Ever-screeching*: according to Śāyana's explanation of *saddhve*; according to others 'endowed with Dānvas, Dānavas, or demons.' *Śirimbīṭha*: the Rishi of the hymn.

2 *Sharp-horned*: armed with piercing rays of light.

4 The meaning of this stanza is not clear. *Maṇḍārādhanikṭh* and *dayāgṛuh* are difficult words that do not occur again.

- These men have led about the cow, have duly carried Agni round,
And raised their glory to the Gods. Who will attack them with success?

HYMN CLVI.

Agni.

- Let songs of ours speed Agni forth like a fleet courser in the race,
And we will win each prize through him.
Agni, the dart whereby we gain kine for ourselves with help from thee,—
That send us for the gain of wealth.
O Agni, bring us wealth secure, vast wealth in horses and in kine:
Oil thou the socket, turn the wheel.
O Agni, thou hast made the Sun, Eternal Star, to mount the sky,
Bestowing light on living men.
Thou, Agni, art the people's light, best, dearest, seated in thy shrine:
Watch for the singer, give him life.

HYMN CLVII.

Viṣvedevas.

- We will, with Indra and all Gods to aid us, bring these existing worlds into subjection.
Our sacrifice, our bodies, and our offspring, let Indra form together with Âdityas.
With the Âdityas, with the band of Maruts, may Indra be Protector of our bodies.
As when the Gods came, after they had slaughtered the Asuras, keeping safe their Godlike nature,
Brought the Sun hitherward with mighty powers, and looked about them on their vigorous Godhead.

5 These men: the text has only *imé*, 'these.' According to Sâyana, the *viṣvedevas* are meant, who have brought back the stolen cattle. But the inference is probably to the sacrifice which the priests are performing.

2 The dart: 'that army.'—Wilson.

3 Turn the wheel: I adopt the reading of the Sāmaveda, *parim*, instead of *nim*. According to the text, the rendering would be: 'Balm heaven and give the Papi hence.'

The first three verses of this hymn were recited at the *Aśvamedha* or Horse-sacrifice.

6 Sâyana explains the second half of the stanza differently:—'then (men) sheld around them the swift descending rain.'—Wilson.

HYMN CLVIII.

Sûrya

MAY Sûrya guard us out of heaven, and Vâta from the firmament,
And Agni from terrestrial spots.

- 2 Thou Savitar whose flame deserves hundred libations, be thou pleased :
From falling lightning keep us safe.
- 3 May Savitar the God, and may Parvata also give us sight :
May the Creator give us sight.
- 4 Give sight unto our eye, give thou our bodies sight that they may see :
May we survey, discern this world.
- 5 Thus, Sûrya, may we look on thee, on thee most lovely to behold,
See clearly with the eyes of men.

HYMN CLIX.

Sachî Paulomi.

YON Sun hath mounted up, and this my happy fate hath
mounted high.

I knowing this, as conqueror have won my husband for mine own

- 2 I am the banner and the head, a mighty arbitress am I :
I am victorious, and my Lord shall be submissive to my will
- 3 My Sons are slayers of the foe, my Daughter is a ruling Queen
I am victorious : o'er my Lord my song of triumph is suprem
- 4 Oblation, that which Indra gave and thus grew glorious and
most high,—
This have I offered, O ye Gods, and rid me of each rival wife
- 5 Destroyer of the rival wife, Sole Spouse, victorious, conqueror
The others' glory have I seized as 'twere the wealth of weak
Dames.
- 6 I have subdued as conqueror these rivals, these my fellow-wife
That I may hold imperial sway over this Hero and the folk.

HYMN CLX.

Indr

TASTE this strong draught enriched with offered viands : with
all thy chariot here unyoke thy Coursers.

Let not those other sacrificers stay thee, Indra : these juices
shed for thee are ready.

1 *Out of heaven* : 'from (foes dwelling in) heaven.'—Wilson.

3 *The Creator* : Dhâtâra.

Sachî Paulomi, called also Indrâni, the Consort of Indra, is also the Rish of the hymn. 'Literally, this is a song of exultation by Sachî over her rival wives ; but *sachî* means also an "act," "exploit," and this hymn is metaphorically the praise of Indra's glorious acts.'—Wilson.

- 2 Thine is the juice effused, thine are the juices yet to be pressed :
our resonant songs invite thee.
O Indra, pleased to-day with this libation, come, thou who
knowest all and drink the Soma.
- 3 Whoso, devoted to the God, effuses Soma for him with yearn-
ing heart and spirit,—
Never doth Indra give away his cattle : for him he makes the
lovely Soma famous.
- 4 He looks with loving favour on the mortal who, like a rich
man, pours for him the Soma.
Maghavan in his bended arm supports him : he slays, unasked,
the men who hate devotion.
- 5 We call on thee to come to us, desirous of goods and spoil, of
cattle, and of horses.
For thy new love and favour are we present : let us invoke
thee, Indra, as our welfare.

HYMN CLXI.

Indra.

- For life I set thee free by this oblation from the unknown
decline and from Consumption ;
Or, if the grasping demon have possessed him, free him from
her, O Indra, thou and Agni.
- 2 Be his days ended, be he now departed, be he brought very
near to death already,
Out of Destruction's lap again I bring him, save him for life
to last a hundred autumns.
- 3 With hundred-eyed oblation, hundred-autumned, bringing a
hundred lives, have I restored him,
That Indra for a hundred years may lead him safe to the
farther shore of all misfortune.
- 4 Live, waxing in thy strength, a hundred autumns, live through
a hundred springs, a hundred winters.
Through hundred-lived oblation Indra, Agni, Bṛihaspati, Savi-
tar yield him for a hundred !

4 Dr. Gaedicke (*Accusativ im Veda*, p. 127) translates Pādas 1—3 of the stanza differently : der wird von ihm erspäht, der, obwohl reich, ihm keinen oma presst, den holt der mächtige heraus aus dem Winkel (Versteck).

According to the Index the subject of the hymn is the cure of the disease called Rājayakṣma (Consumption or Atrophy).

1 *Unknown decline* : some insidious disease, differing from Rājayakṣma. Perhaps, as Prof. Zimmer suggests, hypertrophy and atrophy are the two diseases intended. See *Altindisches Leben*, p. 377. *The grasping demon* : *ṛthi* : from *grah*, to seize ; a female spirit who seizes men and kills them.

4 For a hundred years understood

- 5 So have I found and rescued thee : thou hast returned with youth renewed.
Whole in thy members ! I have found thy sight and all thy life for thee.

HYMN CLXIV.

Dream-charm

AVAUNT, thou Master of the mind ! Depart, and vanish far away
Look on Destruction far from hence. The live man's mind is manifold.

- 2 A happy boon do men elect, a mighty blessing they obtain.
Bliss with Vaivasvata they see. The live man's mind seek many a place.
- 3 If by address, by blame, by imprecation we have committed sin, awake or sleeping,
All hateful acts of ours, all evil doings may Agni bear away to distant places.
- 4 When, Indra, Brahmanāspati, our deeds are wrongful and unjust,
May provident Āgirasa prevent our foes from troubling us.
- 5 We have prevailed this day and won : we are made free from sin and guilt.
Ill thoughts, that visit us awake or sleeping, seize the man we hate, yea, seize the man who hateth us.

HYMN CLXV.

Viśvedev

- Gods, whatsoever the Dove came hither seeking, sent to us :
the envoy of Destruction,
For that let us sing hymns and make atonement. Well it with our quadrupeds and bipeds.
- 2 Auspicious be the Dove that hath been sent us, a harmless bird, ye Gods, within our dwelling.
May Agni, Sage, be pleased with our oblation, and may the Missile borne on wings avoid us.

For Hymns CLXII., CLXIII., and CLXXXIV. see Appendix.

1 *Master of the mind* : the spirit of evil dreams is addressed. *Destruction* : the Goddess Nirriti. *Manifold* : 'attentive to various objects, and soon diverted from any regard to evil dreams.'—Wilson.

2 *Vaivasvata* : Yama, the son of Vivasvān, who presides over evil dreams. *Sāyana*.

4 *Āgirasa* : according to Śāyana, Varuṇa, the wise God who is especially connected with his worshippers the Angirases, may be intended. Cf. *Hymns of the Atharva-veda*, VI. 45. 3.

1 A dove, regarded as an ill-omened bird and the messenger of Death, has flown into the house. Similarly, in North-Lincolnshire, 'If a pigeon is seen sitting on a tree, or comes into the house, or from being wild suddenly becomes tame, it is a sign of death.'—*Notes and Queries*, viii. p. 382.

2 *Missile borne on wings* : the ill-omened bird.

- 3 Let not the Arrow that hath wings distract us: beside the fire-place, on the hearth it settles.
 May it bring welfare to our men and cattle: here let the Dove, ye Gods, forbear to harm us.
 4 The screeching of the owl is ineffective; and when beside the fire the Dove hath settled,
 To him who sent it hither as an envoy, to him be reverence paid, to Death, to Yama.
 5 Drive forth the Dove, chase it with holy verses: rejoicing, bring ye hither food and cattle,
 Barring the way against all grief and trouble. Let the swift bird fly forth and leave us vigour.

HYMN CLXVI.*

Sapatnanāṣanam.

- MAKE me a bull among my peers, make me my rivals' conqueror:
 Make me the slayer of my foes, a sovran ruler, lord of kine.
 2 I am my rivals' slayer, like Indra unwounded and unhurt,
 And all these enemies of mine are vanquished and beneath my feet.
 3 Here, verily, I bind you fast, as the two bow-ends with the string.
 Press down these men, O Lord of Speech, that they may humbly speak to me.
 4 Hither I came as conqueror with mighty all-effecting power,
 And I have mastered all your thought, your synod, and your holy work.
 5 May I be highest, having gained your strength in war, your skill in peace: my feet have trodden on your heads.
 Speak to me from beneath my feet, as frogs from out the water croak, as frogs from out the water croak.

HYMN CLXVII.

Indra.

- THIS pleasant meath, O Indra, is effused for thee: thou art the ruling Lord of beaker and of juice.
 Bestow upon us wealth with many hero sons: thou, having glowed with Fervour, wonnest heavenly light.

5 With holy verses: Sāyana takes *riśā* with *stāyamānāḥ*, understood:—Praised) by our hymn (O Gods).

The subject is the Destruction of Rivals.

The Rishis are Viśvāmitra and Jamadagni. Stanzas 1—3 are spoken by the Rishis, and 4 by Indra.

1 Having glowed with Fervour: 'performing arduous penance.'—Wilson.

3 Anumati: Divine Favour personified.

4 The

- 2 Let us call Śakra to libations here effused, - winner of light who
joyeth in the potent juice.
Mark well this sacrifice of ours and come to us: we pray thee
Maghavan the Vanquisher of hosts.
- 3 By royal Soma's and by Varuṇa's decree, under Bṛihaspati's
and Anumatī's guard,
This day by thine authority, O Maghavan, Maker, Dispose
thou! have I enjoyed the jars.
- 4 I, too, urged on, have had my portion, in the bowl, and as first
Prince I drew forth this my hymn of praise,
When with the prize I came unto the flowing juice, O Viṣvā
mitra, Jamadagni, to your home.

HYMN CLXVIII.

Vāyu

- O THE Wind's chariot, O its power and glory! Crashing it goes
and bath a voice of thunder.
It makes the regions red and touches heaven, and as it moves
the dust of earth is scattered.
- 2 Along the traces of the Wind they hurry, they come to him as
dames to an assembly.
Born on his car with these for his attendants, the God speeds
forth, the universe's Monarch.
- 3 Travelling on the paths of air's mid-region, no single day doth
he take rest or slumber.
Holy and earliest-born, Friend of the waters, where did he
spring and from what region came he?
- 4 Germ of the world, the Deities' vital spirit, this God moves ever
as his will inclines him.
His voice is heard, his shape is ever viewless. Let us adore
this Wind with our oblation.

HYMN CLXIX.

Cows.

- MAY the wind blow upon our Cows with healing: may they
eat herbage full of vigorous juices.
May they drink waters rich in life and fatness: to food that
moves on feet be gracious, Rudra.
- 2 Like-coloured, various-hued, or single-coloured, whose names
through sacrifice are known to Agni,

2 *They: the Waters* Prof. Max Müller interprets differently. See his translation, *Vedic Hymns*, I. 449.

1 *Food that moves on feet: the wandering milch-cows.* But see Bergaigne, III. 159.

Whom the Angirases produced by Fervour,—vouchsafe to these, Parjanya, great protection.

- 3 Those who have offered to the Gods their bodies, whose varied forms are all well known to Soma,—

Those grant us in our cattle-pen, O Indra, with their full streams of milk and plenteous offspring.

- 4 Prajāpati, bestowing these upon me, one minded with all Gods and with the Fathers,

Hath to our cow-pen brought auspicious cattle : so may we own the offspring they will bear us.

HYMN CLXX.

Sūrya.

MAY the Bright God drink glorious Soma-mingled meath, giving the sacrifice's lord uninjured life ;

He who, wind-urged, in person guards our offspring well, hath nourished them with food and shines o'er many a land.

Radiant, as high Truth, cherished, best at winning strength, Truth based upon the statute that supports the heavens,

He rose, a light, that kills Vritras and enemies, best slayer of the Dasyus, Asuras, and foes.

This light, the best of lights, supreme, all-conquering, winner of riches, is exalted with high laud.

All-lighting, radiant, mighty as the Sun to see, he spreadeth wide unfailing victory and strength.

Beaming forth splendour with thy light, thou hast attained heaven's lustrous realm.

By thee were brought together all existing things, possessor of all Godhead, All-effecting God.

HYMN CLXXI.

Indra.

FOR Itā's sake who pressed the juice, thou, Indra, didst protect his car,

And hear the Soma-giver's call.

- 2 Thou from his skin hast borne the head of the swift-moving combatant,

And sought the Soma-pourer's home.

4 Prajāpati..... hath brought : 'may Prajāpati bring,' according to Śāyana

2 Skin : here meaning 'body.' Combatant : *makkhāya* : according to the legend cited by Śāyana. Sacrifice personified, whose head, as he attempted to escape in human form from the Gada, was cut off by Indra. See Wilson.

- 3 Venya, that mortal man, hast thou, for Āstrabudhna the devout,
O Indra, many a time set free.
- 4 Bring, Indra, to the east again that Sun who now is in the west,
Even against the will of Gods.

HYMN CLXXII.

Dawn

- WITH all thy beauty come: the kine approaching with full
udders follow on thy path.
- 2 Come with kind thoughts, most liberal, rousing the warrior's
hymn of praise, with bounteous ones.
- 3 As nourishers we tie the thread, and, liberal with our bounty
offer sacrifice.
- 4 Dawn drives away her Sister's gloom, and, through her excellence,
makes her retrace her path.

HYMN CLXXIII.

The King.

- BE with us; I have chosen thee: stand stedfast and immovable.
Let all the people wish for thee: let not thy kingship fall away.
- 2 Be even here; fall not away; be like a mountain unremoved.
Stand stedfast here like Indra's self, and hold the kingship in
thy grasp.
- 3 This man hath Indra stablished, made secure by strong oblation's power.
May Soma speak a benison, and Brahmanaspati, on him.
- 4 Firm is the sky and firm the earth, and stedfast also are these hills.
Stedfast is all this living world, and stedfast is this King of men.
- 5 Stedfast, may Varuna the King, stedfast, the God Bṛhaspati.
Stedfast, may Indra, stedfast, too, may Agni keep thy stedfast reign.

3 *Venya*: said to be Prithu, the son of Vena. See X. 148. 5. *Āstrabudhna* the name of a man not mentioned elsewhere, the son of *Astrabudhna*. See *free*: Cp. L. 24. 15.

2 *Most liberal*: Sūrya appears to be meant. *Rousing the warrior's hymn of praise*: *jārayānmakhaḥ*: the meaning is uncertain:—'bringing the sacrifice to completion,' according to Sāyana.

3 *As nourishers*: because sacrifice brings the food that nourishes life. *The thread*: of sacrifice.

4 *Her Sister's gloom*: the darkness of Night.

The subject is the benediction of a newly-elected king.

- 6 On constant Soma let us think with constant sacrificial gift,
And then may Indra make the clans bring tribute unto thee
alone.

HYMN CLXXIV.

The King.

- WITH offering for success in fight whence Indra was victorious.
With this, O Brahmanaspati, let us attain to royal sway.
- 2 Subduing those who rival us, subduing all malignities,
Withstand the man who menaces, withstand the man who
angers us.
- 3 Soma and Savitar the God have made thee a victorious King :
All elements have aided thee, to make thee general conqueror.
- 4 Oblation, that which Indra gave and thus grew glorious and
most high,—
This have I offered, Gods ! and hence now, verily, am rivalless.
- 5 Slayer of rivals, rivalless, victorious, with royal sway,
Over these beings may I rule, may I be Sovran of the folk.

HYMN CLXXV.

Press-stones.

- MAY Savitar the God, O Stones, stir you according to the
Law :
Be harnessed to the shafts, and press.
- 2 Stones, drive calamity away, drive ye away malevolence :
Make ye the Cows our medicine.
- 3 Of one accord the upper Stones, giving the Bull his bull-like
strength,
Look down with pride on those below.
- 4 May Savitar the God, O Stones, stir you as 'Law commands
for him
Who sacrifices, pouring juice.

HYMN CLXXVI.

Agni.

- WITH hymns of praise their sons have told aloud the Ribhus'
mighty deeds
Who, all-supporting, have enjoyed the earth as 'twere a mo-
ther cow.

1 *With offering for success* : 'By the *abhitvarta* oblation.'—Wilson.

4 Cp. X. 159. 4.

1 *The shafts* : or chariot-poles ; here meaning the guiding arms of the
oma-press.

2 *The Cows* : or, the rays of morning, at whose approach robbers and de-
mons fly.

3 *The Bull* : Soma.

- 2 Bring forth the God with song divine, bring Jâtavedas hither
ward,
To bear our gifts at once to heaven.
- 3 He here, a God-devoted Priest, led forward comes to sacrifice
Like a car covered for the road, he, glowing, knows, himself
the way.
- 4 This Agni rescues from distress, as 'twere from the Immortal Race
A God yet mightier than strength, a God who hath been made
for life.

HYMN CLXXVII.

Mâyâbheda

THE sapient with their spirit and their mind behold the Bird
adorned with all an Asura's magic might.

Sages observe him in the ocean's inmost depth : the wise dis-
posers seek the station of his rays.

- 2 The flying Bird bears Speech within his spirit : erst the Gan-
dharva in the womb pronounced it :
And at the seat of sacrifice the sages cherish this radiant,
heavenly-bright invention.
- 3 I saw the Herdsman, him who never resteth, approaching and
departing on his pathways.
He, clothed in gathered and diffusive splendour, within the
worlds continually travels.

HYMN CLXXVIII.

Târکشya

THIS very mighty one whom Gods commission, the Conqueror
of cars, ever triumphant,

Swift, fleet to battle, with uninjured fellows, even Târکشya
for our weal will we call hither.

3 *Like a car* : perhaps, as Prof. Ludwig suggests, like a chariot which, if the driver is concealed from sight by the canopy, seems to find its way without a guide.

4 *As 'twere from the Immortal Race* : 'as (well as) from peril caused by the immortals.'—Wilson. Stanzas 2—4 are recited at the Agni-prapayana, the ceremony of carrying the sacrificial fire to the altar used for animal and Soma sacrifices. See Haug's *Āitareya Brāhmaṇam*, II. 60, 61.

The subject is Mâyâbheda, 'the discernment of Mâyâ, or illusion (the cause of material creation).'
—Wilson.

1 *The Bird* : the Sun. *In the ocean's inmost depth* : in the solar orb according to Sâyana. *Wise disposers* : 'ordainers (of solar worship).'
—Wilson.

2 *Speech* : or song ; the morning song of the Sun-Bird. *The Gandharva* the breath of life, according to Sâyana. The ray of the Sun is probably meant.

3 This stanza has occurred before. See I. 164. 31. *The Herdsman* : the Sun. *Resteth* : or, stumbleth ; literally, sinks or falls down.

1 *Târکشya* : a personification of the Sun, usually described as a divine horse. Cp. I. 89. 6.

As though we offered up our gifts to Indra, may we ascend him as a ship for safety.

Like the two wide worlds, broad, deep, far-extended, may we be safe both when he comes and leaves you.

He who with might the Five Lands hath pervaded, like Sûrya with his lustre, and the waters,—

His strength wins hundreds, thousands : none avert it, as the young maid repelleth not her lover.

HYMN CLXXIX.

Indra.

Now lift ye up yourselves and look on Indra's seasonable share.
If it be ready, offer it ; unready, ye have been remiss.

2 Oblation is prepared : come to us, Indra ; the Sun hath travelled over half his journey.

Friends with their stores are sitting round thee waiting like lords of clans for the tribe's wandering chieftain.

3 Dressed in the udder and on fire, I fancy ; well-dressed, I fancy, is this recent present.

Drink, Indra, of the curd of noon's libation with favour,
Thunderer, thou whose deeds are mighty.

HYMN CLXXX.

Indra.

O MUCH-INVOKED, thou hast subdued thy foemen : thy might is loftiest ; here display thy bounty.

In thy right hand, O Indra, bring us treasures : thou art the Lord of rivers filled with riches.

2 Like a dread wild beast roaming on the mountain thou hast approached us from the farthest distance.

Whetting thy bolt and thy sharp blade, O Indra, crush thou the foe and scatter those who hate us.

Thou, mighty Indra, sprangest into being as strength for lovely lordship o'er the people.

Thou drovest off the folk who were unfriendly, and to the Gods thou gavest room and freedom.

¹ *Her lover* : I adopt, with a modification, Professor Pischel's interpretation the difficult words *yavatim ná gtrydm*. See *Vedische Studien*, I. p. 106.

³ The milk is twice cooked ; first matured in the cow's udder and then ated on the fire. *Curd* : the hymn was employed in the Dadhigharma remony when Soma juice was offered mixt with curd or sour inspissated ilk. Cf. VIII. 2. 9, and IX 11. 6. See Hillebrandt, *V. M.*, I. 221.

HYMN CLXXXI.

Viśvedevas.

VASISHTHA mastered the Rathantara, took it from radiant
Dhâtar, Savitar, and Vishṇu,
Oblation, portion of fourfold oblation, known by the names of
Saprathas and Prathas.

- 2 These sages found what lay remote and hidden, the sacrifice's
loftiest secret essence.
From radiant Dhâtar, Savitar, and Vishṇu, from Agni, Bharad-
vāja brought the Bṛihat.
- 3 They found with mental eyes the earliest Yajus, a pathway to
the Gods, that had descended.
From radiant Dhâtar, Savitar, and Vishṇu, from Sûrya did
these sages bring the Gharma.

HYMN CLXXXII.

Bṛihaspat

BṚIHASPATI lead us safely over troubles, and turn his evil
thought against the sinner ;

Repel the curse, and drive away ill-feeling, and give the sacr-
ficer peace and comfort !

- 2 May Narâsansa aid us at Prayâja : blest be our Anuyâja :
invokings.
May he repel the curse, and chase ill-feeling, and give the
sacrificer peace and comfort.
- 3 May he whose head is flaming burn the demons, haters
prayer, so that the arrow slay them.
May he repel the curse and chase ill-feeling, and give the sacr-
ficer peace and comfort.

1 *Rathantara* : one of the most important Sâma-hymns, consisting of verses 22 and 23 of Rigveda VII. 32 = Sâmaveda II. i. i. 11. The meaning here is uncertain, and the whole stanza is obscure. *Saprathas and Prathas* : meaning, apparently, 'far-extending' and 'extending,' the former referring to the Rathantara and the latter to the Bṛihat, which is also one of the most important Sâmans (Rigveda VI. 46. 1, 2 = Sâmaveda II. ii. 1. 12).

3 *Yajus* : sacrificial prayers and formulas of the Yajurveda. *Gharma* : warm libation of milk or other beverage.

'The Sûkta refers evidently to technical ritual to which no key is given by the commentary.'—Wilson. See Mme. Zénaïde Ragozin's *Vedic India*, p. 393.

2 *Narâsansa* : Agni. *Prayâja* : part of the introductory ceremony at Soma sacrifice. *Anuyâja* : a secondary or final sacrifice.

3 *He whose head is flaming* : *tâpurmârdhan* : Bṛihaspati or Agni = Lightning.

HYMN CLXXXIII.

The Sacrificer, Etc.

- I saw thee meditating in thy spirit what sprang from Fervour
and hath thence developed.
Bestowing offspring here, bestowing riches, spread in thine off-
spring, thou who cravest children.
- 2 I saw thee pondering in thine heart, and praying that in due
time thy body might be fruitful.
Come as a youthful woman, rise to meet me : spread in thine
offspring, thou who cravest children.
- 3 In plants and herbs, in all existent beings I have deposited the
germ of increase.
All progeny on earth have I engendered, and sons in women
who will be hereafter.

HYMN CLXXXV.

Aditi

- GREAT, unassailable must be the heavenly favour of Three Gods,
Varuṇa, Mitra, Aryaman.
- 2 O'er these, neither at home nor yet abroad on pathways that
are strange,
The evil-minded foe hath power :
- 3 Nor over him, the man on whom the Sons of Aditi bestow
Eternal light that he may live.

HYMN CLXXXVI.

Vāyu.

- FILLING our hearts with health and joy, may Vāta breathe his
balm on us :
May he prolong our days of life.
- 2 Thou art our Father, Vāta, yea, thou art a Brother and a friend :
So give us strength that we may live.
- 3 The store of Amrit laid away yonder, O Vāta, in thine home,—
Give us thereof that we may live.

HYMN CLXXXVII.

Agni.

- To Agni send I forth my song, to him the Bull of all the folk :
So may he bear us past our foes.

The deities are the Sacrificer, his Wife, and the Hotar-priest.

¹ According to Śāyana, the wife is the speaker of the first stanza, the
janāna or sacrificer of the second, and the Hotar-priest of the third.
Schlegel considers Agni to be the speaker of the whole hymn. *What sprang*
in Fervour : the results of ardent devotion or *tāpas*.

The Hotar-priest regards himself as the procreator of all living beings
through the efficacy of the sacrifices which he performs : *matsaddhyena ydgena*
rasasyotpatteraham sarvajana heturbhavadmi.—Śāyana.

¹ Bull : chief and lord. as the indispensable household fire.

- 2 Who from the distance far away shines brilliantly across the wastes :
So may he bear us past our foes.
- 3 The Bull with brightly-gleaming flame who utterly consumes the fiends :
So may he bear us past our foes.
- 4 Who looks on all existing things and comprehends them with his view :
So may he bear us past our foes.
- 5 Resplendent Agni, who was born in farthest region of the air :
So may he bear us past our foes.

HYMN CLXXXVIII.

Agni.

Now send ye Jâtavedas forth, send hitherward the vigorous Steed
To seat him on our sacred grass.

- 2 I raise the lofty eulogy of Jâtavedas, raining boons,
With sages for his hero band.
- 3 With flames of Jâtavedas which carry oblation to the Gods
May he promote our sacrifice.

HYMN CLXXXIX. ♦

Sûry

This spotted Bull hath come, and sat before the Mother the east,
Advancing to his Father heaven.

- 2 Expiring when he draws his breath, she moves along the lucid spheres :
The Bull shines out through all the sky.
- 3 Song is bestowed upon the Bird : it rules supreme through thirty realms
Throughout the days at break of morn.

2 *Across the wastes* : as the fire that burns the jungle and prepares the ground for cultivation.

5 *In farthest region of the air* : or beyond the firmament, as the Sun.

The deity is alternatively Śarparājñī, the Serpent-Queen, Kadru, who is also the Rishi of the hymn.

1 *This spotted Bull* : the Sun. *The Mother* : Dawn

3 *The Bird* : the Sun. His morning song, representing prayer, is supreme through all the divisions of the world, the number thirty being used indefinitely. Cf. I. 123. 8.

1 *From Fervour* : from the *tâpas*, devotional ardour or asceticism of Brahmins according to Sâyana. But the meaning here may be 'from warmth' See I. 129. 3 and note. *Thence* : from that fervour, or warmth.

HYMN CXC.

Creation.

FROM Fervour kindled to its height Eternal Law and Truth
were born :

Thence was the Night produced, and thence the billowy flood
of sea arose.

- 2 From that same billowy flood of sea the Year was afterwards
produced,

Ordainer of the days and nights, Lord over all who close the
eye.

- 3 Dhâtar, the great Creator, then formed in due order Sun and
Moon.

He formed in order Heaven and Earth, the regions of the air,
and light.

HYMN CXCI.

Agni.

Thou, mighty Agni, gatherest up all that is precious for thy
friend.

Bring us all treasures as thou art enkindled in libation's place.

- 2 Assemble, speak together : let your minds be all of one accord,
As ancient Gods unanimous sit down to their appointed share.

- 3 The place is common, common the assembly, common the
mind, so be their thought united.

A common purpose do I lay before you, and worship with
your general oblation.

- 4 One and the same be your resolve, and be your minds of one
accord.

United be the thoughts of all that all may happily agree.

The deity or subject of stanzas 2-4 is *Sadhiñānam*, Agreement or Unanimity in assembly.

3 *Common the assembly* : this *samiti* appears to have been a general assembly of the people on some important occasion, such as the election of a King.

4. *Hymns of the Atharva-veda*, VI. 64.

APPENDIX.

PAGE 466, HYMN LXI.

I subjoin a Latin version of stanzas 5—8, and borrow Wilson's translation of stanza 9.

- 5 *Membrum suum virile, quod protentum fuerat, mas ille retrahit. Rursus illud quod in juvenem filiam sublatum fuerat, non aggressurus, ad se retrahit.*
- 6 *Quum jam in medio congressu, semiperfecto opere, amorem in puellam pater impleverat, ambo discedentes seminis paulum in terrae superficie in sacrorum sede effusum emiservunt.*
- 7 *Quum pater suam filiam adiverat, cum eâ congressus suum semen supra terram effudit. Tum Dii benigni precem (brahma) progenuerunt, et Vastoshpatim, legum sacrarum custodem, formaverunt.*
- 8 *Ille tauro similis spumam in certamine jactavit ; tunc discedens pusillanimis huc profectus est. Quasi dextro pede claudus processit, "inutiles fuerunt illi mei complexus," ita locutus.*
- 9 *'The fire, burning the people, does not approach quickly (by day) : the naked (Rākshasas approach) not Agni by night ; the giver of fuel, and the giver of food, he, the upholder (of the rite), is born, overcoming enemies by his might.'*

The whole passage is difficult and obscure, and stanza 9 is unintelligible. With regard to the myth of Prajāpati and his daughter, Prof. Max Müller says :—'When Kumārila is hard pressed by his opponents about the immoralities of his gods, he answers with all the freedom of a comparative mythologist : "It is fabled that Prajāpati, the Lord of Creation, did violence to his daughter. But what does it mean ? Prajāpati, the Lord of Creation, is the name of the sun, and he is called so, because he protects all creatures. His daughter Ushas is the dawn. And when it is said that he was in love with her, this only means that, at sunrise, the sun runs after the dawn, the dawn being at the same time called the daughter of the sun, because she rises when he approaches."—*History of Anc. Sans. Literature*, pp. 529, 530. See Muir, *O. S. Texts*, IV. pp. 46, 47, where stanzas 4—7 are translated.

7 *Vastoshpatim* : Vastoshpati, the guardian of the house ; 'the lord of the hearth (of sacrifice).'—Wilson. The word may be in apposition with *brāhma*, 'prayer.'

9 *The fire* : according to Savana. Rākshasas who consume like fire.

PAGE 548, HYMN CVI.

I borrow Wilson's translation of the omitted stanzas.

- 5 'You are like two pleasantly moving well-fed (hills) like Mitra and Varuṇa, the two bestowers of felicity, voracious, possessors of infinite wealth, happy, like two horses plump with fodder, abiding in the firmament, like two rams (are you) to be nourished with sacrificial food, to be cherished (with oblations).
- 6 'You are like two mad elephants bending their forequarters and sniting the foe, like the two sons of Nitoṣa destroying (foes), and cherishing (friends); you are bright as two water-born (jewels), do you, who are victorious, (render) my decaying mortal body free from decay.
- 7 'Fierce (Aświns), like two powerful (heroes), you enable this moving, perishable mortal (frame) to cross over to the objects (of its destination) as over water; extremely strong, like the Ribhus, your chariot attained its destination swift as the wind, it pervaded (everywhere), it dispensed riches.
- 8 'With your bellies full of the *Soma*, like two sancepans, preservers of wealth, destroyers of enemies, (you are) armed with hatchets, moving like two flying (birds), with forms like the moon, attaining success through the mind, like two laudable beings, (you are) approaching (the sacrifice).'

PAGE 598, HYMN CLXII.

May Agni, yielding to our prayer, the Rakshas-slayer, drive away

The malady of evil name that hath beset thy labouring womb

- 2 Agni, concurring in the prayer, drive off the eater of thy flesh
The malady of evil name that hath attacked thy babe and womb.

- 3 That which destroys the sinking germ, the settled, moving embryo,

That which will kill the babe at birth,—even this will we drive far away.

- 4 That which divides thy legs that it may lie between the married pair,

That penetrates and licks thy side,—even this will we exterminate.

The subject is the Prevention of Abortion. The *Rishi* is *Rakshobha* (Slay of Rakshasas), son of *Brahmā*.

Stanzas 1, 2 are directed against diseases, and 3—6 against evil-spirits which attack women who are about to become mothers.

- 5 What rests by thee in borrowed form of brother, lover, or of lord,
And would destroy thy progeny,—even this will we exterminate.
6 That which through sleep or darkness hath deceived thee and
lies down by thee,
And will destroy thy progeny,—even this will we exterminate.

PAGE 598, HYMN CLXIII.

- FROM both thy nostrils, from thine eyes, from both thine ears
and from thy chin,
Forth from thy head and brain and tongue I drive thy malady
away.
2 From the neck-tendons and the neck, from the breast-bones
and from the spine,
From shoulders, upper, lower arms, I drive thy malady away.
3 From viscera and all within, forth from the rectum, from the
heart,
From kidneys, liver, and from spleen, I drive thy malady away.
4 From thighs, from knee-caps, and from heels, and from the
forepart of the feet,
From hips, from stomach, and from groin, I drive thy malady
away.
5 From what is voided from within, and from thy hair, and from
thy nails,
From all thyself from top to toe, I drive thy malady away.
6 From every member, every hair, disease that comes in every joint,
From all thyself, from top to toe, I drive thy malady away.

PAGE 607, HYMN CLXXXIV.

- MAY Vishṇu form and mould the womb, may Tvashṭar duly
shape the forms,
Prajāpati infuse the stream, and Dhātār lay the germ for thee.
2 O Sinvālī, set the germ, set thou the germ, Sarasvatī :
May the Twain Gods bestow the germ, the Aṣvins crowned
with lotuses.
3 That which the Aṣvins Twain rub forth with the attrition-
sticks of gold,—
That germ of thine we invoke, that in the tenth month thou
mayst bear.

The deity or subject is the cure of Yakshma or phthisis or consumption.

2 *Sinvālī* : a lunar Goddess, who aids the birth of children. Cp. II. 32. 6.
Verses 1 and 2 are incorporated in Atharva-veda, V. 25, which is a charm
to accompany the Garbhādhāna ceremony to ensure or facilitate and bless
conception.



- 11 Hither, O friends, with newest song drive her who freely pour
her milk :
Loose her who never turns away ;
- 12 Who, for the host of Maruts bright with native sheen, hat
shed immortal fame like milk ;
Whom the impetuous Maruts look upon with love, who moves
in splendour on their ways.
- 13 For Bharadvāja she poured down in days of old
The milch-cow yielding milk for all, and food that gives all
nourishment.
- 14 Your friend like Indra passing wise, with magic power like
Varuṇa.
Like Aryaman joy-giving, bringing plenteous food like Viṣṇu
for my wish, I praise,
- 15 Bright as the host of Maruts mighty in their roar. May they
bring Pūshan free from foes ;
May they bring hither hundreds, thousands for our men
may they bring hidden stores to light, and make wealth
easy to be found.
- 16 Haste to me, Pūshan, in thine ear, bright Deity ! I fain would
speak :
Most sinful is our foeman's hate.
- 17 Tear not up by the roots the Kākamb'ra tree : destroy thou
all malignity.
Let them not snare by day the neck of that Celestial Bird
the Sun.
- 18 Uninjured let thy friendship be, like the smooth surface of a
skin,

11 *Who freely pours her milk* : *sabārdughā* ; the general name of the cow or cows milked at sacrifices.

12 The sacrificial cow is here identified with Pṛiṣni, the mother of the Maruts.

13 According to my version, which follows that of Professor Ludwig, Pṛiṣni should be the deity of this stanza. Sāyana explains it differently. Cows, milk, etc.

14 *Your friend* : Pūshan. *For my wish* : that I may obtain my wish ; ' for the distribution of wealth,'—Wilson.

17 *The Kākamb'ra tree* : according to Sāyana, *kākamb'ra* means literally 'crow-bearer' : 'with its progeny of crows.'—Wilson. It is apparently the name of some unbrageous tree, and in this place implies metaphorically Śamyu the Ṛishi of the hymn with his many branches of sons and grandsons.

Let them not snare : let not our enemies deprive us of the sunlight : the Sun being frequently called a bird, those who would deprive the speaker of the light of day are regarded as fowlers.

- A flawless skin, containing curds, full to the mouth, containing curds.
- 9 For thou art high above mankind, in glory equal to the Gods. Therefore, O Pūshan, look upon us in the fight: now help us as in days of old.
- 20 May the kind excellence of him the Kind, loud Roarers! be our guide,
Be it the God's, O Maruts, or a mortal man's who worships,
ye impetuous Ones!
- 21 They whose high glory in a moment like the God, the Sun, goes round the space of heaven,
The Maruts have obtained bright strength, a sacred name, strength that destroys the Vṛitras, strength Vṛitra-destroying, excellent.
- 22 Once, only once, the heaven was made, once, only once, the earth was formed.
Once, only Priṣṇi's milk was shed: no second, after this, is born.

HYMN XLIX.

Viśvedevas.

- I LAUD with newest songs the Righteous People, Mitra and Varuṇa who make us happy.
Let them approach, here let them listen,—Agni, Varuṇa, Mitra, Lords of fair dominion.
- 2 Him, to be praised at each tribe's sacrifices, the Two young Matrons' sober-minded Herald,
The Son of Strength, the Child of Heaven, the signal of sacrifice, red Agni will I worship.
- 3 Unlike in form are the Red God's two Daughters: one is the Sun's, and stars be-leave the other.
Apart, the Sanctifiers, in succession, come to the famed hymn, praised in holy verses.
- 4 I with a lofty song call hither Vāyu, all-bounteous, filler of his car, most wealthy.

18 *Containing curds*: 'Such a skin of curds, *Śtyāṇa* says, is always carried in Pūshan's chariot'—Wilson.

20 *The God's*: Agni's.

22 *Heaven and Earth*, having once been made or brought forth, are permanent. Priṣṇi, the mother of the Maruts, has once for all given birth to her brood. *No second*: *ṛardhaḥ*, host (of Maruts) is understood with *anyāḥ*.

2 *The Two young Matrons*: Heaven and Earth. *The Child of Heaven*: or of Dyaus or Dyu.

3 *Two Daughters*: Day and Night.

4 *Filler of his car*: with wealth to reward his worshippers. *The prudent*: the wise worshipper.

- Thou, Sage, with bright path, Lord of harnessed horses, impetuous, promptly honourest the prudent
- 5 That chariot of the Asvins, fair to look on, pleaseth me well, yoked with a thought, refulgent,
Wherewith, Násatyas, Chiefs, ye seek our dwelling, to give new strength to us and to our children.
- 6 Bulls of the Earth, O Vâta and Parjanya, stir up for us the regions of the water.
Hearers of truth, ye, Sages, World-Supporters, increase his living wealth whose songs delight you.
- 7 So may Sarasvatî, the Hero's Consort, briak with rare life, the lightning's Child, inspire us,
And, with the Dames accordant, give the singer a refuge unassailable and flawless.
- 8 I praise with eloquence him who guards all pathways. He, when his love impelled him, went to Arka.
May he vouchsafe us gear with gold to grace it: may Pûshan make each prayer of ours effective.
- 9 May Herald Agni, fulgent, bring for worship Tvashṭar adored in homes and swift to listen,
Glorious, first to share, the life-bestower, the ever active God fair-armed, fair-handed.
- 10 Rudra by day, Rudra at night we honour with these our songs the Universe's Father.
Him great and lofty, blissful, undecaying let us call speciall, as the Sage impels us.

6 *Bulls of the Earth*: or of Prithivî as identified with Prisni. *Vâta* another name of Vîyu, the Wind-God; and *Parjanya* is the Rain-cloud personified. *Hearers of truth*: the Maruts are thus addressed, as making true or realizing the prayers of men to which they listen. I follow Sâyana's interpretation of the second half of the stanza.

7 *The Hero's Consort*: *virâpîti*: according to Sâyana, she whose husband is the hero Prajâpati, or, the protectress of heroes. The River-God Sarasvatî or Sarasvatî is more usually considered to be the consort of Sarasvatî, who originally a River-Goddess, appears in this place in her later and present-day character of the Goddess of learning and eloquence. See note, borrowed from Muir, on I. 3 10. *The Dames*: Gnâs, or Consorts of the Gods.

8 *Him who guards all pathways*: Pûshan, the special protector of travellers and guardian of roads and paths. See I. 42. *Arka*: the Sun, to whom Pûshan appears to have gone both as an envoy on behalf of the other Gods when Sûrya was to be given in marriage, and as a suitor on his own account. Sûrya, it may be remembered, chose the Asvins to be her husbands. See I. 116. 17. I follow Professor Pischel (*Vedische Studien*, I. pp. 1—52) in his interpretation of the difficult stanza.

10 *The Sage*: the wise, that is, wisdom-giving, Soma.

- 1 Ye who are youthful, wise, and meet for worship, come,
Maruts, to the longing of the singer.
Coming, as erst to Angiras, O Heroes, ye animate and quicken
e'en the desert.
- 2 Even as the herdsman driveth home his cattle, I urge my
songs to him the strong swift Hero.
May he, the glorious, lay upon his body the singer's hymns,
as stars bedeck the heaven.
- 3 He who for man's behoof in his affliction thrice measured out
the earthly regions, Vishnu—
When one so great as thou affordeth shelter, may we with
wealth and with ourselves be happy.
- 14 Sweet be this song of mine to Ahibudhnya, Parvata, Savitar,
with Floods and Lightnings;
Sweet, with the Plants, to Gods who seek oblations. May
liberal Bhaga speed us on to riches.
- 15 Give riches borne on cars, with many heroes, contenting men,
the guard of mighty Order.
Give us a lasting home that we may battle with godless bands
of men who fight against us, and meet with tribes to whom
the Gods are gracious.

HYMN L.

Viśvedevas.

- I CALL with prayers on Aditi your Goddess, on Agni, Mitra,
Varuna for favour,
On Aryaman who gives unasked, the gracious, on Gods who
save, on Savitar and Bhaga.
- 2 Visit, to prove us free from sin, O Sūrya, Lord of great might,
the bright Gods sprung from Daksha,
Twice-born and true, observing sacred duties, Holy and full of
light, whose tongue is Agni.

11 *As erst to Angiras : angirasvdt ; 'like rays (of light).'*—Wilson; 'like the Angirasas.'—Roth; 'like messengers of the Gods.'—Grassmann

12 *The strong swift Hero :* Vishnu seems to be intended, and not the company of Maruts as Sayana explains the passage, taking *virāya* as an adjective = heroic or powerful.

14 *Ahibudhnya :* the Dragon of the Deep, or 'leviathan of the Sea of heaven,' the distant, invisible and deified being who presides over the firmament.

15 *The guard of mighty Order :* the wealth that enables men to institute the law-ordained sacrifices. *To whom the Gods are gracious :* 'to whom the Gods come to accept libations.' I follow Sayana in thus distinguishing *ādevīh* from *ādevīh*, godless.

2 *Visit, to prove us free from sin :* visit and invite the Gods to come and bear witness to our innocence before the all-seeing Sun. The word *andagstvé*

- 3 And, O ye Heaven and Earth, a wide dominion, O ye most blissful Worlds, our lofty shelter,
Give ample room and freedom for our dwelling, a home, ye Hemispheres, which none may rival.
- 4 This day invited may the Sons of Rudra, resistless, excellent stoop down to meet us ;
For, when beset with slight or sore affliction, we ever call upon the Gods, the Maruts ;
- 5 To whom the Goddess Rodasi clings closely, whom Pūshan follows bringing ample bounty.
What time ye hear our call and come, O Maruts, upon your separate path all creatures tremble.
- 6 With a new hymn extol, O thou who singest, the Lover of the Song, the Hero Indra.
May he, exalted, hear our invocation, and grant us mighty wealth and strength when lauded.
- 7 Give full protection, Friends of man, ye Waters, in peace and trouble, to our sons and grandsons.
For ye are our most motherly physicians, parents of all that standeth, all that moveth.
- 8 May Savitar come hither and approach us, the God who rescues Holy, golden-handed,
The God who, bounteous as the face of Morning, discloses precious gifts for him who worships.
- 9 And thou, O Son of Strength, do thou turn hither the Gods to-day to this our holy service.
May I for evermore enjoy thy bounty, and, Agni, by thy grace be rich in heroes.
- 10 Come also to my call, O ye Nāsatyas, yea, verily, through my prayers, ye Holy Sages.
As from great darkness ye delivered Atri, protect us, Chiefs, from danger in the conflict.

in the locative case (in sinlessness) is used with a dative signification. *Sprung from Daksha* : Daksha is a creative Power associated with Aditi, and therefore sometimes identified with Prajapati. Sāyana explains *dākshapitrin* in his commentary on VII. 66. 2, as 'preservers or lords of strength,' and the compound may mean Lords of vigour, or fathers of strength in this passage also. *Twice-born* : having two births or manifestations, dwelling in heaven and appearing also on earth. *Whose tongue is Agni* : who consume oblations by means of fire.

3 *Ye Hemispheres* : *dhishane* ; literally, 'two bowls,' a frequently-occurring expression for heaven and earth.

5 *Rodasi* : the Consort of Rudra.

- O Gods, bestow upon us riches, splendid with strength and heroes, bringing food in plenty.
 Be gracious, helpful Gods of earth, of heaven, born of the Cow, and dwellers in the waters.
- 1 May Rudra and Sarasvatī, accordant, Vishṇu and Vāyu, pour down gifts and bless us;
 Ribhukshan, Vāja, and divine Vidhātār, Parjanya, Vāta make our food abundant.
- 2 May this God Savitar, the Lord, the Offspring of Waters, pouring down his dew be gracious,
 And, with the Gods and Dames accordant, Tvashtar; Dyaus with the Gods and Prithivi with oceans.
- 3 May Aja-Ekapād and Ahibudhnya, and Earth and Ocean hear our invocation;
 All Gods who strengthen Law, invoked and lauded, and holy texts uttered by sages, help us.
- 4 So with my thoughts and hymns of praise the children of Bharadvāja sing aloud to please you.
 The Dames invoked, and the resistless Vasus, and all ye Holy Ones have been exalted.

HYMN LI.

Visvedevas.

THAT mighty eye of Varuṇa and Mitra, infallible and dear, is moving upward.

The pure and lovely face of holy Order hath shone like gold of heaven in its arising.

11 *Born of the Cow*: the Maruts, sons of the Cow Pṛiṣṇi, according to Sāyaṇa. The Gods of heaven are said to be the Ādityas, those of earth the Vasus, and those of water, that is, the firmament, the Rudras. Roth explains *gōdātā* as 'born of the starry heaven.'

12 This and the four following stanzas form a new hymn, or are a recapitulation, with additions, of the preceding verses *And divine Vidhātār*: or 'the divine Disposer.'

14 *Aja-Ekapād*: according to Roth, probably a genius of the storm, 'the stormer of one foot' See II. 31. 6. But *ajā* may signify 'unborn' rather than 'diver,' and the Sun may be intended, in accordance with the explanation of the Commentators. *Aja-Ekapād* is called in X. 65. 13. the bearer of heaven, 'and the ascription of one foot to the Sun might be due to his appearance alone in the sky as opposed to the Dawns and the Asvins.' See Wallis, *Cosmology of the Rigveda*, p. 54. M. Bergaigne says: 'Aja-Ekapād, then is the 'unborn who has only one foot,' that is to say, 'who dwells in the single isolated world, the place of mystery.' in opposition to the god who manifests himself in divers worlds, to Agni or Soma in their various visible forms.' See *La Religion Védique*, III pp. 20—25.

15 Sāyaṇa interprets the first line somewhat differently: 'Thus do my sons the Bharadvijas worship the Gods with sacred rites and hymns.'

1 *Eye of Varuṇa and Mitra*: the Sun.

- 2 The Sage who knows these Gods' three ranks and orders, at
all their generations near and distant,
Beholding good and evil acts of mortals, Sûra marks well the
doings of the pious.
- 3 I praise you Guards of mighty Law eternal, Aditi, Mitra, Varuṇ,
the noble,
Aryaman, Bhaga, all whose thoughts are faithful: hither I call
the Bright who share in common.
- 4 Lords of the brave, infallible, foe-destroyers, great Kings, bestowers
of fair homes to dwell in,
Young, Heroes, ruling heaven with strong dominion, Âdityas
Aditi I seek with worship.
- 5 O Heaven our Father, Earth our guileless Mother, O Brother
Agni, and ye Vasus, bless us.
Grant us, O Aditi and ye Âdityas, all of one mind, your manifold
protection.
- 6 Give us not up to any evil creature, as spoil to wolf or she-
wolf, O ye Holy.
For ye are they who guide aright our bodies, ye are the rulers
of our speech and vigour.
- 7 Let us not suffer for the sin of others, nor do the deed which
ye, O Vasus, punish.
Ye, Universal Gods! are all-controllers: may he do harm unto
himself who hates me.
- 8 Mighty is homage: I adopt and use it. Homage hath held
in place the earth and heaven.
Homage to Gods! Homage commands and rules them. I
banish even committed sin by homage.
- 9 You Furtherers of Law, pure in your spirit, infallible, dwellers
in the home of Order,
To you all Heroes mighty and far-seeing I bow me down, O
Holy Ones, with homage.
- 10 For these are they who shine with noblest splendour; through
all our troubles these conduct us safely—

2 *Three ranks and orders*: according to Sâyaṇa, the three cognizable worlds or stations of the Gods, the earth of the Vasus, the firmament of the Rudras, and heaven of the Âdityas. Sûra: Sûrya; the Sun.

3 *Who share in common*: *sadhanyah*; according to Sâyaṇa, *dhanasahitān*, 'accompanied by wealth.'

7 *Let us not suffer for the sin of others*: so, VII. 86. 5. 'Loose us from sins committed by our fathers.' Compare also Taittiriya-Brâhmana, III. 7. 12. 3. cited by Muir, *O. S. T.*, V. 66. 'May Agni free me from the sin which my mother or my father committed when I was a babe unborn.'

Varuṇa, Mitra, Agni, mighty Rulers, true-minded, faithful to the hymn's controllers.

May they, Earth, Aditi, Indra, Bhaga, Pūshan increase our laud, increase the Fivefold people.

Giving good help, good refuge, goodly guidance, be they our good deliverers, good protectors.

Come now, O Gods, to your celestial station: the Bhara-dvājas' priest entreats your favour.

He, sacrificing, fain for wealth, hath honoured the Gods with those who sit and share oblations.

Agni, drive thou the wicked foe, the evil-hearted thief away, Far, far, Lord of the brave! and give us easy paths.

Soma, these pressing-stones have called aloud to win thee for our Friend.

Destroy the greedy Paṇi, for a wolf is he.

Ye, O most bountiful, are they who, led by Indra, seek the sky.

Give us good paths for travel: guard us well at home.

Now have we entered on the road that leads to bliss, without a foe,

The road whereon a man escapes all enemies and gathers wealth.

HYMN LII.

Viṣvedevas.

THIS I allow not in the earth or heaven, at sacrifice or in these holy duties.

May the huge mountains crush him down: degraded be Atiyāja's sacrificing patron.

10 *The hymn's controllers*: 'those who are prominent in (their) praise.'—Wilson

11 *The Fivefold People*: *pāñcha jānāḥ*; the five Āryan tribes; 'the five orders of beings.'—Wilson.

12 This stanza is difficult, and I do not thoroughly understand it.

14 *Paṇi* either one of the envious demons who steal away the light, or the varicious and niggardly trafficker who offers no sacrifices to the Gods.

15 *Ye, O Most Bountiful*: all ye Gods.

16 These four concluding stanzas, in changed metres, are a prayer for protection on a journey. Professor Grassmann banishes them, together with stanzas 11 and 12, to the Appendix as being in his opinion later additions to the original hymn.

1 According to Sāyana Rijisvan curses a rival Rishi Atiyāja: but the name Atiyāja (from *ati* and *yaj*) seems to be employed expressly to signify one who over-sacrifices, that is, sacrifices more than is necessary or prescribed, superfluity, as well as deficiency, being a fault that causes a sacrifice to fail. See Ludwig, IV. 220.

- 2 Or he who holds us in contempt, O Maruts, or seeks to blame
the prayer that we are making,
May agonies of burning be his portion. May the sky scorch
the man who hates devotion.
- 3 Why then, O Soma, do they call thee keeper of prayer? why
then our guardian from reproaches?
Why then beholdest thou how men revile us? Cast thy hot
dart at him who hates devotion.
- 4 May Mornings as they spring to life protect me, and may the
Rivers as they swell preserve me.
My guardians be the firmly-seated mountains: the Fathers,
when I call on Gods, defend me!
- 5 Through all our days may we be healthy-minded, and look up-
on the Sun when he arises.
Grant this the Treasure-Lord of treasures, coming, observant,
oftenest of Gods, with succour!
- 6 Most near, most oft comes Indra with protection, and she,
Sarasvatī, who swells with rivers:
Parjanya, bringing health with herbs, and Agni, well lauded,
swift to listen, like a father.
- 7 Hear this mine invocation; come hither, O Universal Gods.
Be seated on this holy ground.
- 8 To him who comes to meet you, Gods, with offerings bathed
in holy oil—
Approach ye, one and all, to him.
- 9 All Sons of Immortality shall listen to the songs we sing,
And be exceeding good to us.
- 10 May all the Gods who strengthen Law, with Ritus, listening
to our call,
Be pleased with their appropriate draught.
- 11 May Indra with the Marut host, Tvāṣṭar, Mitra, Aryaman,
Accept the laud and these our gifts.
- 12 O Agni, Priest, as rules ordain, offer this sacrifice of ours,
Remembering the Heavenly Folk.

3 *Soma*: the Moon-God.

5 *Treasure-Lord of treasures*: Agni, from whom, or through whom, all blessings come to the pious.

9 *Sons of Immortality*: according to the Scholiast, 'sons of the immortal' (Prajāpati, regarded as the progenitor of Gods and men).

10 *With Ritus*: together with the Seasons personified; or, at the prescribed seasons, as Śāyana explains.

Listen, All-Gods, to this mine invocation, ye who inhabit heaven, and air's mid-regions,
All ye, O Holy Ones, whose tongue is Agni, seated upon this sacred grass, be joyful.

May the All-Gods who claim our worship hear my thought ;
•may the two World-halves hear it, and the Waters' Child.
Let me not utter words that ye may disregard. Closely allied with you may we rejoice in bliss.

And those who, Mighty, with the wiles of serpents, were born on earth, in heaven, where waters gather—

May they vouchsafe us life of full duration. May the Gods kindly give us nights and mornings.

At this my call, O Agni and Parjanya, help, swift to hear, my thought and our laudation.

One generates holy food, the other offspring, so grant us food enough with store of children.

When holy grass is strewn and fire enkindled, with hymn and lowly homage I invite you.

All-Gods, to day in this our great assembly rejoice, ye Holy, in the gifts we offer.

HYMN LIII.

Pūshan.

LORD of the path, O Pūshan, we have yoked and bound thee to our hymn,

Even as a car, to win the prize.

Bring us the wealth that men require, a manly master of a house,

Free-handed with the liberal meed.

Even him who would not give, do thou, O glowing Pūshan, urge to give,

And make the niggard's soul grow soft.

13 *All Gods* : *Vigve devāh*, or Universal Gods.

15 *With the wiles of serpents* : *āhimdyāh* ; according to Śāyana, ' possessed of the wisdom or knowledge that kills.' Cf. I. 3 9, note.

16 *The other offspring* : Parjanya, the personified Rain-cloud, produces corn and food offered in sacrifice, and Agni promotes the procreation of children.

1 *Lord of the path* : custodian of roads and guide of travellers. *To win the prize* : or, to win us wealth or food.

2 *Master of a house* : a householder who will institute sacrifices and liberally reward the officiating priests.

- 4 Clear paths that we may win the prize ; scatter our enemies afar
Strong God, be all our thoughts fulfilled.
- 5 Penetrate with an awl, O Sage, the hearts of avaricious churls
And make them subject to our will.
- 6 Thrust with thine awl, O Púshan : seek that which the nig
gard's heart holds dear,
And make him subject to our will.
- 7 Tear up and rend in pieces, Sage, the hearts of avaricious churls
And make them subject to our will.
- 8 Thou, glowing Púshan, carriest an awl that urges men to
prayer ;
Therewith do thou tear up and rend to shreds the heart o
every one.
- 9 Thou bearest, glowing Lord ! a goad with horny point that
guides the cows :
Thence do we seek thy gift of bliss.
- 10 And make this hymn of ours produce kine, horses, and a stor
of wealth
For our delight and use as men.

HYMN LIV.

Púshan

- O PÚSHAN, bring us to the man who knows, who shall direct
us straight,
And say unto us, It is here.
- 2 May we go forth with Púshan who shall point the houses out
to us,
And say to us, These same are they.
 - 3 Unharm'd is Púshan's chariot wheel ; the box ne'er falleth to
the ground,
Nor doth the loosened felly shake.

4 *Win the prize* : or, win us wealth, or food.

5 *With an awl* : 'with a goad.'—Wilson.

9 *With horny point* : the exact meaning of *gópaṣṭ* is uncertain. Others explain it as 'director of cattle;' 'furnished with leathern thongs;' 'cow tailed.' This hymn and the five following have been translated by Dr. Muir, *Original Sanskrit Texts*, V. 176—180. Professor Peterson also gives a translation of Hymns LIII—LVII. in his *Hymns from the R̥gveda* (Bombay Sanskrit Series No. XXXVI)

1 This stanza, Sáyana says, is to be muttered by one who seeks his lost property. *The man who knows* : the wise man or wizard.

2 *These same are they* : these are the houses in which the stolen property is concealed.

3 *The box* : basket, or inner part of the car. Professor Wilson, following Sáyana, translates : 'The discus of Púshan does not destroy ; its sheath is not discarded, its edge harms not us.' But the three things mentioned are evidently parts of Púshan's chariot.

- 4 Pūshan forgetteth not the man who serveth him with offered gift :
That man is first to gather wealth.
- 5 May Pūshan follow near our kine ; may Pūshan keep our horses safe :
May Pūshan gather gear for us.
- 6 Follow the kine of him who pours libations out and worships thee ;
And ours who sing thee songs of praise.
- 7 Let none be lost, none injured, none sink in a pit and break a limb.
Return with these all safe and sound.
- 8 Pūshan who listens to our prayers, the Strong whose wealth is never lost,
The Lord of riches, we implore.
- 9 Secure in thy protecting care, O Pūshan, never may we fail :
We here are they who sing thy praise.
- 10 From out the distance, far and wide, may Pūshan stretch his right hand forth,
And drive our lost again to us.

HYMN LV.

Pūshan.

SON of Deliverance, come, bright God ! Let us twain go together : be our charioteer of sacrifice.

- 2 We pray for wealth to thee most skilled of charioteers, with braided hair,
Lord of great riches, and our Friend.
- 3 Bright God whose steeds are goats, thou art a stream of wealth,
a treasure-heap,
The Friend of every pious man.

7 *With these : cows.*

8 We pray to Pūshan for the safety of our property because he is the Lord of wealth ; he himself loses nothing that is his, and he always listens to our prayers.

1 *Son of Deliverance* : that is, 'Deliverer,' one who gives men ample room and freedom. Sāyaṇa explains *vimūcho napatī* in another place as 'offspring of the cloud.' See I. 42. 1. Here, he says, the meaning is, 'son of Prajāpati, who at the creation sends forth from himself all creatures.' Roth explains *vimūch* as 'unyoking' horses at the end of a journey. Pūshan would then be 'the son of return,' the God who brings travellers safely home, which is one of his especial functions.

2 *With braided hair : kapardinam* ; an epithet of Rudra also. See I. 114. 1.

3 *Whose steeds are goats* : cf. I. 138. 4.

- 4 Púshan, who driveth goats for steeds, the Strong and Mighty,
who is called
His Sister's lover, will we laud.
- 5 His Mother's suitor I address. May he who loves his Sister hear,
Brother of Indra, and my Friend.
- 6 May the sure-footed goats come nigh, conveying Púshan on
his car,
The God who visiteth mankind.

HYMN LVI.

Púshan.

- WHOSO remembers Púshan as eater of mingled curd and meal
Need think no more upon the God.
- 2 And he is best of charioteers. Indra, the hero's Lord, allied
With him as Friend, destroys the foes.
- 3 And there the best of charioteers hath guided through the
speckled cloud
The golden wheel of Súra's car.
- 4 Whate'er we speak this day to thee, Wise, Wondrous God
whom many praise,
Give thou fulfilment of our thought.
- 5 Lead on this company of ours, that longs for kine, to win the spoil:
Thou, Púshan, art renowned afar.
- 6 Prosperity we crave from thee, afar from sin and near to wealth,
Tending to perfect happiness both for to-morrow and to-day.

4 *His Sister's lover* : according to Sáyana, Púshan's sister is Ushas or Dawn.

5 *His Mother's suitor* : Sáyana explains *mâtúr didhishúm* as *rátreḥ patim*, lord or husband of Night. Probably Sûryâ is intended. See Bergaigne, *La Religion Védique*, II. 428. Compare also Book VI. 48. 8. *Brother of Indra* : as an Āditya or son of Aditi.

6 *Sure-footed* : *nigrimbhāt* : this word does not occur elsewhere and its meaning is uncertain. Wilson renders it 'harnessed,' and other explanations have been proposed, but as Dr. Muir observes : 'All seems guess work.'

1 *Eater of mingled curd and meal* : *karambhāt* ; *karambhā* was some soft food, a sort of gruel, offered especially to Púshan.

I have followed Professor Ludwig in my translation of this difficult passage, the meaning seeming to be that in setting before Púshan the food that he loves the worshipper has done all that is necessary to secure his help. Sáyana's explanation is much the same if 'a God' be substituted for 'the God' in line 2, that is, Púshan alone is sufficient : the worshipper need think upon no other God.

3 Púshan seems to be intended. He is said to have driven the Sun's wheel *parushé gāvi*, literally, 'in the brindled bull,' meaning apparently, the speckled cloud, or train of variegated clouds. 'He, the impeller, the chief of charioteers (Púshan), ever urges on that golden wheel (of his car) for the radiant sun.'—Wilson. Others think that the verse refers to Indra's pressing down the wheel of the Sun from the mountain of cloud and bringing back the light. See Peterson, *Hymns from the Rigveda*, p. 171.

HYMN LVII.

Indra and Púshan.

INDRA and Púshan will we call for friendship and prosperity
And for the winning of the spoil.

2 One by the Soma sits to drink juice which the mortar hath
expressed :

The other longs for curd and meal.

3 Goats are the team that draws the one : the other hath Bay
Steeds at hand ;

With both of these he slays the fiends.

4 When Indra, wondrous strong, brought down the streams, the
mighty water-floods,
Púshan was standing by his side.

5 To this, to Púshan's favouring love, and Indra's, may we closely
cling,

As to a tree's extended bough.

6 As one who drives a car draws in his reins, may we draw
Púshan near,

And Indra, for our great success.

HYMN LVIII.

Púshan.

LIKE heaven art thou : one form is bright, one holy, like Day
and Night dissimilar in colour.

All magic powers thou adest, self-dependent ! Auspicious be
thy bounty here, O Púshan.

2 Goat-borne, the guard of cattle, he whose home is strength,
inspirer of the hymn, set over all the world ;

Brandishing here and there his lightly-moving goad, beholding
every creature, Púshan, God, goes forth.

3 O Púshan, with thy golden ships that travel across the ocean,
in the air's mid-region,

Thou goest on an embassy to Sûrya, subdued by love, desirous
of the glory.

3 *The fiends* : the Vṛitras, the demons of drought, or enemies in general.

1 *One holy* : 'venerable.'—Wilson This is apparently a euphemism for 'dark.' Púshan is here regarded as the Sun present by day and even in his absence regulating the night also. According to Professor Ludwig, he is represented as the summer Sun and the winter Sun. *Thou adest* 'thou exerciseest.'—Muir.

3 *Subdued by love* : of Sûrya, the daughter of the Sun. See VI. 49. 8. *Of the glory* : of winning Sûrya for his bride.

- 4 Near kinsman of the heaven and earth is Púshan, liberal, LORD
of food, of wondrous lustre,
Whom strong and vigorous and swiftly-moving, subdued by
love, the Deities gave to Sûryâ.

HYMN LIX.

Indra-Agni.

- I WILL declare, while juices flow, the manly deeds that ye
have done :
Your Fathers, enemies of Gods, were smitten down, and, Indra-
Agni, ye survive
- 2 Thus, Indra-Agni, verily your greatness merits loftiest praise.
Sprung from one common Father, brothers, twins are ye ; your
Mother is in every place.
- 3 Those who delight in flowing juice, like fellow horses at their
food,
Indra and Agni, Gods armed with the thunderbolt, we call this
day to come with help.
- 4 Indra and Agni, Friends of Law, served with rich gifts, your
speech is kind
To him who praises you while these libations flow : that man,
O Gods, ye ne'er consume.
- 5 What mortal understands, O Gods, Indra and Agni, this
your way ?
One of you, yoking Steeds that move to every side, advances
in your common car.

4 *The Deities gave to Sûryâ* : 'the formula of the verse gives the idea rather of a birth than of a marriage. But Pushan is the lover of his mother, VI 55. 5 : Sûryâ then might be the spouse as well as the mother of Púshan. She is doubtlessly also the sister with whom Púshan is united, VI. 55. 4. 5.'—Bergaigne, *La Religion Védique*, II. 428.

1 *Your Fathers . . . were smitten down : hatāso vām pitro* : the meaning is obscure. Sâyana explains *pitro* as Asuras or demons, deriving the word from a root *pi*, to injure : 'The Pitris the enemies of the gods, have been slain by you.'—Wilson. Prof Grassmann reads, conjecturally, *piyavo*. 'scorners,' instead of the unsuitable *pitro*. Gods of an elder generation, the fathers of Indra and Agni, appear to be intended, and the words as they stand can hardly bear any other meaning. *Hatāso* then would mean, 'not were slain,' but were struck down, degraded, and deprived of their power, like the earlier Hellenic Gods. Professor Ludwig suggests other possible explanations. See also Bergaigne *La Religion Védique*, III. 75, and Ehni, *Der Mythos des Yama*, p. 80.

2 *One common Father* : Dyaus. According to Sâyana, Prajâpati.

Your Mother : Aditi, infinite and omnipresent ; according to Sâyana identified with the wide-extended earth. But see Ehni, *Der Mythos des Yama*, p. 79.

4 *Ye ne'er consume* : Prof Ludwig suggests the reading *bhartsatah*, 'threa-
ten,' instead of *bhasatah*.

5 *One of you* : Indra, as the Sun, whose horses here are the spreading
beams of light, pursues his appointed way through heaven.

- 6 First, Indra-Agni, hath this Maid come footless unto those with feet.
Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.
- 7 E'en now, O Indra-Agni, men hold in their arms and stretch their bows.
Desert us not in this great fray, in battles for the sake of kine.
- 8 The foeman's sinful enmities, Indra and Agni, vex me sore.
Drive those who hate me far away, and keep them distant from the Sun.
- 9 Indra and Agni, yours are all the treasures of the heavens and earth.
Here give ye us the opulence that prospers every living man.
- 10 O Indra Agni, who accept the laud, and hear us for our praise,
Come near us, drawn by all our songs, to drink of this our Soma juice.

HYMN LX.

Indra-Agni.

- HE slays the foe and wins the spoil who worships Indra and Agni, strong and mighty Heroes,
Who rule as Sovrans over ample riches, victorious, showing forth their power in conquest.
- 2 So battle now, O Indra and thou, Agni, for cows and waters, sunlight, stolen Mornings.
Team-borne, thou makest kine thine own, O Agni, thou, Indra, light, Dawns, regions, wondrous waters.
- 3 With Vṛitra-slaying might, Indra and Agni, come, drawn by homage, O ye Vṛitra-slayers.
Indra and Agni, show yourselves among us with your supreme and unrestricted bounties.

6 *This Maid*: the text has only the feminine pronoun *iyām* (haec); Ushas or Dawn is intended. *Footless*: moving unsupported in the sky. Cf. I. 152. 3. *Stretching her head*: according to one of Sāyaṇa's explanations, 'having, abandoned the head, being herself headless,' which is hardly consistent with what follows. *Thirty steps*: the thirty divisions of the Indian day and night through which Dawn passes before she reappears. But cf. I. 123. 8.

7 The hymn is a prayer for aid in a fray.

2 *Stolen Mornings*: the Dawns and light that have been carried away and concealed by the Panis or demons of darkness.

3 *Vṛitra-slaying*: or, generally, 'foeman slaying.'

- 4 I call the Twain whose deeds of old have all been famed in ancient days :
O Indra Agni, harm us not.
- 5 The Strong, the scatterers of the foe, Indra and Agni, we invoke ;
May they be kind to one like me.
- 6 They slay our Ârya foes, these Lords of heroes, slay our Dâsa foes :
And drive our enemies away.
- 7 Indra and Agni, these our songs of praise have sounded forth to you :
Ye who bring blessings ! drink the juice.
- 8 Come, Indra-Agni, with those teams, desired of many, which ye have,
O Heroes, for the wershipper.
- 9 With those to this libation poured, ye Heroes, Indra-Agni, come :
Come ye to drink the Soma juice.
- 10 Glorify him who compasses all forests with his glowing flame,
And leaves them blackened with his tongue.
- 11 He who gains Indra's bliss with fire enkindled finds an easy way
Over the floods to happiness.
- 12 Give us fleet coursers to convey Indra and Agni, and bestow
Abundant strengthening food on us.
- 13 Indra and Agni, I will call you hither and make you joyful
with the gifts I offer.
Ye Twain are givers both of food and riches : to win me
strength and vigour I invoke you.
- 14 Come unto us with riches, come with wealth in horses and
in kine.
Indra and Agni, we invoke you both, the Gods, as Friends for
friendship, bringing bliss.
- 15 Indra and Agni, hear his call who worships with libations
poured.
Come and enjoy the offerings, drink the sweetly-flavoured
Soma juice.

10 *Glorify* : addressed to the *stotar* or praise-singer.

11 *Over the floods* : the dangers and troubles that bar his way.

12 *To convey Indra and Agni* : to bring you, Indra and Agni, to our sacrifice.

HYMN LXI.

Sarasvatî.

- To Vadhryasva when he worshipped her with gifts she gave
 fierce Divodâsa, canceller of debts.
 Consumer of the churlish niggard, one and all, thine, O
 Sarasvatî, are these effectual boons.
- 2 She with her might, like one who digs for lotus-stems, hath
 burst with her strong waves the ridges of the hills.
 Let us invite with songs and holy hymns for help Sarasvatî who
 slayeth the Pârâvatas.
- 3 Thou castest down, Sarasvatî, those who scorned the Gods,
 the brood of every Bṛi-aya skilled in magic arts.
 Thou hast discovered rivers for the tribes of men, and, rich in
 wealth! made poison flow away from them.
- 4 May the divine Sarasvatî, rich in her wealth, protect us well,
 Furthering all our thoughts with might;
- 5 Whoso, divine Sarasvatî, invokes thee where the Prize is set,
 Like Indra when he smites the foe.
- 6 Aid us, divine Sarasvatî, thou who art strong in wealth and
 power:
 Like Pûshan, give us opulence.
- 7 Yea, this divine Sarasvatî, terrible with her golden path,
 Foe-slayer, claims our eulogy.
- 8 Whose limitless unbroken flood, swift-moving with a rapid
 rush,
 Comes onward with tempestuous roar.
- 9 She hath spread us beyond all foes, beyond her Sisters, Holy One,
 As Sûrya spreadeth out the days.

1 *Vadhryasva*: a celebrated Rishi. See X 69. *She*: Sarasvatî, the River-Goddess. *Gave*: as a son. *Canceller of debts*: acquitting, by his birth, the debt which his father owed to his progenitors, the religious obligation of begetting a son who should perform the ceremonies which they require. *Churlish niggard*: who offers no sacrifices. The meaning of *avasâm* is uncertain. Sâyana explains it as 'gratifying himself only'. Professor Ludwig regards it as compounded of *a + vasi* = thin or meagre. *These effectual boons*: the gift of a son.

2 *She*: Sarasvatî as the river. The description given in the text can hardly apply to the small stream generally known under that name; and from this and other passages which will be noticed as they occur it seems probable that Sarasvatî is also another name of Sindhu or the Indus. See Zimmer, *Altindisches Leben*, pp. 6 ff. *Pârâvatas*: see V. 52. 11.

3 *Every Bṛi-aya*: every demon like Bṛi-aya, who is said to have been the father of Vṛitra. See I. 93. 4. *Rich in wealth*: *vijñatvati*: according to Sâyana, 'giver of sustenance'.

9 *Her Sisters*: the other rivers of the Panjâb.

- 10 Yea, she most dear amid dear streams, Seven-sistered, graciously inclined,
Sarasvatî hath earned our praise.
- 11 Guard us from hate Sarasvatî, she who hath filled the realms of earth,
And that wide tract, the firmament !
- 12 Seven-sistered, sprung from threefold source, the Five Tribes' prosperer, she must be
Invoked in every deed of might.
- 13 Marked out by majesty among the Mighty Ones, in glory swifter than the other rapid Streams,
Created vast for victory like a chariot, Sarasvatî must be extolled by every sage.
- 14 Guide us, Sarasvatî, to glorious treasure : refuse us not thy milk, nor spurn us from thee.
Gladly accept our friendship and obedience : let us not go from thee to distant countries.

HYMN LXII.

Aṣvins.

- I LAUD the Heroes Twain, this heaven's Controllers : singing with songs of praise I call the Aṣvins,
Fain in a moment, when the morns are breaking, to part the earth's ends and the spacious regions.
- 2 Moving to sacrifice through realms of lustre they light the radiance of the car that bears them.
Traversing many wide unmeasured spaces, over the wastes ye pass, and fields, and waters.
- 3 Ye to that bounteous path of yours, ye mighty, have ever borne away our thoughts with horses,
Mind-swift and full of vigour, that the trouble of man who offers gifts might cease and slumber.

12 *Sprung from threefold source* : 'abiding in the three worlds,' that is, pervading heaven, earth, and hell, according to Sâyana, like Gaugâ in later times.

1 *To part the earth's ends* : as heralds of light to define the limits of earth and sky and so separate one from the other.

3 This stanza is very obscure. Sâyana's paraphrase is inconsistent with the plain meaning of several of the words of the text. 'Fierce Aṣvins, from that humble mansion to which (you have repaired), you have ever borne with your desirable horses, as swift as thought, the pious worshippers in some manner (to heaven) : Let the injurer of the liberal man (be consigned by you) to (final) repose,'—Wilson.

- 4 So ye, when ye have yoked your chariot-horses, come to the hymn of the most recent singer.
Our true and ancient Herald Priest shall bring you, the Youthful, bearing splendour, food, and vigour.
- 5 With newest hymn I call those Wonder-Workers, ancient and brilliant, and exceeding mighty,
Bringers of bliss to him who lauds and praises, bestowing varied bounties on the singer.
- 6 So ye, with birds, out of the sea and waters bore Bhujyu, son of Tugra, through the regions.
Speeding with wingèd steeds through dustless spaces, out of the bosom of the flood they bore him.
- 7 Victors, car-borne, ye rent the rock asunder; Bulls, heard the calling of the eunuch's consort.
Bounteous, ye filled the cow with milk for Şayu: thus, swift and zealous Ones, ye showed your favour.
- 8 Whate'er from olden time, Heaven, Earth! existeth, great object of the wrath of Gods and mortals,
Make that, Âdityas, Vasus, sons of Rudra, an evil brand to one allied with demons.
- 9 May he who knows, as Varuṇa and Mitra, air's realm, appointing both the Kings in season,
Against the secret fiend cast forth his weapon, against the lying words that strangers utter.
- 10 Come to our home with friendly wheels, for offspring; come on your radiant chariot rich in heroes.
Strike off, ye Twain, the heads of our assailants who with man's treacherous attack approach us.
- 11 Come hitherward to us with teams of horses, the highest and the midmost and the lowest.
Bountiful Lords, throw open to the singer the doors e'en of the firm-closed stall of cattle.

6 *Bhujyu*: see I. 116. 3—5.

7 *The eunuch's consort*: Vadhrimatī See I. 116. 13. *Şayu*: see I. 116. 22

9 Mitra and Varuṇa appear here as comprehended in a third God, who must be the Asura Dyaus. He, comprising the heaven of night as well as the heaven of day, assigns to Mitra and Varuṇa the charge, respectively of day and night. See Ludwig's Commentary.

10 *For offspring*: *tānaya*; to give us offspring. The second line of the stanza might be rendered: 'Turn back, ye Twain, the heads, with secret onslaught, even of those who seek to harm the mortal'

11 *The highest and the midmost or the lowest*: or, as Professor Ludwig translates: 'the earliest, the midmost, and the latest.'

HYMN LXIII.

Aśvins.

WHERE hath the hymn with reverence, like an envoy, found
both fair Gods to-day, invoked of many—

Hymn that hath brought the two Nâsatyas hither? To this
man's thought be ye, both Gods, most friendly.

- 2 Come readily to this mine invocation, lauded with songs, that
ye may drink the juices.

Compass this house to keep it from the foeman, that none
may force it, either near or distant.

- 3 Juice in wide room hath been prepared to feast you: for you
the grass is strewn, most soft to tread on.

With lifted hands your servant hath adored you. Yearning
for you the press-stones shed the liquid.

- 4 Agni uplifts him at your sacrifices: forth goes the oblation
dropping oil and glowing.

Up stands the grateful-minded priest, elected, appointed to
invoke the two Nâsatyas.

- 5 Lords of great wealth! for glory Sûrya's Daughter mounted
your car that brings a hundred succours.

Famed for your magic arts were ye, magicians! amid the race
of Gods, ye dancing Heroes!

- 6 Ye Twain, with these your glories fair to look on, brought, to
win victory, rich gifts for Sûryâ.

After you flew your birds, marvels of beauty: dear to our
hearts! the song, well lauded, reached you.

- 7 May your winged coursers, best to draw, Nâsatyas! convey
you to the object of your wishes.

Swift as the thought, your car hath been sent onward to food
of many a sort and dainty viands.

- 8 Lords of great wealth, manifold is your bounty: ye filled our
cow with food that never faileth.

Lovers of sweetness! yours are praise and singers, and poured
libations which have sought your favour.

2 *Either near or distant*: neighbour or stranger.

3 *In wide room*: where there is ample space for the sacrificial ceremonies.

5 *Sûrya's Daughter*: see I. 116. 17. *Dancing Heroes*: ye who dance
through the air. Cf. VIII. 20. 22, and 'Day's harbinger comes dancing from
the east' (Milton—Song On May Morning).

6 *Rich gifts for Sûryâ*: who chose the Aśvins to be her husbands.

- 9 Mine were two mares of Puraya, brown, swift-footed ; a hundred with Sumidha, food with Peruk.
 Sāṇḍa gave ten gold-decked and well-trained horses, tame and obedient and of lofty stature.
- 10 Nāsatyas ! Purupanthās offered hundreds, thousands of steeds to him who sang your praises,
 Gave, Heroes ! to the singer Bharadvāja. Ye Wonder-Workers, let the fiends be slaughtered.
- 11 May I with princes share your bliss in freedom.

HYMN LXIV.

Dawn.

- THE radiant Dawns have risen up for glory, in their white splendour like the waves of waters.
 She maketh paths all easy, fair to travel, and, rich, hath shown herself benign and friendly.
- 2 We see that thou art good : far shines thy lustre ; thy beams, thy splendours have flown up to heaven.
 Decking thyself, thou makest bare thy bosom, shining in majesty, thou Goddess Morning.
- 3 Red are the kine and luminous that bear her the Blessed One who spreadeth through the distance.
 The foes she chaseth like a valiant archer, like a swift warrior she repelleth darkness.
- 4 Thy ways are easy on the hills : thou passest Invincible ! Self-luminous ! through waters.
 So lofty Goddess with thine ample pathway, Daughter of Heaven, bring wealth to give us comfort.

9 This and the following stanza eulogize the liberality of several wealthy institutors of sacrifice ; but it is difficult to make out what were the gifts they gave as the verses are filled with epithets without nouns. *Vadave*, mares, suits the dual epithets *riṣṛé*, and *raghvā*, brown and swift. After *śatām*, a hundred, *Sāyana* supplies *gāvaḥ*, cows. Instead of 'well-trained' *Sāyana's* rendering is 'handsome,' and he supplies *aśvān*, 'horses,' or *rathān*, 'chariots' or the absent noun. 'Obedient, gallant, and well-favoured servants' would represent his rendering of the last half-line of the stanza. The translations given by Professors Ludwig and Grassmann differ from each other and from *Sāyana's* version. As Professor Wilson remarks : 'If we render the stanza literally, it is utterly unintelligible : the greater part of the *Sūkta* is very obscure.' *Puraya*, *Sumidha*, and *Peruka* are the names of liberal patrons.

10 *Purupanthās* : another of these generous nobles. In this case *aśvandm*, of horses, appears in the text.

11 *Your bliss* : the felicity which the *Aśvins* bestow.

1 *Dawns* : the plural may be honorific, or may signify Dawn and her rays of light.

3 *Warrior* : borne on a chariot.

4 *Through waters* : of the firmament.

- 5 Dawn, bring me wealth : untroubled, with thine oxen thou
 bearest riches at thy will and pleasure ;
 Thou who, a Goddess, Child of Heaven, hast shown thee
 lovely through bounty when we called thee early.
- 6 As the birds fly forth from their resting-places, so men with
 store of food rise at thy dawning.
 Yea, to the liberal mortal who remaineth at home, O Goddess
 Dawn, much good thou bringest.

HYMN LXV.

Dawn.

- SHEDDING her light on human habitations this Child of Heaven
 hath called us from our slumber ;
 She who at night-time with her argent lustre hath shown herself
 e'en through the shades of darkness.
- 2 All this with red-rayed steeds have they divided : the Dawns
 on bright cars shine in wondrous fashion.
 They, bringing near the stately rite's commencement, drive
 far away the night's surrounding shadows.
- 3 Dawns, bringing hither, to the man who worships, glory and
 power and might and food and vigour,
 Opulent, with imperial sway like heroes, favour your servant
 and this day enrich him.
- 4 Now is there treasure for the man who serves you, now for the
 hero, Dawns ! who brings oblation ;
 Now for the singer when he sings the praise-song. Even to
 one like me ye brought aforetime.
- 5 O Dawn who standest on the mountain ridges, Angirases now
 praise thy stalls of cattle.
 With prayer and holy hymn they burst them open : the
 heroes' calling on the Gods was fruitful.

6 This stanza occurs in a hymn to Dawn ascribed to the Rishi Kakshivan I. 124. 12. *With store of food. pitubhñjah*, 'enjoying or sharing food,' is explained by Sâyana as *annasayopdyakñh*, 'who have to gain their sustenance. The wealthy may be meant, who share their store with others and must work to replenish it. *The liberal mortal*, the man who sacrifices to the Gods. To bring out this meaning more clearly the last line may be translated : 'To him who stays at home and pours oblations, O Goddess Dawn, thou givest ample riches.'

1 *At night-time* : an allusion, perhaps, to the 'false dawn' before the appearance of the real dawn, although this faint glimmer can hardly be called lustre. Or the light of stars may be intended, as belonging to Dawn rather than to Night.

2 *All this have they divided* : separated light from darkness. *The stately rite* : the Agnihotra, or great morning sacrifice.

5 *Angirases here praise* : 'What we are doing here is in reality only repetition of what the Angirases did in ancient times.'—Ludwig.

6 Shine on us as of old, thou Child of Heaven, on him, rich Maid ! who serves like Bharadvāja.

Give to the singer wealth with noble heroes, and upon us bestow wide-spreading glory.

HYMN LXVI.

Maruts.

E'EN to the wise let that be still a wonder to which the general name of Cow is given.

The one hath swelled among mankind for milking : Pṛiṇi hath drained but once her fair bright udder.

2 They who like kindled flames of fire are glowing, the Maruts, twice and thrice have waxen mighty.

Golden and dustless were their cars, invested with their great strength and their heroic vigour.

3 They who are Sons of the rain-pouring Rudra, whom the long-lasting One had power to foster :

The Mighty Ones whose germ great Mother Pṛiṇi is known to have received for man's advantage.

4 They shrink not from the birth ; in this same manner still resting there they purge away reproaches.

When they have streamed forth, brilliant, at their pleasure, with their own splendour they bedew their bodies.

5 Even those who bear the brave bold name of Maruts, whom not the active quickly wins for milking.

Even the liberal wards not off those fierce ones, those who are light and agile in their greatness.

6 *Bharadvāja* : the great ancestor of the priestly family of which the Rishi of the hymn was a member.

1 This meaning may be that while things of different nature are designated by the name of Cow, all that is so called has a claim to our wonder and admiration. The Cow of earth yields her milk frequently and in abundance : Pṛiṇi, the Cow of the firmament, has given milk but once, when she brought forth her off-spring, the Maruts. 'Once only Pṛiṇi's milk was shed : no second, after this, is born' (VI. 48. 22). Sāyana's interpretation is utterly inconsistent with the plain meaning of the words of the text.

2 *Twice and thrice* : perhaps in relation to earth and heaven, and to earth, firmament, and heaven.

4 *Still resting there* : while yet unborn they free their mother from the reproach of barrenness.

5 *Wins for milking* : persuades to grant his petitions. The version of the second line is merely conjectural as the meaning of *staundh* (explained by Sāyana as = *steadh*, robbers) is unknown. 'The liberal donor pacifies the angry Maruts who are otherwise in their might the resistless plunderers (of their wealth).—Wilson.

- 6 When, strong in strength and armed with potent weapon
they had united well-formed earth and heaven,
Rodasi stood among these furious Heroes like splendour shining
with her native brightness.
- 7 No team of goats shall draw your car, O Maruts, no horse;
no charioteer be he who drives it.
Halting not, reinless, through the air it travels, speeding
along its paths through earth and heaven.
- 8 None may obstruct, none overtake, O Maruts, him whom ye
succour in the strife of battle
For sons and progeny, for kine and waters: he bursts the cow-
stall on the day of trial.
- 9 Bring a bright hymn to praise the band of Maruts, the Singers,
rapid, strong in native vigour,
Who conquer mighty strength with strength more mighty:
earth shakes in terror at their wars, O Agni.
- 10 Bright like the flashing flames of sacrifices, like tongues of fire
impetuous in their onset,
Chanting their psalm, singing aloud, like heroes, splendid from
birth, invincible, the Maruts.
- 11 That swelling band I call with invocation, the brood of Rudra,
armed with glittering lances.
Pure hymns are meet for that celestial army: like floods and
mountains have the Strong Ones battled.

HYMN LXVII.

Mitra-Varuṇa.

Now Mitra-Varuṇa shall be exalted high by your songs, noblest
of all existing;
They who, as 'twere with reins are best Controllers, unequalled
with their arms to check the people.

6 *United*: by obscuring the horizon with cloud and rain.

7 No feeble or ordinary team must convey you; no common charioteer
must drive your chariot.

8 *Bursts the cow-stall*: carries away the enemy's cattle.

10 *Singing aloud*: 'causing their opponents to tremble,' according to Sāyaṇa
who derives the word from the root *dḥā*, to shake. Derived from *dḥyan*, to
sound, *dḥimayāḥ* means singers, musicians, minstrels, leaders of the wild music
of the wind and storm (stürmer.—Ludwig). See *Vedische Studien*, I. 269.

11 *Like floods and mountains*: perhaps, with the impetuosity of rushing
waters and the firm strength of mountains. But the meaning of this last
half-line, as of many other passages of the hymn, is very obscure.

The hymn has been translated and thoroughly discussed by Peter von Bradke
(Festgruss an R. von Roth, 1893, pp. 117—125). See also *Vedic Hymns*, I.
368—372 (Sacred Books of the East, XXXII).

- 2 To you Two Gods is this my thought extended, turned to the sacred grass with loving homage.
Give us, O Mitra-Varuna, a dwelling safe from attack, which ye shall guard, Boon-Givers !
- 3 Come hither, Mitra-Varuna, invited with eulogies and loving adoration,
Ye who with your own might, as Work-Controllers, urge even men who quickly hear to labour.
- 4 Whom, of pure origin, like two strong horses, Aditi bore as babes in proper season,
Whom, Mighty at your birth, the Mighty Goddess brought forth as terrors to the mortal foeman.
- 5 As all the Gods in their great joy and gladness gave you with one accord your high dominion,
As ye surround both worlds, though wide and spacious, your spies are ever true and ne'er bewildered.
- 6 So, through the days maintaining princely power, ye prop the height as 'twere from loftiest heaven.
The Star of all the Gods, established, filleth the heaven and earth with food of man who liveth.
- 7 Take the strong drink, to quaff till ye are sated, when he and his attendants fill the chamber.
The young Maids brook not that none seeks to win them, when, Quickeners of all ! they scatter moisture.
- 8 So with your tongue come ever, when your envoy, faithful and very wise, attends our worship.
Nourished by holy oil ! be this your glory : annihilate the sacrificer's trouble.
- 9 When, Mitra-Varuna, they strive against you and break the friendly laws ye have established,
They, neither Gods nor men in estimation, like Api's sons have godless sacrifices.

5 *Your spies* : messengers or angels, probably the rest of the Ādityas. See I 25, 13.

6 *The height* : the high ridge or summit of heaven. *The Star of all the Gods* . representing all the Gods : the Sun. He draws up the waters which descend to fertilize the earth.

7 *He* : the worshipper ; or, perhaps, Soma. *The chamber* : of sacrifice. *The Young Maids* : the water, necessary for the preparation of the Soma libation, is ready and impatiently waiting to be used.

8 *With your tongue* : Agni, by whose tongue of fire they consume the oblations. *Your envoy* : Agni.

9 *Like Api's sons* : 'sons of the Waters.'—Grassmann. The meaning is uncertain. *Godless sacrifices* : unattended by Gods, and therefore fruitless.

- 10 When singers in their song uplift their voices, some chant the
Nivid texts with steady purpose.
Then may we sing you lauds that shall be fruitful: do ye not
rival all the Gods in greatness?
- 11 O Mitra-Varuṇa, may your large bounty come to us hither,
near to this our dwelling,
When the kine haste to us, and when they harness the fleet-
foot mettled stallion for the battle.

HYMN LXVIII.

Indra-Varuṇa.

- His honouring rite whose grass is trimmed is offered swiftly
to you, in Manu's wise, accordant,
The rite which Indra-Varuṇa shall carry this day to high
success and glorious issue.
- 2 For at Gods' worship they are best through vigour; they have
become the strongest of the Heroes;
With mighty strength, most liberal of the Princes, Chiefs of
the host, by Law made Vṛitra's slayers.
- 3 Praise those Twain Gods for powers that merit worship, Indra
and Varuṇa, for bliss, the joyous.
One with his might and thunderbolt slays Vṛitra; the other
as a Sage stands near in troubles.
- 4 Though dames and men have waxen strong and mighty, and
all the Gods self-praised among the Heroes,
Ye, Indra-Varuṇa, have in might surpassed them, and thou
were ye spread wide, O Earth and Heaven.
- 5 Righteous is he, and liberal and helpful who, Indra-Varuṇa,
brings you gifts with gladness.
That bounteous man through food shall conquer foemen, and
win him opulence and wealthy people.
- 6 May wealth which ye bestow in food and treasure on him who
brings you gifts and sacrifices,
Wealth, Gods! which breaks the curse of those who vex us
be, Indra-Varuṇa, e'en our own possession.

10 *Nivid texts*: short formularies of invocation inserted in a liturgy.

11 *When the kine haste to us*: when the cattle of the men whom we are about to attack are ready and eager to be carried off. Sāyana's interpretation of the last line is totally different: 'when (your) praises are uttered, and the sacrificers add in the ceremony the *Sonni* that inspires straightforwardness and resolution, and is the showerer (of benefits).'—Wilson.

3 *In troubles*: 'in deed' of might'—Ludwig. 'With snares, or noose' according to Professor Geldner, *Vedische Studien*, I. 142.

4 *Self-praised*: on account of their own deeds, or their own nature.

- So also, Indra-Varuṇa, may our princes have riches swift to save, with Gods to guard them—
 They whose great might gives victory in battles, and their triumphant glory spreads with swiftmess.
- Indra and Varuṇa, Gods whom we are lauding, mingle ye wealth with our heroic glory.
 May we, who praise the strength of what is mighty, pass dangers, as with boats we cross the waters.
- Now will I sing a dear and far-extending hymn to Varuṇa the God, sublime, imperial Lord,
 Who, mighty Governor, Eternal, as with flame, illumines both wide worlds with majesty and power.
- True to Law, Indra-Varuṇa, drinkers of the juice, drink this pressed Soma which shall give you rapturous joy.
 Your chariot cometh to the banquet of the Gods, to sacrifice, as it were home, that ye may drink.
- Indra and Varuṇa. drink your fill, ye Heroes, of this invigorating sweetest Soma.
 This juice is shed by us that ye may quaff it: on this trimmed grass be seated, and rejoice you.

HYMN LXIX.

Indra-Vishṇu.

- INDRA and Vishṇu, at my task's completion I urge you on with food and sacred service.
 Accept the sacrifice and grant us riches, leading us on by unobstructed pathways.
- Ye who inspire all hymns, Indra and Vishṇu, ye vessels who contain the Soma juices,
 May hymns of praise that now are sung address you, the lauds that are recited by the singers.
- Lords of joy-giving draughts, Indra and Vishṇu, come, giving gifts of treasure, to the Soma.
 With brilliant rays of hymns let chanted praises, repeated with the lauds, adorn and deck you.

⁸ *Of what is mighty* : apparently, riches.

⁹ This stanza, in honour of Varuṇa alone, appears to be the beginning of another hymn. Professor Grassmann banishes stanzas 9 and 10 to his Appendix.

¹ *At my task's completion* : when all arrangements for the sacrifice have been made.

² *Who inspire* : literally, 'the generators,' *janitṛāḥ*. *By the singers* : or, with laudations.

- 4 May your foe-conquering horses bring you hither, Indra and Vishnu, sharers of the banquet.
Of all our hymns accept the invocations: list to my prayer and hear the songs I sing you.
- 5 This your deed, Indra-Vishnu, must be lauded: widely ye strode in the wild joy of Soma.
Ye made the firmament of larger compass, and made the regions broad for our existence.
- 6 Strengthened with sacred offerings, Indra-Vishnu, first eaters, served with worship and oblation,
Fed with the holy oil, vouchsafe us riches: ye are the lake, the vat that holds the Soma.
- 7 Drink of this meath, O Indra, thou, and Vishnu; drink ye your fill of Soma, Wonder-Workers.
The sweet exhilarating juice hath reached you. Hear ye my prayers, give ear unto my calling.
- 8 Ye Twain have conquered, ne'er have ye been conquered: never hath either of the Twain been vanquished.
Ye, Indra-Vishnu, when ye fought the battle, produced this infinite with three divisions.

HYMN LXX.

Heaven and Earth

- FILLED full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,
The Heaven and the Earth by Varuṇa's decree, unwasting, rich in germs, stand parted each from each.
- 2 The Everlasting Pair, with full streams, rich in milk, in their pure rule pour fatness for the pious man.
Ye who are Regents of this world, O Earth and Heaven, pour into us the genial flow that prospers men.
- 3 Whoso, for righteous life, pours offerings to you, O Heaven and Earth, ye Hemispheres, that man succeeds.

8 *Produced this infinite*: brought into existence the world with all its creatures, the three divisions being heaven, firmament, and earth. See Professor Wilson's note for Sāyana's explanation of the passage.

The deities are Dyāvapṛithivī, that is Dyaus, Heaven, and Pṛithivī, Earth, combined in a compound dual.

1 *Full of fatness*: containing *ghṛita*, *ghṛt*, clarified butter, fatness in general, especially the fertilizing rain.

3 *Ye Hemispheres*: *dhishane*; two bowls. 'Firm-set,'—Wilson. *By Law*, in the course of nature.

He in his seed is born again and spreads by Law : from you
flow things diverse in form, but ruled alike.

Enclosed in fatness, Heaven and Earth are bright therewith :
they mingle with the fatness which they still increase.

Wide, broad, set foremost at election of the priest, to them
the singers pray for bliss to further them.

5 May Heaven and Earth pour down the balmy rain for us,
balm-dropping, yielding balm, with balm upon your path,
Bestowing by your Godhead sacrifice and wealth, great fame
and strength for us and good heroic might.

6 May Heaven and Earth make food swell plenteously for us,
all-knowing Father, Mother, wondrous in their works.

Pouring out bounties, may, in union, both the Worlds, all-
beneficial, send us gain, and power, and wealth.

HYMN LXXI.

Savitar.

FULL of effectual wisdom Savitar the God hath stretched out
golden arms that he may bring forth life.

Young and most skilful, while he holds the region up, the
Warrior sprinkles fatness over both his hands.

2 May we enjoy the noblest vivifying force of Savitar the God,
that he may give us wealth :

For thou art mighty to produce and hull to rest the world of
life that moves on two feet and on four.

3 Protect our habitation, Savitar, this day, with guardian aids
around, auspicious, firm and true.

God of the golden tongue, keep us for newest bliss : let not
the evil-wisher have us in his power.

4 This Savitar the God, the golden-handed, Friend of the home,
hath risen to meet the twilight.

With cheeks of brass, with pleasant tongue, the Holy, he sends
the worshipper rich gifts in plenty.

⁴ Set foremost at election of the priest : ' first propitiated at the sacrifice.'—
Wilson.

¹ Savitar : the Sun as the great generator or vivifier. *Sprinkles fatness* :
Professor Ludwig thinks that this may be somewhat ironical. 'The god
sprinkles his hands, probably, as a preparation for the hard work which he
is about to perform ; but there is an underlying thought that a good deal of
fatness [in the shape of fertilizing rain] also falls down to the earth.'

⁴ To meet the twilight : ' at the close of night.'—Wilson. *Cheeks of brass* :
ṣaṁṇaḥ ; according to Śāyana, ' golden-jawed.'

- 5 Like a Director, Savitar hath extended his golden arms, ex-
 ceeding fair to look on.
 He hath gone up the heights of earth and heaven, and made
 each monster fall and cease from troubling.
- 6 Fair wealth, O Savitar, to-day, to-morrow, fair wealth produce
 for us each day that passes.
 May we through this our song be happy gainers, God, of
 fair and spacious habitation.

HYMN LXXII.

Indra-Soma

- GREAT is this might of yours, Indra and Soma: the first big
 exploits were your own achievements.
 Ye found the Sun, ye found the light of heaven: ye killed all
 darkness and the Gods' blasphemers.
- 2 Ye, Indra-Soma, gave her light to Morning, and led the Sun
 on high with all his splendour.
 Ye stayed the heaven with a supporting pillar, and spread
 abroad, apart, the Earth, the Mother.
- 3 Ye slew the flood-obstructing serpent Vṛitra, Indra and Soma:
 Heaven approved your exploit.
 Ye urged to speed the currents of the rivers, and many seas
 have ye filled full with waters.
- 4 Ye in the unripe udders of the milch-kine have set the ripe
 milk, Indra, thou, and Soma.
 Ye have held fast the unimpeded whiteness within these many-
 coloured moving creatures.
- 5 Verily ye bestow, Indra and Soma, wealth, famed, victorious,
 passing to our children.
 Ye have invested men, ye Mighty Beings, with manly strength
 that conquers in the battle.

HYMN LXXIII.

Brihaspati.

SERVED with oblations, first-born, mountain-render, Angiras'
 son, Brihaspati, the Holy,
 With twice-firm path, dwelling in light, our Father, roars
 loudly, as a bull, to Earth and Heaven.

5 A Director; a priest who directs others. Or, perhaps, 'an Invoker,' as Professor Ludwig suggests. Each monster: every terror of the night. Sāyana's interpretation of the last line is totally different: 'and, moving along, delights every thing that is.'—Wilson.

4 Ye in the unripe udders: the unripe, that is raw, udders are contrasted with the warm milk that is cooked or matured in them. See I. 62. 9. The unimpeded whiteness: the milk which is not prevented from flowing. The colour of the milk is contrasted with the colour of the cows that produce it.

-
- 1 Brihaspati: Lord of Prayer; the Deity in whom the action of the worship

Brihaspati, who made for such a people wide room and verge
when Gods were invoked,
Slaying his enemies, breaks down their castles, quelling his
foes and conquering those who hate him.

- 3 Brihaspati in war hath won rich treasures, hath won, this God,
the great stalls filled with cattle.
Striving to win waters and light, resistless, Brihaspati with
lightning smites the foeman.

HYMN LXXIV.

Soma-Rudra.

HOLD fast your Godlike sway, O Soma-Rudra: let these our
sacrifices quickly reach you.

Placing in every house your seven great treasures, bring blessing
to our quadrupeds and bipeds.

- 2 Soma and Rudra, chase to every quarter the sickness that
hath visited our dwelling.

Drive Nirriti away into the distance, and give us excellent
and happy glories.

- 3 Provide, O Soma-Rudra, for our bodies all needful medicines
to heal and cure us.

Set free and draw away the sin committed which we have
still inherent in our persons.

- 4 Armed with keen shafts and weapons, kind and loving, be
gracious unto us, Soma and Rudra.

Release us from the noose of Varuna; keep us from sorrow, in
your tender loving-kindness.

HYMN LXXV.

Weapons of War.

THE warrior's look is like a thunderous rain-cloud's, when, armed
with mail, he seeks the lap of battle.

Be thou victorious with unwounded body: so let the thickness
of thy mail protect thee.

- 2 With Bow let us win kine, with Bow the battle, with Bow be
victors in our hot encounters.

per upon the Gods is personified. See I. 14. 3. *Mountain-render*: 'Brihaspati
deft the mountain' (I. 62. 3.). *Dielling in light*: or, perhaps, in the Sun.
The meaning of *prāgharṃasid* is uncertain.

2 *Such a people*: so good a people. *When Gods were invoked*: in battle.

3 *With lightning*: or with Sunlight: 'with sacred prayers.'—Wilson.

1 *Quadrupeds and bipeds*: or, 'bless all of us, men and four-footed creatures.'

2 *Nirriti*: the Goddess of Death and Destruction.

4 *The noose of Varuna*: Varuna, the moral Governor of the world, is represented as armed with a noose or lasso for the capture and destruction of the wicked.

- The Bow brings grief and sorrow to the foeman : armed with the Bow may we subdue all regions.
- 3 Close to his ear, as fain to speak, She presses, holding her well-loved Friend in her embraces.
Strained on the Bow, She whispers like a woman—this Bow-string that preserves us in the combat.
- 4 These, meeting like a woman and her lover, bear, mother-like, their child upon their bosom.
May the two Bow-ends, starting swift asunder, scatter, in union, the foes who hate us.
- 5 With many a son, father of many daughters, He clangs and clashes as he goes to battle.
Slung on the back, pouring his brood, the Quiver vanquishes all opposing bands and armies.
- 6 Upstanding in the Car the skilful Charioteer guides his strong Horses on whitherso'er he will.
See and admire the strength of those controlling Reins which from behind declare the will of him who drives.
- 7 Horses whose hoofs rain dust are neighing loudly, yoked to the Chariots, showing forth their vigour.
With their forefeet descending on the foemen, they, never flinching, trample and destroy them.
- 8 Car-bearer is the name of his oblation, whereon are laid his Weapons and his Armour.
So let us here, each day that passes, honour the helpful Car with hearts exceeding joyful.
- 9 In sweet association lived the fathers who gave us life, profound and strong in trouble,
Unwearied, armed with shafts and wondrous weapons, free, real heroes, conquerors of armies.

3 *She* : the bowstring. *Her well-loved friend* : the arrow. *Whispers like a woman* : 'twangs like the scream of a woman.'—Muir. But the faint sound made by the string while it is being drawn to the ear is intended. Homer likens the sound to the voice of a swallow.

4 *These* : the two ends of the bow. *Like a woman and her lover* : or, 'drawing close like two women to their lovers' *Their child* : the arrow.

5 *With many a son* : the quiver is called the father of sons and daughters it is said, because the words signifying arrow are both masculine and feminine.

8 *Car-bearer* : *rathavāhanam* . a platform, stand, or truck on which the chariot is placed when not in use. The word seems in this place to mean also the oblation offered by the warrior to the ideal war-chariot personified, or to a tutelary deity of chariots.

9 There is no verb in this stanza, and the only substantive, *pitārah*, fathers is explained by both Commentators as *pālayitārah*, guards, defenders, that is apparently, those who attend the chariot of the chief. Professor Wilson, fol

- 0 The Brāhmanas, and the Fathers meet for Soma-draughts, and,
graciously inclined, unequalled Heaven and Earth.
Guard us from evil, Pūshan, guard us strengtheners of Law :
let not the evil-wisher master us.
- 11 Her tooth a deer, dressed in an eagle's feathers, bound with
cow-hide, launched forth, She flieth onward.
There where the heroes speed hither and thither, there may
the Arrows shelter and protect us.
- 12 Avoid us thou whose flight is straight, and let our bodies be
as stone.
May Soma kindly speak to us, and Aditi protect us well.
- 13 He lays his blows upon their backs, he deals his blows upon
their thighs.
Thou, Whip, who urgest horses, drive sagacious horses in the
fray.
- 14 It compasses the arm with serpent windings, fending away the
friction of the bowstring :
So may the Brace, well-skilled in all its duties, guard manfully
the man from every quarter.
- 15 Now to the Shaft with venom smeared, tipped with deer-horn,
with iron mouth,
Celestial, of Parjanya's seed, be this great adoration paid.
- 16 Loosed from the Bowstring fly away, thou Arrow, sharpened
by our prayer.
Go to the foemen, strike them home, and let not one be left alive.

owing Sāyana, translates : 'The guards (of the chariot), revelling in the savoury (spoil), distributors of food, protectors in calamity, armed with spears, resolute, beautifully arranged, strong in arrows, invincible, of heroic valour, robust, and conquerors of numerous hosts.'

10 *The Brāhmanas and the Fathers*. or, perhaps, the sacerdotal Fathers. The stanza, which is grammatically difficult, seems out of place.

11 *Her tooth a deer* : the point of the arrow is made of a piece of deer's horn attached to the shaft with leather strings. The butt of the arrow is feathered.

13 *He* : the whip.

14 *It* : the brace or guard worn on the archer's left arm, fastened on with leather straps.

15 *With venom smeared* : by the Laws of Manu, that is, the ideal Code of the Mānavas, Kshatriyas were forbidden to poison their arrows. Arrows appear to have been of two kinds, one, the older and less effective, *tipped with deer-horn*, and the other *with iron mouth*, pointed with *āyas*, bronze or iron. *Celestial, of Parjanya's seed* : made of the tall reeds that grow in the Rains under the influence of Parjanya the God of the rain-cloud.

16 *Sharpened by our prayer* : 'whetted by charm.'—Wilson.

- 17 There where the flights of Arrows fall like boys whose locks are yet unshorn.
Even there may Brahmanaspatī, and Aditi protect us well,
protect us well through all our days.
- 18 Thy vital parts I cover with thine Armour: with immortality
King Soma clothe thee.
Varuṇa give thee what is more than ample, and in thy triumph
may the Gods be joyful.
- 19 Whoso would kill us, whether he be a strange foe or one of us
May all the Gods discomfit him. My nearest, closest Mail is
prayer.

17 *Like boys whose locks are yet unshorn*: 'the point of the comparison is not very obvious, but it may mean that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like.'—Wilson. Professor Roth separates *visikhā* from *kumārā*, and translates: 'Where the arrows fly, young and old: that is, feathered and unfeathered.'

18 *Thy vital parts*: the *varman*, or coat of mail, protected the shoulders, back, chest, and lower parts of the body. If not made of metal, it was strengthened and adorned with metal of some kind. The Indians in the army of Xerxes are said by Herodotus to have worn *εἵματα ἀπὸ ξύλων πεποιημένα*, clothes made out of the bark of trees (VII. 65); but he probably meant the common soldiers only, and not the chiefs. For a full description of the arms, offensive and defensive, used in Vedic times, see Muir, *O. S. Texts*, V. 469; *Altindisches Leben*, pp. 293—301; or Dutt's *History of Civilization in Ancient India*, I. p. 88.

APPENDIX I.

PAGE 174, HYMN CXXVI.

I subjoin a Latin version of the two stanzas omitted in my translation. They are in a different metre from the rest of the hymn, have no apparent connexion with what precedes, and look like a fragment of a liberal shepherd's love-song. The seventh stanza should, it seems, precede the sixth :

6 [Ille loquitur]. Adhaerens, arcte adhaerens, illa quae mustelae similis se abdidit, multum humorem effundens, dat mihi complexuum centum gaudia.

7 [Illa loquitur]. Prope, prope accede ; molliter me tange. Ne putes pilos corporis mei paucos esse : tota sum villosa sicut Gandharidum ovis.

Professor Ludwig thinks that *Yāduri* (multum humorem, i. e. semen genitale, effundens) may be the name of a slave-girl. *Gandharidum ovis* : a ewe of the Gandhâris. The country of Gandhâra is placed by Lassen to the west of the Indus and to the south of the Kophen or Kâbul river. King Darius in a rock-inscription mentions the *Ga(n)dâra* together with the *Hi(n)du* as people subject to him, and the Gandarii, together with the Parthians, Khorasmians, Sogdians, and Dadikae, are said by Herodotus to have formed part of the army of Xerxes. The name of the country is preserved in the modern Kandahâr. See Muir, *O. S. Texts*, ii. 342, and Zimmer, *Altindisches Leben*, p. 30.

PAGE 243, HYMN CLXXIX.

The deified object of this omitted hymn is said to be Rati or Love, and its Rishis or authors are Lopâmudrâ, Agastya, and a disciple. Lopâmudrâ is represented as inviting the caresses of her aged husband Agastya, and complaining of his coldness and neglect. Agastya responds in stanza 3, and in the second half of

stanza 4 the disciple or the poet briefly tells the result of the dialogue. Stanza 5 is supposed to be spoken by the disciple who has overheard the conversation, but its connexion with the rest of the hymn is not very apparent. In stanza 6 'toiling with strong endeavour' is a paraphrase and not a translation of the original *kha namānah khañītraiḥ* (ligonibus fodiens) which Sāyana explains by 'obtaining the desired result by means of lauds and sacrifices.'

M. Bergaigne is of opinion that the hymn has a mystical meaning, Agastya being identifiable with the celestial Soma whom Lopāmudrā, representing fervent Prayer, succeeds after long labour in drawing down from his secret dwelling place. See *La Religion Védique*, ii. 394 f.

- 1 'Through many autumns have I toiled and laboured, at night and morn, through age-inducing dawns.
Old age impairs the beauty of our bodies. Let husbands still come near unto their spouses.
- 2 For even the men aforetime, law-fulfillers, who with the Gods declared eternal statutes,—
They have decided, but have not accomplished: so now let wives come near unto their husbands.
- 3 Non inutilis est labor cui Dii favent: nos omnes aemulos et aemulas vincamus.
Superemus in hac centum artium pugna in qua duas partes convenientes utrinque commovemus.
- 4 Cupido me cepit illius tauri [viri] qui me despicit, utrum hinc utrum illinc ab aliqua parte nata sit.
Lopamudra taurum [maritum suum] ad se detrahit: insipiens illa sapientem anhelantem absorbet.
- 5 This Soma I address that is most near us, that which hath been imbibed within the spirit,
To pardon any sins we have committed. Verily mortal man is full of longings.
- 6 Agastya thus, toiling with strong endeavour, wishing for children, progeny and power,
Cherished—a sage of mighty strength—both classes, and with the Gods obtained his prayer's fulfilment.

By 'both classes' probably priests and princes, or institutors of sacrifices, are meant. M. Bergaigne understands the expression to mean the two forms or essences of Soma, the celestial and the terrestrial.

APPENDIX II.

METRE.

Rhyme is not used in the R̥igveda. The metres are regulated by the number of syllables in the stanza, which consists generally of three or four Pâdas, measures, divisions, or quarter verses, with a distinctly marked interval at the end of the second Pâda, and so forming two hemistichs or semi-stanzas of equal or unequal length. These Pâdas most usually contain eight or eleven or twelve syllables each ; but occasionally they consist of fewer and sometimes of more than these numbers. The Pâdas of a stanza are generally of equal length and of more or less corresponding prosodial quantities ; but sometimes two or more kinds of metre are employed in one stanza, and then the Pâdas vary in quantity and length. As regards quantity, the first syllables of the Pâda are not subject to very strict laws, but the last four are more regular, their measure being generally iambic in Pâdas of eight and of twelve syllables and trochaic in those of eleven. In the printed text the first and second Pâdas form one line, and the third, or third and forth, or third, fourth, and fifth, complete the distich or stanza. This arrangement I have followed in my translation.

Subjoined, in alphabetical arrangement, are the names, with brief descriptions, of the metres used in the Hymns of the R̥igveda. The Index of Hymns will show the metre or metres employed in each Hymn.

Abhisārinī: a species of Trishṭup, in which two Pâdas contain twelve instead of eleven syllables.

Anuṣṭup, or *Anuṣṭubh*: consisting of four Pâdas of eight syllables each, two Pâdas forming a line. This is the prevailing form of metre in the Mânava-dharma-śāstra, the Mahābhārata, the Rāmāyaṇa, and the Purāṇas.

- Anuṣṭubgarbhā* : a metre of the Uṣṇīh class ; the first Pāda containing five syllables, and the three following Pādas eight syllables each.
- Anuṣṭup Pipīlikamadhyā* : a species of Anuṣṭup having the second Pāda shorter than the first and third (8 syllables + 4 + 8 + 8).
- Aṣṭi* : consisting of four Pādas of sixteen syllables each, or sixty four syllables in the stanza.
- Āstārapankti* : consisting of two Pādas of eight syllables each, followed by two Pādas of twelve syllables each.
- Atidhṛiti* : four Pādas of nineteen syllables each, = 76 syllables.
- Atijagatī* : four Pādas of thirteen syllables each.
- Atinichrit* : consisting of three Pādas containing respectively seven, six, and seven syllables.
- Atiṣakvari* : four Pādas of fifteen syllables each.
- Atyaṣṭi* : four Pādas of seventeen syllables each.
- Bṛihatī* : four Pādas (8 + 8 + 12 + 8) containing 36 syllables in the stanza.
- Chaturviṃśatikā Dvīpadā* : a Dvīpadā containing 24 syllables instead of 20.
- Dhṛiti* : consisting of seventy-two syllables in a stanza.
- Dvīpadā Virāj* : a species of Gāyatri consisting of two Pādas only (12 + 8 or 10 + 10 syllables) ; inadequately represented in the translation by two decasyllabic iambic lines.
- Ekapadā Trīṣṭup* : a Trīṣṭup consisting of a single Pāda or quarter stanza.
- Ekapadā Virāj* : a Virāj consisting of a single Pāda.
- Gāyatrī* : the stanza usually consists of twenty-four syllables, variously arranged, but generally as a triplet of three Pādas of eight syllables each, or in one line of sixteen syllables and a

second line of eight. There are eleven varieties of this metre, and the number of syllables in the stanza varies accordingly from nineteen to thirty-three.

Agatī: a metre consisting of forty-eight syllables arranged in four Pādas of twelve syllables each, two Pādas forming a line or hemistich which in the translation is represented by a double Alexandrine.

Kakup or *Kakubh*: a metre of three Pādas consisting of eight, twelve, and eight syllables respectively.

Kakubh Nyāṅkuṣirā: consisting of three Pādas of 9 + 12 + 4 syllables.

Kṛitī: a metre of four Pādas of twenty syllables each.

Mulhyejyotis: a metre in which a Pāda of eight syllables stands between two Pādas of twelve.

Mahābṛihatī: four Pādas of eight syllables each, followed by one of twelve.

Mahāpadapaṅkti: a two-lined metre of thirty-one syllables, the first line consisting of four Pādas of five syllables each, and the second being a Trishṭup of the usual eleven syllables. See Vedic Hymns, Part I. (S. Books of the East, XXXII), p. xcvi.

Mahāpaṅkti: a metre of forty-eight syllables (8×6 or 12×4).

Mahāsatobṛihatī: a lengthened form of Satobṛihatī.

Nashṭarūpī: a variety of Anushṭup.

Nyāṅkusāriṇī: a metre of four Pādas of 8 + 12 + 8 + 8 syllables.

Pālanichṛit: a variety of Gāyatri in which one syllable is wanting in each Pāda: $7 \times 3 = 21$ syllables.

Padapaṅkti: a metre consisting of five Pādas of five syllables each.

Paṅkti: a metre of five octosyllabic Pādas, like Anushṭup with an additional Pāda.

Pañktyuttarā : a metre which ends with a Pañkti of 5 + 5 syllables.

Pipīlikamadhya : any metre the middle Pāda of which is shorter than the preceding and the following.

Prāgātha : a metre in Book VIII. consisting of strophes combining two verses, viz. a Bṛihati or Kakup followed by a Satobṛihati.

Prastārapañkti : a metre of forty syllables : 12 + 12 + 8 + 8.

Pratishṭhā : a metre of four Pādas of four syllables each ; also a variety of the Gāyatrī consisting of three Pādas of eight, seven, and six syllables respectively.

Purastādbṛihati : a variety of Bṛihati with twelve syllables in the first Pāda.

Pura-ushṇih : a metre of three Pādas, containing 12 + 8 + 8 syllables.

Ṣakvari : a metre of four Pādas of fourteen syllables each.

Satobṛihati : a metre whose even Pādas contain eight syllables each, and the uneven twelve : 12 + 8 + 12 + 8 = 40.

Skandhogrīva : consisting of four Pādas of 8 + 12 + 8 + 8 syllables.

Tanuśirā : consisting of three Pādas of 11 + 11 + 6 syllables.

Trishṭup or *Trishṭubh* : a metre of four Pādas of eleven syllables each.

Uparishṭādbṛihati : consisting of four Pādas of 12 + 8 + 8 + 8 syllables.

Uparishṭājjyotis : a Trishṭup stanza the last Pāda of which contains only eight syllables.

Ūrdhvabṛihati : a variety of Bṛihati.

Urobṛihati : a variety of Bṛihati : 8 + 12 + 8 + 8 syllables.

Ushṇiggarbhā : a Gāyatrī of three Pādas of six, seven, and eleven syllables respectively.

Talñih : consisting of three Pâdas of 8 + 8 + 12 syllables.

Vardhamānā : a species of Gâyatrî: 6 + 7 + 8 = 21 syllables.

Viparītā : a metre of four Pâdas resembling Vishtârapankti.

Virâḍrûpā : a Trishtup metre of four Pâdas, 11 + 11 + 11 + 7 or 8 syllables.

Vijñj : a metre of four Pâdas of ten syllables each.

Virâḍpûrvā : a variety of Trishtup.

Virâḍsthānā : a variety of Trishtup

Vishamapadā : metre of uneven stanzas.

Vishṭârabṛihati : a form of Bṛihati of four Pâdas containing 8 + 10 + 10 + 8 = 36 syllables.

Vishṭârapankti : a form of Pankti consisting of four Pâdas of 8 + 12 + 12 + 8 = 40 syllables.

Vavamadhyā : a metre having a longer Pâda between two shorter ones.

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INDEX OF HYMNS.

BOOK I.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
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5	Indra.
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7	Indra.
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9
10	Anushṭup.
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<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
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28	The same	Indra. Pestle and Mortar.	Anuṣṭup. 7-9 Gāyatri.
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30	Indra. Aṣvins. Ushas.	Gāyatri. 11 Pādanichṛt. 16 Trishṭup.
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38	Maruts.	The same.
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42	Pūshan.	The same.
43	Rudra. Mitra-Varuṇa. Soma.	Gāyatri. 9 Anuṣṭup.
44	Praskaṇva.	Agni.	Bṛihatī and Satobṛihatī alternately.
45	The same.	Agni.	Anuṣṭup.
46	Aṣvins.	Gāyatri.
47	The same.	Bṛihatī and Satobṛihatī alternately.
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49	The same.	Anuṣṭup.
50	Sūrya.	Gāyatri. 10-13 Anuṣṭup.
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54	Jagati. 6, 8, 9, 11 Trishṭup.
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56	The same.
57
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62	The same.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
63	Nodhâs.	Indra.	Trishṭup.
64	The same	Maruts.	Jagati. 15 Trishṭup.
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69
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72	The same.
73
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75	The same.	The same.
76	Trishṭup.
77	The same.
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<i>Hymn</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
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98	Trishṭup.
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100 Rikrāśva, and others.		Indra.
101 Kutsa.		The same.	Jagati. 8-12 Trishṭup.
102 The same.		Jagati. 11 Trishṭup.
103	Trishṭup.
104	The same.
105 The same, or Trita Aptya.		Viśvedevas.	Pankti. 8 Mahābrihatī. Ya vamadhya 19 Trishṭup
106 Kutsa.		The same.	Jagati 7 Trishṭup.
107 The same.		Trishṭup.
108		Indra-Agni.	The same.
109		The same.	
110		Ribbus.	Jagati. 8 and 9 Trishṭup.
111		The same.	Jagati 5 Trishṭup.
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113		Ushas. Ushas and Night.	Trishṭup.
114		Rudra	Jagati. 10 and 11 Trishṭup
115		Sūrya.	Trishṭup.
116 Kakshivān.		Aśvins	The same.
117 The same.		The same.	.....
118
119	Jagati.
120	1, 10-12 Gāyatrī. 2 Kakup. 8 Kāvīrāj 4 Naśtarūpl. 5 Tanugirā. 6 Ushqih. 7 Viśtarabṛihati. 8 Kṛti. 9 Virāj.
121		Viśvedevas or Indra.	Trishṭup.
122		Viśvedevas	Trishṭup. 5 and 6 Virādrūpā.
123		Ushas.	Trishṭup.
124		The same.	Trishṭup.
125		Svanaya.	Trishṭup. 4, 5 Jagati.
126 Kakshivān, Bhāvayavya, Romaśā.		Bhāvayavya. Romaśā.	Trishṭup. 6 and 7 Anuṣṭup.
127 Paruchchhepa.		Agni.	Atyashṭi. 6 Atidhṛiti.
128 The same.		The same.	Atyashṭi.
129		Indra. Indu.	Atyashṭi. 8, 9 Atiśakvari. 11 Aṣṭi.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
130	Paruchchhepa.	Indra.	Atyaashti. 10 Trishtup.
131	The same	The same.	Atyaashti.
132	Indra. Indra and Parvata.	The same.
133	Indra.	Trishtup. 2-4 Anushtup. 5 Gâyatri. 6 Dhîiti. 7 Aty- ashti.
134	Vāyu.	Atyaashti 6 Ashti.
135	Vāyu. Vāyu and Indra.	Atyaashti 7, 8 Ashti.
136	Mitra and Varuṇa.	Atyaashti. 7 Trishtup.
137	Mitra and Varuṇa.	Atisakvari.
138	Pūshan.	Atyaashti.
139	Viṣvedevas. Mitra and Varu- ṇa. Aśvins. Indra Agni. Maruts. Indra and Agni. Brihaspati.	Atyaashti. 9 Bṛihatt. 11 Trish- tup.
140	Dīrghatamas.	Agni.	Jagati. 10 Trishtup or Jaga- ti. 12, 13 Trishtup.
141	The same.	The same.	Jagati. 12, 13 Trishtup.
142	Āpṛts Indra. Agni.	Anushtup.
143	Agni.	Jagati. 8 Trishtup.
144	The same.	Jagati.
145	Jagati. 5 Trishtup.
146	Trishtup.
147	The same.
148
149	Virāj.
150	Ushnih.
151	Mitra. Mitra and Varuṇa.	Jagati.
152	Mitra and Varuṇa.	Trishtup.
153	The same	The same.
154	Vishṇu.	.....
155	Vishṇu and Indra. Vishṇu.	Jagati.
156	Vishṇu.	The same.
157	Aśvins.	Jagati. 5, 6 Trishtup.
158	The same.	Trishtup. 6 Anushtup.
159	Heaven and Earth.	Jagati.
160	The same.	The same.
161	Ribhus.	Jagati. 14 Trishtup.
162	Eulogy of the Horse.	Trishtup. 3, 6 Jagati.
163	The same.	Trishtup.
164	Viṣvedevas. Vāk. Waters. Soma. Agni. Surya. Vāyu. Time. Sarasvatī. Sidhyas. Sarasvān or Surya.	Trishtup. 12, 15, 23, 29, 36, 41 Jagati. 42 Prastārapankti. 51 Anushtup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
165	Indra Agastya.	Maruts. Indra.	Trishṭup.
166	Agastya.	Maruts.	Jagati. 14, 15 Trishṭup.
167	The same.	Indra Maruts.	Trishṭup.
168	.....	Maruts.	Jagati 8-10 Trishṭup.
169	.....	Indra.	Trishṭup. 2 Viraj.
170	Indra-Agastya.	Indra.	1 Brihati. 2-4 Anuṣṭup. 5 Trishṭup.
171	Agastya.	Maruts Indra.	Trishṭup.
172	The same.	Maruts.	Gāyatri.
173	.....	Indra.	Trishṭup.
174	.....	The same	Trishṭup.
175	.....	.....	Anuṣṭup. 1 Skandhogrivi. 6 Trishṭup.
176	.....	.....	Anuṣṭup. 6 Trishṭup.
177	.....	.....	Trishṭup.
178	.....	.....	The same.
179	Lopāmudrā Agastya. Pupil.	Rati (Pleasure).	Trishṭup 5 Brihati.
180	Agastya.	Asvins	Trishṭup.
181	The same.	The same.	The same.
182	.....	.....	Jagati. 6, 8 Trishṭup.
183	.....	.....	Trishṭup.
184	.....	.....	The same.
185	.....	Heaven and Earth.	.....
186	.....	Vigvedevas.	.....
187	.....	Praise of Food.	1 Anuṣṭubgarbhā. 2, 4, 8, 10 Gāyatri 3, 5, 6, 7 Anuṣṭup or Brihati.
188	.....	Āpīs.	Gāyatri.
189	.....	Agni	Trishṭup.
190	.....	Brihaspati.	The same.
191	.....	Water. Grass. Sūrya.	Anuṣṭup 10-12 Mahāpanti 13 Mahābrihati.

BOOK II.

1	Gṛtsamada.	Agni.	Jagati.
2	The same.	The same.	The same.
3	.....	Āpīs.	Trishṭup. 7 Jagati.
4	Somāhuti.	Agni.	Trishṭup.
5	The same	The same.	Anuṣṭup.
6	.....	.....	Gāyatri.
7	.....	.....	The same.
8	Gṛtsamada.	.....	Gāyatri. 6 Anuṣṭup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
9	Gṛitsamada.	Agni.	Trishṭup.
10	The same.	The same	The same.
11	Indra.	Virātsṭhāṇa Trishṭup. 21 Trishṭup.
12	The same.	Trishṭup.
13	Jagati. 13 Trishṭup.
14	Trishṭup.
15	The same.
16	Jagati. 9 Trishṭup.
17	Jagati. 8, 9 Trishṭup.
18	Trishṭup.
19	The same.
20	Trishṭup. 3 Virāḍrūpā.
21	Jagati. 6 Trishṭup.
22	Ashṭi. 2, 3 Atiṣakvari. 4 Ati- sakvari or Ashṭi.
23	Brahmaṇaspati. Bṛihaspati.	Jagati. 15, 19 Trishṭup.
24	Brahmaṇaspati. Brahmaṇas- pati and Indra.	Jagati. 12, 16 Trishṭup.
25	Brahmaṇaspati.	Jagati.
26	The same.	The same.
27	Kūrma. Gṛit- samada's son, or Gṛitsamada.	Ādityas.	Trishṭup.
28	The same.	Varuṇa.	The same.
29	Viśvedevas.	.....
30	Gṛitsamada.	Indra. Indra and Soma. Sa- rasvati. Bṛihaspati. Maruts.	Trishṭup. 15 Jagati.
31	The same.	Viśvedevas.	Jagati. 7 Trishṭup.
32	Heaven and Earth. Indra or Tvashṭar. Rākā. Sinvālī.	Jagati. 6-8 Anushṭup.
33	Rudra.	Trishṭup.
34	Maruts.	Jagati. 15 Trishṭup.
35	Apāmnāpāt.	Trishṭup.
36	Ṛtus.	Jagati.
37	The same.	The same.
38	Savitar.	Trishṭup.
39	Aśvins.	Trishṭup.
40	Soma and Pūshan. Aditi.	The same.
41	Vāyu. Indra and Vāyu. Mitra Gāyatri. and Varuṇa. Aśvins. Indra.	16, 17 Anushṭup. 18 Bṛihati.
42	Viśvedevas. Sarasvati.	
43	The Kapinjala.	Trishṭup. [Ashṭi.
44	The same.	1-3 Jagati. 2 Atiṣakvari or

BOOK III.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
1	Viṣvāmitra.	Agni.	Trishṭup.
2	The same.	Vaiśvānara.	Jagati.
3	.....	The same.	The same.
4	.....	Āpris.	Trishṭup.
5	.....	Agni.	The same.
6	.....	The same.	.....
7	Viṣvāmitra.	Agni.	.....
8	The same.	Yāpa. Viṣvedevas.	Trishṭup. 3, 7 Anuṣṭup.
9	.....	Agni.	Bṛihati. 9 Trishṭup.
10	.....	The same.	Ushṇih.
11	.....	.....	Gāyatri.
12	.....	Indra and Agni.	The same.
13	Ṛishabha.	Agni.	Anuṣṭup.
14	The same.	The same.	Trishṭup.
15	Utkīla.	.....	The same.
16	The same.	.....	Bṛihati and Satobṛihati.
17	Kata.	.....	Trishṭup.
18	The same.	.....	The same.
19	Gāthin.	.....	.....
20	The same.	Viṣvedevas. Agni.	.....
21	.....	Agni.	1, 4 Trishṭup. 2, 3 Anuṣṭup. 5 Virādrupā Satobṛihati.
22	.....	The same.	Trishṭup. 4 Anuṣṭup.
23	Devaśravas and Devavāta.	.....	Trishṭup. 3 Satobṛihati.
24	Viṣvāmitra.	.....	Gāyatri. 1 Anuṣṭup.
25	The same.	Agni. Agni and Indra.	Virāj.
26	.....	Vaiśvānara. Agni. Maruts.	1-6 Jagati 7-9 Trishṭup.
27	.....	Agni.	Gāyatri.
28	.....	The same.	1, 2, 6 Gāyatri. 3 Ushṇih. 4 Trishṭup. 5 Jagati.
29	.....	.....	Trishṭup. 1, 4, 10, 12 Anuṣṭup. 6, 11, 14, 15 Jagati.
30	.....	Indra.	Trishṭup.
31	.....	The same.	The same.
32	.....	.....	.....
33	Viṣvāmitra. The Rivers. Viṣvāmitra. Rivers. Indra.	.....	Trishṭup. 13 Anuṣṭup.
34	Viṣvāmitra.	Indra.	Trishṭup.
35	The same.	The same.	The same.
36	.....	.....	.....
37	.....	.....	Gāyatri. 11 Anuṣṭup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
38	Prajāpati, or Viśvāmitra.	Indra.	Trishṭup.
39	Viśvāmitra.	The same.	The same.
40	The same.	.....	Gāyatrī.
41	.....	.....	The same.
42	.....	.....	.....
43	.....	.....	Trishṭup.
44	.....	.....	Bṛihatī.
45	.....	.....	The same.
46	.....	.....	Trishṭup.
47	.....	.....	The same.
48	.....	.....	.....
49	.....	.....	.....
50	.....	.....	.....
51	.....	.....	1-3 Jagatī. 4-9 Trishṭup. 10-12 Gāyatrī.
52	.....	.....	1-4 Gāyatrī. 5, 7, 8 Trishṭup. 6 Jagatī.
53	.....	Indra, Parvata, Vāk.	Trishṭup. 10, 16 Jagatī. 13 Gāyatrī. 12, 20, 22 Anush- ṭup. 18 Bṛihatī.
54	Prajāpati.	Viśvedevas.	Trishṭup.
55	The same.	The same.	The same.
56	.....	.....	.....
57	Viśvāmitra.	.....	.....
58	The same.	Aśvins.	.....
59	.....	Mitra.	Trishṭup. 6-9 Gāyatrī.
60	.....	Ṛbhus. Indra.	Jagatī.
61	.....	Usha (Dawn).	Trishṭup.
62	.....	Indra and Varuṇa. Bṛihas- pati. Pūshan. Savitar. Soma. Mitra and Varuṇa.	1-3 Trishṭup. 4-18 Gāyatrī.

BOOK IV.

1	Vāmadeva.	Agni. Varuṇa.	Trishṭup. 1 Aṣṭī. 2 Atija- gatī. 3 Dhṛitī.
2	The same.	Agni.	Trishṭup.
3	.....	The same.	The same.
4	.....	Agni Rakshohā.	.....
5	.....	Agni Vaiśvānara.	.....
6	.....	Agni.	.....
7	.....	The same.	1 Jagatī. 2-6 Anushṭup. 7-11 Trishṭup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
8	Vāmadeva.	Agni.	Gāyatrī.
9	The same.	The same.	The same.
10	.....	.....	Padapankti. 5 Mahāpada- pankti. 8 Ushnih.
11	.....	.....	Trishṭup.
12	.....	.....	The same.
13	.....	.....	.....
14	.....	.....	.....
15	.. ..	Agni. Somaka. Aṣvins.	Gāyatrī.
16	.....	Indra.	Trishṭup.
17	.....	The same.	Trishṭup. 15 Ekapadā Vṛtj.
18	Indra. Aditi. Vāmadeva.	Indra. Aditi. Vāmadeva.	Trishṭup.
19	Vāmadeva.	Indra.	The same.
20	The same.	The same.	.....
21	.....	.....	.....
22	.....	.....	.....
23	.....	.....	.....
24	.....	.....	Trishṭup. 10 Anushṭup.
25	.....	.....	Trishṭup.
26	.....	Indra The Falcon.	The same.
27	.....	The Falcon.	Trishṭup. 3 Śakvarī.
28	.....	Indra and Soma.	Trishṭup.
29	.....	Indra.	The same.
30	.....	Indra and Ushas.	Gāyatrī. 8, 24, Anushṭup.
31	.....	Indra.	Gāyatrī. 3 Pādanichṛit.
32	.....	Indra. Indra's Horses.	Gāyatrī.
33	.....	Ribhus.	Trishṭup.
34	.....	The same.	The same.
35	.....	.....	.....
36	.....	.....	Jagatī. 9 Trishṭup.
37	.....	.....	1-4 Trishṭup. 5-8 Anushṭup.
38	.....	Heaven and Earth. Dadhi- krās.	Trishṭup.
39	.....	Dadhikrās.	Trishṭup. 6 Anushṭup.
40	.....	Dadhikrās. Sīrya.	1 Trishṭup. 2-5 Jagatī.
41	.....	Indra and Varuṇa.	Trishṭup.
42	Trasadasyu.	Trasadasyu. Indra and Varuṇa.	The same.
43	Purumīlha and Ajamīlha.	Aṣvins.	.....
44	The same	The same.	.....
45	Vāmadeva	.....	Jagatī. 7 Trishṭup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
46 Vāmadeva.	Vāyu.	Indra and Vāyu.	Gāyatrī.
47 The same.	The same.	The same.	Anuṣṭup.
48	Vāyu.		The same.
49	Indra and Brihaspati.		Gāyatrī.
50	Brihaspati. Indra and Brihaspati.		Trisṭup. 10 Jagatī.
51	Ushas (Dawn).		Trisṭup.
52	The same.		Gāyatrī.
53	Savitar.		Jagatī.
54	The same.		Jagatī. 6 Trisṭup.
55	Viśvedevas.		Trisṭup. 8-10 Gāyatrī.
56	Heaven and Earth.		Trisṭup. 5-7 Gāyatrī.
57	Kṣhetrapati Śuna. Śuna and Sira. Sitī.		1, 4, 6, 7 Anuṣṭup. 2, 3, 8 Trisṭup. 5 Pura-ushṭup.
58	Agni, or Sūrya, or Waters, or Cows, or Ghṛita.		Trisṭup. 11 Jagatī.

BOOK V.

1 Budha and Ga- viṣṭhira.	Agni.	Trisṭup.
2 Kumāra or Vṛiṣa.	The same.	Trisṭup. 12 Śakvari.
3 Vasuṣruta.	Agni. Maruts. Rudra and Viṣṇu.	Trisṭup.
4 The same.	Agni.	The same.
5	Āprī.	Gāyatrī.
6	Agni.	Panktī.
7 Isha.	The same.	Anuṣṭup. 10 Panktī.
8 The same.	.....	Jagatī.
9 Gaya.	.....	Anuṣṭup. 5, 7 Panktī.
10 The same.	.....	Anuṣṭup. 4, 7 Panktī.
11 Sutambhara.	.....	Jagatī.
12 The same.	.....	Trisṭup.
13 . . . . .	.....	Gāyatrī.
14 .....	.....	The same.
15 Dharuṇa.	.....	Trisṭup.
16 Puru.	.....	Anuṣṭup. 5 Panktī.
17 The same.	.....	The same.
18 Dvita.	.....	.....
19 Vavri.	.....	1, 2 Gāyatrī 3, 4 Anuṣṭup. 5 Virāḍrūpā.
20 Prayasvats.	.....	Anuṣṭup. 4 Panktī.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
21 Sasa.	Agni.		Anushṭup. 4 Pankti.
22 Viśvasāman.	The same.		The same.
23 Dyumna Viśva- charshaṇi.	.....		.....
24 Gaupāyanas or Laupāyanas.	.....		Dvipadā Virāj.
25 Vasūyus.	.....		Anushṭup.
26 The same.	Agni. Viśvedevas.		Gāyatri.
27 Tryarūpa Trasa- dasyu, and Aś- vamedha, or Atri.	Agni. Indra and Agni.		Trishṭup. 4-6 Anushṭup.
28 Viśvavārā.	Agni.		1, 3 Trishṭup. 2 Jagati. 4 Anushṭup. 5, 6 Gāyatri.
29 Gauriviti.	Indra. Indra or Uśanā.		Trishṭup.
30 Bābhru.	Indra.		The same.
31 Ávasyu.	The same.		.....
32 Gātu.	.....		.....
33 Samvarāṇa.	.....		.....
34 The same.	.....		Jagati. 9 Trishṭup.
35 Prabhūvasu.	.....		Anushṭup 8 Pankti.
36 The same.	.....		Trishṭup. 3 Jagati.
37 Atri Bhauma.	.....		Trishṭup.
38 The same.	.....		Anushṭup.
39 .....	.....		Anushṭup. 5 Pankti.
40	Indra. Sūrya. Atri.		1, 3 Ushṇih. 4 Trishṭup. 5-9 Anushṭup. 6-8 Trish- ṭup.
41	Viśvedevas.		Trishṭup. 16, 17 Atijagati. 20 Ekapadā Virāj.
42	Viśvedevas. Rudra.		Trishṭup. 17 Ekapadā Virāj. Trishṭup. 16 Ekapadā Virāj.
43	Viśvedevas.		Trishṭup.
44 Avatsāra and others.	The same.		Jagati. 14, 15 Trishṭup.
45 Sadāprīṇa.	.....		Trishṭup.
46 Pratikshatra.	Viśvedevas. Consorts of the Gods.		Jagati. 2, 8 Trishṭup.
47 Pratiratha.	Viśvedevas.		Jagati.
48 Pratibhānu.	The same.		Trishṭup.
49 Pratiprabha.	.....		Anushṭup. 5 Pankti.
50 Svasti.	.....		1-4 Gāyatri. 5-10 Ushṇih. 11
51 The same.	.....		13 Jagati or Trishṭup. 14 15 Anushṭup.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
52	Śyāvāśva.	Maruts.	Anushtub. 6, 16, 17 Pankti.
53	The same.	The same.	1, 5, 10, 11, 15 Kakup. 2 Brihatt. 3 Anushtub. 4 Pura-ushnih. 6, 7, 9, 13, 14, 16 Satobrihatt. 8, 12 Gâyatri.
54	.....	.....	Jagati. 14 Trishţup.
55	.....	.....	Jagati. 10 Trishţup.
56	.. ....	.....	Brihatt. 3, 7 Satobrihatt.
57	.....	.....	Jagati. 7, 8 Trishţup.
58	.....	.....	Trishţup.
59	.....	.....	Jagati. 8. Trishţup.
60	.....	.....	Trishţup. 7, 8 Jagati.
61	.. ....	Maruts and others.	Gâyatri. 5 Anushtub. 9 Satobrihatt.
62	Śrutavid.	Mitra and Varuṇa.	Trishţup.
63	Archanānas.	The same.	Jagati
64	The same.	.....	Anushtub. 7 Pankti.
65	Rātahavya.	.....	Anushtub. 6 Pankti.
66	The same.	.....	Anushtub.
67	Yajata.	.....	The same.
68	The same.	.....	Gâyatri.
69	Uruchakri.	.....	Trishţup.
70	The same.	.....	Gâyatri.
71	Bāhuvṛikta.	.....	The same.
72	The same.	.....	Ushnih.
73	Paura.	Asvins.	Anushtub.
74	The same.	The same.	The same.
75	Avasyu.	.....	Pankti.
76	Atri Bhauma.	.....	Trishţup.
77	The same.	.....	The same.
78	Saptavadhri.	.....	1-3 Ushnih. 4 Trishţup. 5-9 Anushtub.
79	Satyagravas.	Ushas (Dawn),	Pankti.
80	The same.	The same.	Trishţup.
81	Śyāvāśva.	Savitar.	Jagati.
82	The same.	The same.	Gâyatri. 1 Anushtub.
83	Atri Bhauma.	Parjanya,	1, 5-8, 10 Trishţup. 2-4 Ja- gati. 9 Anushtub.
84	The same.	Prithivi.	Anushtub.
85	.....	Varuṇa.	Trishţup.
86	... ..	Indra and Agni,	Anushtub. 6. Virāţpūrvā.
87	Evayamarut.	Maruts,	Atijagati.

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
BOOK VI.			
1	Bharadvāja.	Agni.	Trishṭup.
2	The same.	The same.	Anuṣṭup. 11 Śakvarī.
3	.....	.....	Trishṭup.
4	.....	.....	The same.
5	.....	.....	.....
6	.....	.....	.....
7	.....	Vaiṣvānara Agni.	Trishṭup. 7 Dvipadā Virāj.
8	.....	The same.	Jagati. 7 Trishṭup
9	.....	.....	Trishṭup.
10	.....	Agni.	Trishṭup. 7 Dvipadā Virāj.
11	.....	The same.	Trishṭup.
12	.....	.....	.....
13	.....	.....	.....
14	.....	.....	Anuṣṭup. 6 Śakvarī.
15	Vitahavya, or Bharadvāja.	.....	Jagati 3, 15 Śakvarī. 6 Ati- śakvarī. 10-14, 16, 19 Trish- ṭup. 17 Anuṣṭup. 18 Bri- hati.
16	The same	.....	Gāyatri. 1, 6 Vardhamānā 27, 47, 48 Anuṣṭup, 40 Trishṭup.
17	.....	Indra.	Trishṭup. 15 Dvipadā Trish- ṭup.
18	.....	The same.	Trishṭup.
19	.....	.....	The same.
20	.....	.....	Trishṭup. 7 Virāj.
21	.....	Indra. Viṣvedevas.	Trishṭup.
22	.....	The same.	The same.
23	.....	.....	.....
24	.....	.....	.....
25	.....	.....	.....
26	.....	.....	.....
27	.....	.....	.....
28	.....	The Cows.	Trishṭup. 2-4 Jagati. Anuṣṭup.
29	.....	Indra.	Trishṭup.
30	.....	The same.	The same.
31	Subotra.	.....	Trishṭup. 4 Śakvarī.
32	The same.	.....	Trishṭup.
33	Śunahotra.	.....	The same.
34	The same.	.....	.....

<i>Hymn.</i>	<i>Rishi.</i>	<i>Deity.</i>	<i>Metre.</i>
35 Nara.	Indra.	Trishṭup.	
36 The same.	The same.	The same.	
37 Bharadvāja.	.....	.....
38 The same.	.....	.....
39 .....	.....	.....
40 .....	.....	.....
41 .....	.....	.....
42 .....	.....	Anuṣṭup. 4 Bṛihati.
43 .....	.....	Uṣṇih.
44 Śamyu.	.....	Trishṭup. 1-6 Anuṣṭup. 7-9 Virāj or Trishṭup 8 Virāj.
45 The same.	Indra. Bṛibu.	Gāyatri. 29 Atinichṛit. 31 Pādanichṛit. 33 Anuṣṭup.	
46	Indra.	Bṛihati and Satobṛihati al- ternately.	
47 Garga.	Soma, Indra. Bṛihaspati. Prastoka. Chariot. Drum.	Trishṭup. 19 Bṛihati. 23 An- uṣṭup. 34 Gāyatri. 25 Dvipadā. 27 Jagati	
48 Śamyu.	Agni. Maruts. Pūshan. Pṛiṣṇi and others.	1, 3, 5, 9, 14, 19, 20 Bṛihati. 2, 4, 10, 12, 17 Satobṛihati. 6, 8 Mahāsatoḥbṛihati. 7 Mahābṛihati. 11, 16 Kakup. 13, 18 Pura-uṣṇih 51 Atijagati. 21 Yānamadhyā- mahābṛihati. 22 Anuṣṭup.	
49 Rijiṣvan.	Viṣvedevas.	Trishṭup. 15 Śakvari.	
50 The same.	The same.	Trishṭup.	
51 .....	.....	Trishṭup 13-15 Uṣṇih. 16 Anuṣṭup.
52 .....	.....	Trishṭup. 7-12 Gāyatri. 14 Jagati.
53 Bharadvāja.	Pūshan.	Gāyatri. 8 Anuṣṭup.	
54 The same.	The same.	Gāyatri.	
55 .....	.....	The same.
56 .....	.....	Gāyatri. 6 Anuṣṭup.
57	Pūshan and Indra.	Gāyatri.	
58	Pūshan.	Trishṭup. 2 Jagati.	
59	Indra and Agni.	Bṛihati. 7-10 Anuṣṭup.	
60	The same.	Gāyatri. 1-3, 13 Trishṭup. 14 Bṛihati. 15 Anuṣṭup.	
61	Sarasvatī.	Gāyatri. 1-3, 13 Jagati. 14 Trishṭup.	
62	Aśvins.	Trishṭup.	
63	The same.	Trishṭup. 1 Virāj. 11 Eka- padā Trishṭup.	

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64	Bharadvāja.	Ushas (Dawn).	Trishṭup.
65	The same.	The same.	The same.
66	Maruts.
67	Mitra and Varuṇa.
68	Indra and Varuṇa.	Trishṭup. 9, 10 Jagati.
69	Indra and Viṣṇu.	Trishṭup.
70	Heaven and Earth.	Jagati.
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72	Indra and Soma.	Trishṭup.
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74	Soma and Rudra.
75	Pāyū.	Men, Weapons, and Imple- ments of War. Armour. Bow. Bowstring. Quiver. Arrow. Charioteer. Hor- ses. Chariot. Whip, etc. etc.	Trishṭup. 6, 10 Jagati. 12, 13, 15, 16, 19 Anuṣṭup. 17 Pankti.

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CORRIGENDA ET ADDENDA.

- 6 line 4 from below, *after* Vrittra *insert* a comma
 . " 2 from below, *read* resist *for* resis,
 9 " 1 of note 7, *read* grāhastāseṣ for grāhastāseṣ
 9 " 4 *delete* the full stop *after* invoke
 4 " 3 from below, *read* flight *for* fight
 7 " 1 of stanza 5, *read* thrice *for* thirce
 6 " 1 of stanza 10, *insert* a hyphen *after* earth
 8 " 3 of notes, *read* bibhīyād for bibhīyād
 0 " 3 of stanza 9, *read* Immortal *for* Imortal
 4 " 1 of notes, *read* came *for* come
 0 " 3 of note 9, *read* collections *for* collection
 1 " 3 of stanza 13, *read* Vṛiṣaṇaṣva's *for* Vṛiṣaṇaṣva's
 .. " 4 of note 13, *read* Vṛiṣaṇaṣva *for* Vṛiṣaṇaṣva
 2 " 4 of stanza 5, *substitute* as Trita cleaveth Vala's fences, cleft him through.
 . " 5 from below, *add* But Trita appears to be Indra's associate Agni. See Macdonell, Journal R. A. Society, July, 1893.
 4 " 4 of notes, *read* Nami *for* Nami.
 5 " 7, 8, *substitute* Thou hast, with speeders, with Daśagvas, Indra, Śakra, with thunder rent obstructive Vala.
 0 " 2 of notes, *read* Vasishṭha *for* Vaṣishṭha
 1 " 19, *read* thee *for* the
 .. " 2 from below, *read* for *for* fo
 1 " 3 from below, *insert* a full stop *after* us
 5 " 15, *read* Mitra *for* Miṭra.
 6 " 2 of notes, *add* But see Macdonell, Journal of the R. A. Society, July, 1893, pp. 422 note 2, and 460.
 7 " 13, *insert* a comma *after* Śayu
 8 " 7, *substitute* brought the host of kind Gods *for* carried home Sudevi
 7 " 4 of stanza 23 and 5 from below, *read* Viṣṇūpū *for* Viṣṇūpu
 3 " 2 of stanza 7, *make* the same correction; and correct the Index accordingly.
 4 " 2 of notes, *read* Bhāvya *for* Bhāva
 6 " 2 of stanza 10, *read* waking *for* walking
 .. " 1 of notes, *after* grass *insert* and
 3 " 15, *read* priests *for* priest
 . " 1 of note, *read* wether's *for* wethers's
 6 " 3 and 4 from below, *read* Aditi *for* aditi and aditi *for* Aditi
 0 " 6 of notes, *delete* the
 0 " 4 from below, *read* Strong God *for* Strong-God
 1 " 3 of notes, *read* is *for* in
 4 " 2 of stanza 10, *read* Māna's *for* Mānas
 5 " 7, *after* Aṣvins *insert* a comma

- Page 257 line 3, *after* venom *delete* the colon
- " 260 " 1 of stanza 11, *after* Hotra *insert* a comma
- " 264 " 4 from below, *put* the line of division — under 6 of notes.
- " 265 " 1 of stanza 9, *after* Agni *insert* a comma
- " " 9 of notes, *delete* first line of note 2
- " 267 " 25, *read* a way for away
- " 272 " 2 of stanza 19 *after* Dasyus *insert* a full stop
- " ... " 2 of notes *read* Ūṇavābha for Urnavābha
- " ... " 7 of notes, *add* Prof. Macdonell's interpretation of the stanza has much to recommend it: 'That we, overcoming all our foes by thy aids, (and) the barbarian by Aryan prowess, might prosper, therefore for our benefit thou didst deliver over Vigvarūpa, the son of Tvastṛ, to the Trita of (thy friendship' i.e. to thy ally the God Trita. See Journal of the R. A. Society, July, 1893, pp. 432, 433.
- " 291 " 11, *read* omnipotent for omnipoten
- " 299 " 12 from below, *read* worship for worship
- " 302 " 3, 4 of stanza 10, *read* O infallible, for the infallible
- " 305 " 3 of stanza 3, *read* Tvashṭar for Tvashtar
- " 307 " 4 of notes, *read* vāhniḥ for vāhnik
- " 327 " 2 from below, *read* Aitareya for Aitarey.
- " 345 " 2 of stanza 4, *read* Vritras for Vrītras
- " 347 " 5 from below, *read* recognized for recongnized
- " 352 " 1 of stanza 17, *read* this for the. Make the same correction in other places where this concluding stanza recurs.
- " 335 " 5, *insert* a hyphen *after* im
- " 366 " 5 from below, *insert* the sign of parenthesis *after* fodder,
- " 378 " last of notes, *read* like for ike
- " 393 " 3 of stanza 2, *read* wingd for winged
- " 419 " 1 of stanza 11, *read* power for powers
- " 432 " 6 from below, *after* Varchin *substitute* a full stop for the comma
- " 433 " 3 of stanza 24, *read* Karūḷati for Karḷati
- " ... " 1 of note 24, *read* Karḷati for Karūḷati
- " 439 " 4 from below, *read* Nēve for Nēve
- " 442 " 2 of notes *read* vibhvatashīḍ for vibhvatashīḍ
- " 443 " 7 of notes, *after* milk *delete* the full stop
- " 476 " 2 of note, *add* See Macdonell, R. A. S. Journal, July, 1893, p. 446
- " 489 " 2 from below, *read* mentioned for mentione
- " ... " last of notes, *read* in for n
- " 492 " 2 of stanza 4, *insert* a full stop *after* glitters
- " 500 " 6 from below, *insert* full *after* filling
- " 523 " 3 of note, *insert* the *after* of

- ago 526 line 4 of note, *read master for masters*
 " 534 " 13, *insert a comma after Mitra-Varuṇa*
 " 542 " 5 of notes, *insert a comma after dual*
 " 543 " 9, *insert a comma after come*
 " 546 " 1 of stanza 5, *insert to after or*
 " 550 " 2, *insert a full stop after forward*
 " 552 " 5 of notes, *add See Macdonell, R. A. S. Journal, July 1893, p. 426.*
 " 555 " 3, *insert a comma after conquer*
 " 571 " 1 of stanza 7 *substitute a comma for the full stop after rites*
 " ... " 2 of stanza 10, *insert a full stop after gifts*
 " 576 " 2 from below, *read it for t*
 " 581 " 2 from below, *insert a comma after Dasyu*
 " 586 " 1 of notes, *delete the full stop after 41)*
 " 588 " 1 of stanza 1, *insert a comma after quaffing*
 " 593 " 7 from below, *put a full stop after 'mares'*
 " 597 " 7, *substitute a colon for the comma after invoketh*
 " 608 " 4 of stanza 12, *substitute a full stop for the comma after hostility*
 " 615 " 3 of stanza 22, *delete the comma after once*
 " 622 " 1 of stanza 11, *after host insert with*
 " 629 " 3 of stanza 2, *substitute a semicolon for the comma after Agni*
 " 635 " 7 from below, *read āpānāṁ for āpānām*
 " 655 " 3, *read Viśvātrapaṅkti for Viśvātrapankti*
 " ... " 4 from below, *read Viśvātrapaṅkti for Viśvātrapankti*
 " ... " 4 from below, *read Paṅkti for Pankti*



